

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1012 Bennett Circle, Keeling, Virginia 24566

## ELECTION

by Joseph Hart

*Mighty enemies without,  
Much mightier within,  
Thoughts we can not quell or  
rout,  
Blasphemously obscene;  
Coldness, unbelief & pride,  
Hell and all its murderous train  
Threaten death on every side,  
And have their thousands slain.*

*Thus pursued, and thus dis-  
tressed,  
Ah! whither shall we fly?  
To obtain the promised rest,  
On what can he rely?  
Shall the christian trust his  
heart  
That! alas! of foes the worst  
Always takes the tempter's part;  
Nay, often tempts him first.*

*If today we be sincere.  
And can both watch & pray;  
Watchfulness, perhaps, and  
prayer*

*Tomorrow may decay;  
 If we now believe aright,  
 Faithfulness is God's alone;  
 We are feeble, fickle, light,  
 To changes ever prone.*

*But we build upon a base  
 That nothing can remove,  
 When we trust electing grace  
 And everlasting love.  
 Victory over all our foes  
 Christ has purchased with His  
 blood  
 Perseverance He bestows  
 On every child of God.*

*Sent by:  
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EDITORIAL

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*“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.”*



ELDER J.R. WILLIAMS

**A**t this time of year we often look back and remember the happenings of the past year, if they were happy or sad. We weigh what we have done, places we've been and wonder could it have been otherwise.

I am convinced that our travel from day one to day last, has already been fixed, and He who fixed it knew what each day would bring and the results it would determine.

This brings me to the Signs and the status thereof. First we would desire to thank each subscriber for their support in renewing, in sending in articles to publish, along with the many donations, but above all favorable comments. We are given encouragement when we receive letters telling how many of you look forward to its coming each month and feast on the doctrine contained in the Signs.

Now we go to that grace stated in the above heading, left on record in the Bible, but we feel left on a permanent record in our heart. But for the grace of God where would we or the Signs be this year or in the many years of the past.

I don't believe grace just pertains to our eternal destiny but this grace has given us today and believers in the past days, and years to trust for a reason known only to Him that this publication must and would continue.

As we start volume 168 next year as planned, we can see that grace has led us thus far and trust it will lead us on. There have been times since I've been co-editor with Elder Key, for these 20 years, which seemed the end was near, as we lost many subscribers but always new ones would come along. Years ago it seemed money to publish was a year or two away, but God's grace caused those to leave the Signs gifts that keep us still publishing this book.

We have about one third the number we had 20 years ago, but isn't the membership in the churches also that way.

Then we are made to believe His grace and our faith will be sufficient for us and the paper as long as it shall last. If the articles contained herein is food for His people or a portion there of, then we think it will last a while longer, for His promise is *"my people shall be fed."*

The promise wasn't how or at what time of day or night, though we know and read in His recorded word that my people shall be fed. I believe this has been one of the ways and trust it will continue to be as long as there is, this will be part of the feed for His sheep.

If I could pray, I would pray, may He continue to over shadow us with His grace. In hope,

Elder Julian R. Williams

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## VOICES OF THE PAST

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*"Though he were a Son, yet learned he obedience by the things which he suffered." Hebrews v.8.*

Our gracious Lord had to learn obedience to the will of God by a personal experience of suffering, and especially by an implicit submission to his heavenly Father's will. And what was this will? That he should take upon himself the huge debt which his bride had incurred by original and actual transgression; that he should offer himself as a ransom price to discharge and put it away; that he should bear our sins in his own body on the tree, with everything which was involved in being made a curse for us; that he should by death overcome Satan, who had the power of death, and deliver them who all their life, through fear of death, were subject to bondage; and that, whatever sorrows and sufferings should lie in his path, he should bear them all, and learn, in and by them, implicit submission to the will of God. This was the will of God, for he was determined that his law should be magnified, his justice glorified, his infinite purity and holiness revealed and established; and yet, amidst all and through all his displeasure against sin, that his infinite wisdom, tender pity, everlasting love, and sovereign grace might shine and reign in the happiness of millions through a glorious eternity. This, too, was the joy that was set before Christ, for which he endured the cross, despising the shame, and is now set down at the right of the throne of God.

Elder J.C. Philpot

## CHAPTER XXII.

## PREDESTINATION.

The Epistle to the Romans IX. "The apostle having discoursed of justification and sanctification, and of the privileges of justified and sanctified ones, proceeds to treat of predestination, the source and spring of all the blessings of grace; and to observe how this distinguishing act of God's sovereign will has taken place, both among Jews and Gentiles; in treating of which, he knew he should go contrary to the sense of his countrymen, Jews, who have a notion that all Israel shall have a part in, or inherit the world to come; and that the Gentiles will be forever miserable; and nothing was more disagreeable to them, than to talk of their rejection of God, and the calling of the Gentiles; wherefore, that it might be manifest that it was not out of pique and ill will to them - that the apostle said the things hereafter related, he expressed the most cordial affection to them imaginable, and which he introduces, in verse 1, by way of appealing to Christ, who knew the truth of what he was about to say, and who could, together with the Spirit of God and his own conscience, testify for him that it was no lie; the thing he appeals for the truth of is in verse 2; that the salvation of the Jews lay near his heart; that it was no pleasure to him to think or speak of their rejection, but was what gave him continual pain, and uneasiness; his great desire for their good is expressed in a very strong and un-

common manner, verse 3; the reason of it are partly the relation they stood in to him, being his brethren and kinsmen; and partly the many privileges they had been favoured with of God; enumeration of which is given, verses 4, 5; and foreseeing an objection, he prevents it, which might be made, that if the Jews were cast off, the promise of God to that people, that he would be their God, would become void, and the preaching of the Gospel of Christ to them of no effect; to which he answers by distinguishing between Israel and Israel, or the elect of God among them, and those that were not; wherefore, though the latter are rejected according to the purpose of God, the promise and preaching of the word had their effect in the former, verse 6; and that there was such a distinction, he proves from the two sons of Abram, Isaac and Ishmael, who were both Abraham's seed, yet one was a child of promise, and the other a child of the *flesh*, and were emblematical of the children of the promise, and the children of the flesh among that people, verses 7, 8, 9, 10; and further confirms this by the instance of Jacob and Esau, who were born of the same parents, were twins; and yet one was in the favour of God, and the other not; and that this was owing not to works, but to the saving will of God in election, he proves, by observing that this was before good or evil were done by either of them, verse 11, and that this was notified to Rebekah before, verse 12, as appears from a passage in Gen. xxv. 23, and by another passage in Mal. i.2, 3,

which is cited in verse 13; then an objection is stated, verse 14, that if God loves one, and hates another, both being in equal circumstances, as Jacob and Esau were, he must be unrighteous; which he answers and removes, first by a destestation of such a charge against God, and then produces testimony out of the book of Moses, proving election, as not being the work of men, but of the will of God, verse 15, from Exod. xxxiii. 19; by which it appears that the choice of men to salvation is not according to the will of man, but according to the grace and love of God, verses 16, 17, 18, 19, 20, 21, 22; where he observes the end of God in it, which clears him from injustice, and points at the patience of God towards them, which frees him from the charge of cruelty, verse 22, and then proceeds to apply the metaphor before used, to the objects of election, styled vessels of mercy, and the end of the Lord, to manifest the riches of his glory in them, and the method he takes to bring them to eternal happiness, by preparing them for it by grace, verse 23, which is done in effectual vocation, the object of which are both Jews and Gentiles, verse 24; that it is the will of God that the Gentiles should be called, he proves, verses 25, 26, from some passages in Hosea II. 23; I. 10; and that God chose, and so would call some among the Jews, he clearly makes appear, v. 27, 28, 29; and from prophecies of Isaiah xx. 22, 23; 1.10, and then concludes the chapter by observing the free and distin-

guishing grace of God, in the calling of the Gentiles and the justification of them by the righteousness of Christ; that; such who were far from it, and sought not after it, should enjoy it, verse 30, when the Israelites, who were diligent and zealous in seeking after a righteousness to justify them before God, yet did not arrive to one, verse 31, the reason of which are given, verse 32, because it was not the righteousness of faith, or the righteousness of Christ received by faith, they sought, but a legal one, and by works which can never be attained by sinful men, they sought after a wrong righteousness, and a wrong way, because they stumble at Christ, and rejected him and his righteousness; this removes an objection which is suggested in the two preceding verses, that God is unrighteous in calling the Gentiles, who never sought after righteousness, and rejecting the Jews that followed after one; and that they did stumble at Christ and his righteousness is no other than what was foretold in Isa. VIII. 14; and that whosoever believeth in Christ whether Jew or Gentile, shall be saved, he suggests is a doctrine agreeable to Isa. xxviii. 16, which passages are referred to, verse 33."

The Epistle to the Romans X. "In this chapter is continued an account of the two righteousnesses of faith and works, a summary of the Gospel of Christ, a description of the grace of faith, in the nature, use, and means of it, and several testimonies concerning the calling of the Gentiles; and whereas the apostle knew that this,

as well as what he had said in the latter part of the preceding chapter, that the Jews had not attained to the law of righteousness, but stumbled at the stumbling-stone, would be offensive to his country-men the Jews, wherefore, that it might appear that he said this not out of dissatisfaction and ill will to them, he declares his sincere regard unto them, and the great respect he had for them, by calling them brethren, by expressing his good will to them, by praying for their salvation, verse 1, by bearing testimony of their zeal for God, verse 2, though he faithfully observes to them, that it was an ignorant zeal of which ignorance he gives an instance, verse 3, particularly in the attribute of God's righteousness from which ignorance arose all their misconduct in religious things, especially in the article of justification, hence they sought to be justified by their own righteousness, and rejected the righteousness of Christ, and then points out to them the true end of the law for righteousness, which is Christ, verse 4, which if they had known would have set them right, and which is another instance of their ignorance and misguided zeal this leads him on to what he had in view, which was to give an account of the two righteousnesses he had suggested in the latter part of the former chapter, the righteousness of the law, which the Jews sought for and found not, and the righteousness of faith, which the Gentiles without seeking for enjoyed, and this account he gives in the words of Moses, for whom they had the greatest regard; the descrip-

tion of the former is given in his words, in verse 5, which suggests the impossibility of keeping the law; and obtaining life by it, and therefore it is vain to seek for righteousness by the works of it, the latter is described, verses 6, 7, by the certainty of it, being wrought out by Christ, who came down from heaven, fulfilled the law, died and rose again from the dead, and the plainness and evidence of it, as revealed in the Gospel verse 8, the sum of which gospel is, that whosoever believes in Christ and confesses him, shall he saved, verse 9, which faith and confession, when genuine are with the heart and mouth arguing together, the consequences of which are righteousness and salvation, comfortably apprehended and enjoyed, verse 10, and that the above is the sum of the Gospel, and that there is such a connection between faith and righteousness, and between confession and salvation is, confirmed, verse 11, by a testimony from the prophet Isaiah, XXVIII. 16, being expressed in such general manner, as to extend to every believer, whether Jew or Gentile, reasons are given, verse 12, in support of such an explanation of that passage taken from the equal condition of all there being no difference between them naturally, from the universal dominion of God over them, and in his liberal communication of grace and goodness to all that call upon him, which last reason is confirmed verse 13, by a passage of Scripture in Joel. 11.32, an occasion of which the apostle proceeds to treat of the calling of the Gentiles, and

of the meaning of it, the preaching of the Gospel, which was necessary to it; which is made out by a train of reasoning after this manner; that seeing salvation is only of such that I call upon the name of the Lord, and there could be no calling upon him without believing in him, no believing without hearing, and no hearing without preaching, and no preaching without mission, which is proved by a citation out of Isa. LII. 7, and no success in preaching, when sent without the exertions of efficacious grace, as appears in the case of the Jews, who had the ministration of the Gospel to them by Isaiah, and yet did not believe it, as is evident from Isa. LIII. 1, and seeing the conclusion of which is, that faith comes by preaching and preaching by the order and command of God, verses 14, 15, 16, 17, it follows, that it was proper ministers should be sent and the Gospel preached to the Gentiles, and that attended with power, in order that they should believe in the Lord, and call upon his name and be saved, which method God had taken, and which he had fore told he would take in the prophecies of the Old Testament and which were now fulfilling; that the Gospel was preached to them and they heard it, were matters of fact, and were no other than what should be, or might be concluded, from Psa. XIX, 4, cited verse 18, and that the Jews could not be ignorant of the calling of the Gentiles is clear, first from the words of Moses, Dent. XXXII. 21, which the apostle produces, verse 19, and from a passage in the prophecy of Isaiah, chap. XLV. 1. So this was

no other than what Moses and the prophets said should be, verse 20 and the chapter is concluded, verse 21 with another passage out of the same prophet in the next verse showing the rejection of Christ and the Gospel by the Jews, which justifies their being cast off by him, of which the apostle treats largely in the next chapter."

The Epistle to the Romans XI. "The apostle having spoken of the calling of the Gentiles and giving a hint of the perverseness of the Jews, in rejecting the Gospel, proceeds in this chapter to treat of their rejection, in which he shows that it was not universal though of the *greater* part of them; which he confirms by some passages out of the old Testament and then points at the end and design of God in the casting them off; and resolves the whole dispensation of God, both with respect to Jews and Gentiles into the unsearchable, wisdom and sovereign will of God, and concludes this chapter, with the declaration: *For God hath concluded them all in unbelief, that he might have mercy upon all*, verse 32, both Jews and Gentiles, particularly God's elect among them. Both Jews and Gentiles are represented as prisoners in the prison of unbelief. First the Gentiles and now the Jews, and he does not yet deliver them out of it, or say to the prisoners go forth. Moreover to conclude in unbelief, is the same as to be concluded under sin, Gal. iii. 22, that is, to be thoroughly convicted of sin; to be held and bound down by such a sense of it in their conscience, as to see no way of escape from de-

served punishment, or to obtain salvation, but by fleeing to the mercy of God in Christ."

*"That he might have mercy upon all; not upon all the individual Jews and Gentiles; for all are not concluded in, or convicted of their sins, but convicted sinners, and designs all of God's elect, whether Jews or Gentiles, verse 33. O the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."*

The Epistle to the Romans XI. 34-36 *"For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him and to him are all things: to whom be glory forever. Amen."*

The Epistle to the Romans XII. "The doctrines concerning predestination justification &c, being established, the duties of religion are built upon them, and believers enforced by them in this and the following chapters. The apostle first exhorts all the members of the church in common to a regard to the worship of God, in opposition to the things of the world; and then the officers of the church particularly, to the discharge of their duty, and next all of them, both officers and members, to the performance of various duties respecting God, themselves, one another and men of the world. The duty of attending public worship, is first mentioned, signified by a presentation of their bodies to

the Lord, verse 1, to which they are moved, partly by the plenteousness, mercy and goodness of God to them, and partly by the acceptableness of it to God; as also the reasonableness of the thing, then follows a dehortation from conformity to the world, the men and manners of it in superstition and will-worship, &c."

J.K. Booton

### SORROW UNTO DEATH

**T**he loneliest thing that can be imagined in all the world was the ark as it went upon the face of the waters. Not another object to be seen on all that wide and dismal waste of water that covered the earth, not even a mountain top. *"The waters prevailed and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."* Alone upon that dark and dreary expanse, tossed upon that heaving, shoreless flood, with the terrible rain still falling from the black and angry heavens, what scene of greater and more awful desolation can be pictured to the mind; what lonelier object can be imagined?

But there is a scene of greater desolation, of more utter and hopeless loneliness in sorrow and suffering, as the reality is greater than the type. It



is Jesus in the wilderness, in the garden, on the cross. when the great deep of God's judgments was broken up, and the windows of heaven were opened to pour out the just wrath of God against sin, only One felt the full power of that terrible flood. It fell upon Jesus the Son of God, and he was alone in hearing it. He was appointed unto this suffering and prepared for it. The infinite wisdom and power of God in this mystery are "unsearchable and past finding out."

All flesh upon the earth died while the rain was falling, but the ark was prepared to feel the full force and terror of the storm to the end. In that was the salvation of those within the ark. So while death has passed upon all men because of sin, Jesus was prepared to feel all the terrors and pains of that death, and to bear all the curse of that law which condemns all flesh to death, until every jot and tittle of it should be fulfilled, until the last drop of the rain of God's wrath had fallen. It must all fall upon him while in our flesh. His sorrow was unto death while he was yet in this mortal life. He must taste all the bitterness of death before he died. Unconsciousness could not come to relieve him of one pang.

And he was as absolutely alone in that suffering as the ark was alone in the flood. In a wonderful and mysterious sense the life of all his people was in him, and they were "preserved in" him, as all those who were to people the earth after the flood were preserved in the ark. But in his suffering and sorrow while under the

curse of the law, he was alone. His disciples could go with him to the garden, but not to the place where extremity of sorrow brought him down to the ground. Three of them, who seemed more closely his companions on special occasions than the rest, could be with him a little farther, but could not yet follow him in his great sorrow. *"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me."* But they could not watch at that time. They slept for sorrow. The sorrow that prevents sleep was not yet upon them. That sorrow was his. He had looked forward to this hour, for he had come into the world for the suffering of this hour; yet now that it had come, "he began to be sore amazed, and to be very heavy." No matter how certain our expectation of any affliction may be, yet we cannot feel it before the time, and then it will appear almost as though we had not foreseen it. This sorrow of Jesus was the greatest and most bitter sorrow and grief that ever was felt by man. It was by his Spirit, and concerning his suffering, that Jeremiah said, *"Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger."* And again, *"I am the man that hath seen affliction by the rod of his wrath."* (Lam. i. 12; iii. 1.) Now that the hour has come, his own will as a man, weak before the law because of others' sins, full of terror of soul on account of death under the curse of the law, caused

him to cry unto his Father to save him from that hour, and to cause the cup to pass from him if it were possible. So great was his suffering that "an angel appeared unto him from heaven, strengthening him." And even then, "*being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*" But the strength that the angel brought prevailed. He came down from heaven to do his Father's *will*, not his own, and his prayer was, "*Not as I will, but as thou wilt.*" He must bear the suffering alone. His people cannot share the burden of sorrow, pain and death, with him. It is their salvation that he, the pure and holy Son of God, a spotless sacrifice, bears the awful suffering alone. If that death that fell on him had touched one of them, that one must have suffered an everlasting death. If any of the water of the flood could have broken through the ark to touch one of those within, then the ark, with all it held, must have sunk forever. But it "was pitched within and without," so that it alone should bear the beating of the storm from which the eight souls within are securely shielded.

So Jesus was prepared to suffer to the full alone, and to die alone, in this sense, as a sacrifice. The part his people have in that suffering and death is not *with* him, but *in* him.

In the ark the eight souls were saved by water. (1 Peter iii. 20.) The water that drowned all flesh upon the earth lifted the ark and those within it above its own destroying power. So

the death that Jesus died raised him and all who were in him above the power of death forever. Death was all that was due for their sin. When he died the wages were fully paid, and when he arose by the power of God the dominion of death is at an end. Death is abolished, and life and immortality brought to light.

Those who saw the rainbow on Mount Ararat had all been in the ark, and had felt the terror and buffetings of the storm which fell upon the ark, though they had not at the time known what it all was. So those who are able to see the everlasting covenant of grace are manifest as having been saved in Christ.

This wonderful story of the sufferings of the Savior can never be told to the understanding of any one who had not been already made to feel it in his own experience. It is not by the application of our mental powers that we come to know what Jesus suffered, but by experience. It is a revelation. The disciples, who loved him, and were near him in the garden, could not then know what he was suffering. How much less is our ability to enter into that awful and solemn mystery by our own efforts. It is one thing to have our natural sympathies stirred by reading the inspired recital of his pains and sorrows, and meditating upon them, and quite another thing to feel a measure of those same pains and sorrows within our own souls. In the latter case the poor soul that is experiencing the fellowship of Jesus' sufferings never knows at the time that it is the fellowship of his

sufferings that is felt. Those who were in the ark must have been in great terror and perplexity much of the time while they felt the tossing and shaking of the ark, not knowing what was going to become of them. They could not look out around them, for there was only one window, and that was above. But after the covering was removed from the ark, and they came out on the new earth, then they understood what had been done, and knew the meaning of their strange experiences.

In coming into the knowledge of Jesus' sufferings each one is alone. It is so in the beginning of this necessary knowledge, and at every farther advance into this awful mystery the learner is alone. They are led by a solitary way. *"They shall mourn apart; every family apart, and their wives apart."* Each one says to himself, "No one can be as vile in heart as I." Each one feels his own to be an especial case of depravity. If he has been kept from outbreaching sins, and has not forfeited the respect of men, yet he sees that evil in his heart and in his thoughts which appears to him to set him apart as especially vile. He has to say with Job, *"Behold, I am vile. I abhor myself."* Yet he cannot feel that he stands where Job was when he said those words.

It is wonderful how this sense of being alone in all our troubles on account of our special sinfulness attends all of the Lord's people, and follows them in a measure all the way through. And yet how seldom it is that during the time of the especial tribu-

lation they ever think that in this they are following the dear Savior. Just what his sufferings were they must know, though only in measure, for it was for them he suffered, and they suffer in him. As soon as the thought comes to them that the great tribulation on account of sin that is pressing them down into the depths is because Jesus suffered for that very sin, and that they are mourning *"for him whom they have pierced,"* then the trouble is lifted and they rejoice, though still mourning on account of sin, and being in bitterness because their sins caused him such awful sorrow and anguish.

What cries for mercy go up from the poor soul while being tossed as it were on the waves of that desolate, shoreless sea. The cries may be unspoken, silent to the ear of any but the Lord, but O, how bitter, how full of anguish they are. Truly they are *"groanings that cannot be uttered."* What a tender, quieted feeling takes possession of our souls when we first feel a hope that peradventure the Lord hears us. And who can tell the deep joy when we first get a glimpse of the beautiful bow of promise in the cloud, the everlasting covenant of grace, and feel in our souls the blessed promise of the Lord that *"the waters shall no more go over the earth,"* and *"that the Lord will no more be wroth with us nor rebuke us."* How many a time since that blessed experience we have feared his wrath and felt the rebukes of the gospel; yet that promise has held good, and will be good unto the end, for it is *"Yea and amen in*

*Christ Jesus to the glory of God by us."*

*"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."-2 Cor. i. 5.* So we learn that suffering is the experience of the Lord's people all through their pilgrimage. They have consolation, but it is only according to the suffering of Christ in them, and as the result of those sufferings. When they stand before the throne, beholding the power of God with praise, it is as having come out of great tribulation. When the life of Jesus is made manifest in their mortal flesh, it is because they bear about in their body the dying of the Lord Jesus. (2 Cor. iv. 10.) When they are favored to lean upon their Beloved, it is as they are *"coming up out of the wilderness."*

Now this suffering is not some exalted, holy feeling, such as you, my brother or sister, have imagined belongs only to those who are far above you in purity and goodness; but it is just what you feel of sorrow, shame and self-loathing while you see the evils of your corrupt nature, and the sins and sinfulness of your heart and life. This is sometimes proved to you while in humble contrition and self-abasement before God you are enabled humbly to confess them, and are given the soul-surprising assurance that these very evils and transgressions in thought and word and deed that have made you hate yourself, are the ones that were laid upon the dear Son of God, the very sins for which he died. While in the darkness, with only your sinful flesh in sight,

how very much alone you felt, and how your soul was tossed about, and buffeted, and almost overwhelmed, like a ship on the stormy sea; but now as your soul gets a sweet view of Jesus, and rises to a blessed hope that you are feeling the fellowship of his sufferings, you feel like singing praises to His name, and telling to all that fear God what he has done for your soul.

At such times his service is very sweet and comforting. We count it a blessing to feel the Spirit of obedience, and to be enabled to act out that obedience. But how often we are tempted to doubt our motives in our religious works, and fear that we are prompted by the vanity of the flesh. From first to last the experience of the exercised soul leads him to doubt the movements of the flesh, and to earnestly seek unto the Lord to be led by his holy Spirit. *"As many as are led by the Spirit of God, they are the sons of God."* *"When the Spirit of the Lord is searching and probing our hearts, what anxiety, what jealousy we feel lest it be the flesh instead of the Spirit which is leading us, even when we are doing what we know it is the privilege of the Lord's people to do. We question sharply our motives, fearing they are selfish, and that we are not doing all to the glory of God."* We are sometimes told that we ought to obey in order that we may feel better, but the word of God and his Spirit do not teach us that, but that *"whatsoever we do we should do all to the glory of God."* The Spirit alone can lead us in that holy way. Every fleshly motive

is selfish, and hence our fear and anxiety.

It does not help and encourage a poor soul who is tried in this way to say to him, "*You ought to obey in order that you may feel better.*" The Savior's obedience did not make him feel better, but brought him into darkness and into the depths, and filled his soul with bitterness. But what he did was for the glory of God. We may say to one in whom we have seen an experience of grace, "You ought to be baptized; it is your duty. If you obey you will feel better." But his reply may be, "*I fear that such a holy privilege is not for such as I. I fear it would not be obedience, but presumption in me to receive that ordinance which belongs to the Lord's people.*" Now it is for us not to urge such an one forward while his conscience, which is very tender in the fear of the Lord, is filled with such solemn questionings. We can show to him, as we may be enabled, the scriptural marks of those to whom that ordinance belongs, but we must all remember that the assurance in his soul that the sweet command rests upon him must come from the Lord.

Brethren in the ministry, if your obedience to the call which you have felt in your souls to preach the gospel was in order that you might feel better, how many of you would or could go on in that solemn work? Think over your experience in that business which you did not seek, but into which you were thrust. What shrinkings and sinkings of soul you have felt as you have approached the

time when you must stand before the people of God, and have tried to begin to try to preach in the name of Jesus, the gospel of his grace. Sometimes your trembling sense of unworthiness, inability and unfitness for that great work have continued through the sermon, and sometimes you have been lifted above yourself, and have been filled with the sweetest, holiest joy a poor mortal can feel as you declared, in the power of the Spirit, the glad tidings of salvation. Sometimes it has been quiet work, and you have felt thankful that you were in any degree enabled to speak a word in season to him that is weary. But O, the trials the misgivings, the wretched, wearying doubts after your work for the time is done, and you are alone again. What heart-searchings, what questionings whether you have not been preaching yourself more than Christ, whether your glorying was not more in yourself than in the Lord. How many a time you have said to yourself, "Surely, I must never undertake to preach again." Well, the Lord knows how to deal with his servants. You have not quit the work yet, nor will you until you have fulfilled the work unto which he has called you. You are not preaching in order that you may feel better, but for the glory of God. You cannot stop, though you feel as though you could not go on. There is a blessedness in the work, even in the sufferings and sinkings down, for in it all Christ is exalted.

And you, poor soul, who look with love and longing upon the ordinances and privileges of the church, and wish

that they might be yours, in the Lord's own time the sweet persuasion will be yours that they belong to all who want them. In the Lord's good time the power of his word of sweet command as written in the Scriptures will be felt in your heart: *"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."* - *Isa. lxi. 10*. We must all wait for the Lord, and, blessed be his name, he always comes "right early." All our times are in his hand, and they can neither be hastened nor delayed.

We all see in ourselves enough of disobedience, and enough of sin in the best obedience of our hands, to give us daily errands at the throne of grace, and to bring out of our souls the publican's cry for mercy. How many of the Lord's dear people go far in disobedience, living after the flesh on until they die away from spiritual things. How often we feel that in faithfulness we ought to exhort, reprove or rebuke them, but are held back for fear we are not spiritual, and therefore are not qualified to restore such ones, or thinking that we ourselves need the reproof as much as they, if not more. But we must try to do our duty; yet if it is only as a duty we do anything it is of but little account before God; and if it is only to relieve ourselves of responsibility, and "to feel better," that we do anything, the motive is only a fleshly one.

When the love of Christ constrains us, then love to the erring or needy one will prompt what we do or say, and while we do our work faithfully, and in the fear of the Lord, we shall remember that the Lord only can give repentance. Scold-

ing never restored a wanderer, nor ever honored the Lord. The fire which the Lord kindles on the altar of the heart will never quite go out. The Lord will brighten it in his own time. He, and not man, gives the stripes which bring back the children who forsake his law. However far they wander, he knows where they are, and is visiting their transgressions with the rod, as he said he would, and they are often feeling that rod most when to us they appear most defiant and stubborn.

The salvation of God which grace brought to us in our first experience of a hope, is the same salvation which that grace bringeth through all our earthly pilgrimage in every time of need. That grace which bringeth this salvation teaches all the various subjects of it all things in their walk and life which become sound doctrine, and in which that salvation is manifested unto them from day to day, in all the various circumstances of their life, and that grace will keep them through faith unto the full and glorious revelation of that salvation in the last time. (1 Peter 1. 5.) It is that salvation which the psalmist prays may set him up on high. It is that salvation that appears in all the beautiful order of the church, and which the saints minister to each other while walking in the commands of Jesus. It is the salvation of God of which the apostle speaks when he says to Timothy, *"In so doing thou shalt both save thyself*

*and them that hear thee,*" and which appears in the faithful ministration of him who converteth a sinning brother from the error of his ways, when he thus *"saves a soul from death and hides a multitude of sins."* The saints have no salvation of their own to handle, and deal in, and minister, separate from the salvation of God. Jesus is our salvation, and to him the poor soul cries in times of darkness and distress, *"Say unto my soul, I am thy salvation."* Without Jesus, our salvation, we can do nothing. He is our Sun, and his salvation, like the sunlight, reaches *"to the ends of the heaven, and there is nothing hid from the heat thereof."*

That salvation will not fail any of the saints. Who speaks of another salvation which is not of grace, but of works? That salvation, and the grace that brings it, are sufficient for us in all our times of need. They appear in the obedient walk of the faithful people of God, who walking in his fear and in the comfort of the Holy Ghost are edified and multiplied (Acts ix. 3), and also in the rod and the stripes with which our faithful and loving Savior visits his erring children, and restores them to the joy of his salvation. All our times are in his hand, and provisions of grace and salvation are made for each of them. The child of God who has gone farthest in rebellion and sin, when, restored to his right mind, feeble and sore broken, humble and contrite, crying bitterly, he feels the sweet and compassionate and loving beams of salvation falling softly into his sorrowing soul, has

to say, "Behold, what wondrous grace and mercy that could save such a sinner as I." And the most obedient child of God, as he looks over his life and contemplates his labors in the Lord, and the love and fellowship which the brethren have manifested to him, and then sees in his own heart and life such evidences of a depraved nature as sink him into the dust, wonders at the mercy which, like Paul, he has obtained of the Lord to be faithful, is astonished that he has been kept in the comfort of obedience while others have been suffered to wander far away, and suffer much for disobedience, and instead of feeling that any praise or reward is due to him, he says, *"What have I that I did not receive? If God had dealt with me according to my deserts, I should not have stood. To him be all the praise. It was not I that did these works of obedience, 'but the grace of God which was with me.'" So the most faithful saint on earth, joins with the worst backslider when restored to the manifest favor of God, and says, "By the grace of God I am what I am," and there is no one left out of that heavenly choir when they sing in perfect accord, "Not unto us, not unto us, but unto thy name be the glory, for thy mercy and for thy truth's sake."*

Elder Silas H. Durand  
FEBRUARY 2, 1902.

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## NEW YEAR'S GREETING.

**A**s we stand upon the threshold of another year, and also the beginning of another volume of the SIGNS, it would be strange indeed did we not think of the past and of the future. It is often said that we know not what the future has in store for us, and this is true, and yet not altogether true we indeed know not what the daily incidents of our life may be, but we know that our life will be, as it has been in the past, in the hand of God, that all shall move as he has determined, that we shall not be at any moment beyond his care, that all his promises shall be fulfilled toward us, that our life shall be full of mixtures of joy and sorrow, of loss and gain, of trial and deliverance, and that the same abundant mixture of shade and light, of night and day, shall be ours, as has been the case in the past. These things we know shall be mingled in our cup each day of the journey, and we know that the end shall come just as our Father has appointed for us so it is true we do know what the future shall be, while yet our heavenly Father has hidden from us the details of each day's life, although all the steps we shall take and all the stations we shall fill are known unto God; yea, more, are appointed of him. Of the past we only know in part. We do know the events which can be chronicled, such as where we were such and such times, what we were doing, the friends with whom we mingled and conversed, the duties when we gladly entered into the house

of God, the sermons which were delivered in our hearing, some of the things that were said in them, or in prayer, or in the singing, or in conversation, some of the burnings of heart we felt as we listened or joined in the worship of God, or the conversation concerning spiritual things, and we know the losses and crosses which were ours to bear, the sickness and the sorrow which we were called upon to endure, together with many tokens of GOD's goodness and mercy to us sinners. But still even these past things we know but in part, for we do not know what all these things involved, or what shall be the outcome of them, either in their effect upon ourselves or upon those around us. We do not know the fullness of God's great designs in the very least event of our lives; we do not know whether this or that is to be the result of our most common words, or of the every day events of our life, which occur so frequently as to pass by us without attracting our notice. It has long been our thought that we do not, after all, really know the past any better than we do the future. Who of us can tell just how the events of the past year shall result for us? Who can tell which of all the things we have done, or said, or enjoyed, or suffered, or which others have done, or said, or enjoyed, or suffered, will redound most to the praise of God, and the good of Zion? It has long been a solemn consolation to us that all events, however they may appear to us, are alike in the hand of God, and that all shall be to the praise of his glory at the end, and we



believe with all our heart that the words of the hymn are true,  
*“Great God with thee there’s nothing great,  
With thee there’s nothing small.”*

Things on the earth look to us great or small, because we are down here among them. We have heard it said, and do not doubt it is true, that as men go up in balloons, hills and mountains grow less and less in size and height, and valleys rise, until at a sufficient height all the earth becomes a level plane; and we are sure that with the Most high God all the vain distinctions of earth are as nothing, and that when it is given us poor mortals to rise to some of the heights of Zion these worldly distinctions become as nothing to us also. When it is given us to realize what it is to be risen with Christ and some glimpses of the heavenlies in Christ are afforded us, then all that is below grows very small and mean in comparison; and while in such a state of spiritual communion with God we will not mind high things, and all the distinctions of earth will be as nothing to us. Then the height of Zion will be more to us than all other heights, and the King of glory will so come in and reign that all other princes will be dethroned. At such an hour what more to the soul is place, or power, or wealth, or fame, than obscurity, or poverty, or bondage! These distinctions may be counted for much among men of the world, but he who dwells in the heights of Zion is himself a child of the King, and the untold riches of heaven are all his.

As we think of the past we can but learn some things which are good to know, and of which it is profitable to think and speak. To the children of Israel it was said in the old time, *“Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.”* How many things they had to remember of all that journey in the great and terrible wilderness. First, they would be compelled to remember such things as would abase themselves, such as their pride, their rebellion, their unbelief, their relapses into idolatry, their murmuring against God and against Moses his servant, and all the folly of which they were guilty, many times over. They would by this be humble and abased in feeling, which is the only safe place for a believer; then they would remember the dealings of God with them in these times of their unbelief and sin; first, in judgment, to rebuke them and to show them his justice and holiness and indignation against sin, and then in his forgiveness of their sins, and the restoration of the tokens of his love and pity for them in saving them and delivering them from dangers and from all their enemies, and then they would be compelled to remember all the rugged road, with its stones in the pathway, with the burning sun by day and the cold darkness of the nights, and how toilsome was the journeying forward day by day. It must have been that they also remembered the resting-

places, the palm trees and the oases that now and then were given them. These things they must experience for their good, and these things they should remember for their good still. Even so the pilgrim of Zion must learn to know himself and to know God. The one great blessing of this knowledge in this gospel day is that all such pilgrims come to know God in Christ Jesus our Lord; it is to them the knowledge of that salvation which is of God and of his who gives salvation to the needy. As it is given us to remember the past there is found encouragement for the weary and heavy laden, because of the assurance that our God is the same. Jesus Christ is the same yesterday, today and forever; in all the weary past he has not forsaken us, and so we are well assured that however long and weary the future travel of our souls may be he will continue to abide with us and we shall not fall by the way. There was nothing in that people whom God brought up out of Egypt that could merit his esteem or give him delight; it was not for anything that he saw in them which was of themselves that he so chose and favored them. Indeed, Jehovah told them that they were the most stiff-necked and rebellious of all people, but our God chose them that in them his sovereign mercy and grace might be shown as it could not have been shown forth otherwise. In all the journey to the promised land they proved forgetful and ungrateful again and again, still the Lord their God bore with them and manifested all long-suffering toward them, and all

this was a pattern to his spiritual people in all ages. It is also true of all his elect, that they deserve no favor from him, but rather reproach and condemnation forever. Thank God it is also true of them that their God is full of all long-suffering toward them, and saves them from all their sins, and saves them forever. Because of all that this God has been to his people under the old covenant, and to all his spiritual people under the new covenant, and because of what he has been to us in all our past lives, we are also encouraged for the future, and continue to hope in his mercy. For ourself we desire to say that we have come to the end of another year, and to the beginning of this new year, as we hope, with a deeper sense of all the faithfulness of God, and with some remembrances of his manifold tokens of loving favor toward us, and we desire that we may be enabled to give praise to him to whom all praise is due. We feel that we have sinned day by day in deed, in thought, in service, rendered outwardly and in motive before God. This has been so all our life since we believed, and it is so still; for this we must be humbled before God daily and hourly. How shall we sufficiently exalt his name for all the providential mercies, and especially for all the spiritual blessings of the past year? Sometimes as we think over all these things the words come unbidden to our heart, "A sinner saved by grace" and sometimes the word "sinner" is emphasized in our mind, and sometimes the word "grace," but whatever word may

come uppermost to our mind, "a sinner," or "saved by grace," the other also follows right after, so that the whole sentence rests with us, and upon the truth in it do we find our comfort and joy.

As regards our connection with the SIGNS, we desire to confess that we have never felt more unfitted for the place we hold than we have this past year. It is so easy to make mistakes, and to say and do things that seem hurtful to others, and that hurt the little ones; indeed we are not "sufficient of ourselves to think anything, as of ourselves;" may we dare add to this those other words of the apostle, "but our sufficiency is of God"? We have realized that each and every day we need to be led along, and that we cannot look into the future. Often tomorrow looks dark, but still when it has come there has been light; what is dark to us is light before the Lord. Often we have felt that we could write no more. In this it has been the same as has often been the case in our ministry in the pulpit. Again and again during these past forty or more years we have felt that the end had come, so far as preaching was concerned, yet we do continue unto this present time, in the ministry and in writing. We trust that we do feel thankful to God for all these, his mercies. His mercy has been shown us in enabling us to bear, and endure, and to still hold fast the profession of our faith. How great has been the forbearance of the readers of the SIGNS. As we think of these things we are encouraged for the future; indeed it all seems wonderful to

us. We feel also to say that the publishers of the SIGNS, and brother Ker, our associate editor, have been most kind, forbearing and helpful, often speaking encouraging words. How much all who love God need each other. How good it is that the Lord has given us to each other for mutual edification. Heartfelt religion will cause forbearance one to another, because each one will see something of his own weakness, and the Lord will show such ones their own errors. We know that our readers have greatly appreciated the labors of the publishers in making the mechanical work of the SIGNS so free from errors as it has been. No one, save those who have filled such positions, can realize how much care and labor is needed to avoid serious mistakes, and to do creditable mechanical work. Beside this, the editors have had their earnest co-operation, counsel and advice with regard to the matter that has been published. We cannot be too grateful for this, and our readers have reaped the benefit.

For the future we can promise only this: that we shall still strive to make the SIGNS a medium of correspondence between brethren who know and love the Lord. We hope that all that could gender strife among the children of God may be avoided, both in editorial matter and in correspondence. We say strife, not incidental differences of opinion and judgment; these will always be, so long as we are in the flesh, but let there be all forbearance if there be differences of judgment in anything; we know that

most of our readers do not want direct controversy in the SIGNS, but we feel sure all are glad to see the views of truth as they may be presented by different brethren. The SIGNS has been made a blessing to many in the past, and we hope that the blessing of the Lord may attend it in like manner for the coming year. We still hold dear the doctrine of God our Savior as it has been loved and preached these many years past.

In conclusion, may the Lord be with and guide us all for the year before us. Paul besought his brethren to pray for him, and said once that their prayers helped him. We know that it is the desire of all who are engaged in the conduct of the SIGNS that we may also be helped in that way, as was Paul, and we also desire the richest blessings of the covenant of grace to rest upon all our readers, and upon all correspondents of the SIGNS.

Elder F. A. Chick, Hopewell, N.J.

#### COLOSSIANS III .2-4.

*“Set your affection [or mind] 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.”*

**T**he security of God’s people furnishes consolation for the tiding over many rough and stormy scenes this side the blissful state of eternity. If we had to look to anything belonging to the natural man for hope

in the beyond I am persuaded that grace-taught children would be carried down so low in despair that they would cease to hope of ever seeing their Elder Brother, Jesus, and of ever’ being with him and like him. In this time, when even the camps of Israel are being turned from peace and joy, trusting and resting in wrought out righteousness of Jesus, a tossed to and fro crowd, hearing the lo here and lo there, do we find any interpretations placed on the word. Some are telling us that we have destiny of Zion and our own individual welfare in our own hands. We are commanded to place our minds on eternal things, instead of earthly things, because by so doing we may attain to large membership active churches and all temporal things. But the eminent apostle does not tell us that. He gives a reason for doing this, but it is not for reward.

Let us digress a little, to get before your mind what is necessary for us to understand before we can heed the many scriptural admonitions. No man can of himself obey what is commanded. The word, as it is written by divine inspiration, does not put life or spiritual desires in the reader. Some of my best friends are people who seemingly are as destitute of the Spirit of God as any dead sinner can be, yet they can quote much Scripture. We must conclude that the Spirit alone teaches us to obey, because we would only be as foolish Galatians doing anything without the Lord. “This only would I learn of you, Received

ye the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"- Gal. iii.2-5. Here is ample evidence that the Spirit is ministered unto us by the same One that begat us to a lively hope. (1 Peter i. 3.) He that began a good work in us will not desert us in our carnal desires, which are all evil, but we may rest assured that the same God, who cannot lie (Titus i. 2), promised eternal life before the world began, and will, for the perfecting of his glory and the bringing together of many heirs, perform it all to the day of Jesus Christ. (Phil. i. 6.) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 12, 13. How any man can construe this language to mean time salvation is beyond me. These were little children being addressed and admonished by their undershepherd along duty's ways. They were obeying characters, having always done so. The apostle is being led by the Spirit to admonish them to continue doing so, but, like all God-called ministers, he knows where the life is, so he is leaving the performing of that duty to God, and

comfortingly tells them that all their salvation is of the Lord.

But let us desist just now on that, because it would seem that the things Jesus has in store for his elect are the result of his feeling all righteousness, and that their walking in him and his commands are the direct result of his having given them the will and working the do.

When the apostle wrote the Colossian brethren it was revelation from Jesus Christ. Set your mind on things above, and not on things of the earth. There must have been a reason other than a reward. Paul plainly tells that reason: "For ye are dead." How is the quickened child of God dead? Before the life-giving Spirit comes into their heart, teaching them what sinners they are, then they are dead in sin. Let us emphasize the fact that death has no degrees. Anything that is dead is destitute of any of the life under consideration. Any one who agrees with Paul that the natural man is dead in sin must agree that the child born again is also dead and both deaths being complete. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ are 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."- Rom. vi. 1-4. Here is good news indeed to the poor sin-burdened souls.

They no longer love sin but they hate it, and the hateful things in their flesh cause them much sorrow. "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inner man." Rom. vii. 21, 22. Oh, so many times have worldlings flung in our face, If I believed as you do I would do just anything I wanted to. Yes, and I am persuaded that only the fear of the law keeps them from it any way, because they still have the love of sin in their hearts. But with God's humble poor it is so different. They have their fill of sin and could they do the things that they would sin would be no more in their lives.

"Your life is hid with Christ in God." Lift up your drooping eyes, little way-worn pilgrims, for all is safe and secure. God, in Christ, paid it all, and nothing, can take the home away from his chosen people.

*"Not all the pains that e'er I bore,  
Shall poll my future peace;  
For death and hell can do no more  
Than what my Father please.*

Our lives (if indeed he ransomed me) are hid in Christ, and for one of the elect to be left must first dethrone God himself. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; [How can some believe that Christ would fail to keep those he gave eternal life, when the gift meant the sacrifice of his own blood?] and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than

all; and no man is able to pluck them out of my Father's hand. I and my Father are one."- John x. 27-30. "And he that sent me is with me: the Father hath not left me alone - John 29. "Believest thou not that I am in the Father, and the Father in me?" "At that day ye shall know that I am in my Father, and ye in me, and I in you. - John xiv. 10, 20.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." What glad tidings of great joy! What wonderful love is this manifested to poor sinners! Nothing about them to merit the notice of the sinless child Jesus, but the fact that they are covenant children, and for that reason he takes them from out the wilderness, wherein there is no water, and makes them to drink of water everlasting. That was all wrought out by him alone, when we were as yet; enemies to him, but having loved his bride with an everlasting love, he goes about to pay their debt, and while paying it he is establishing a righteousness that is all complete, leaving them holy and without blame before him in love.

But our Savior is doing more for us than to die for us. By day and by night he keeps us, even when we are not mindful of ourselves. By the still waters he leads us and makes us to lie down in green pastures. The dear old walls and bulwarks of Zion are maintained by him and daily he adds to his church such as should be saved and that he would own at his second coming.

Let us not stop our meditation here, for his watchcare is not going to end at the grave. For countless ages our dust may moulder away, but his all-seeing eye never sleeps. When the Lord descends from heaven to gather his children home none will be left. They that are in the graves shall come forth; the sea shall give up its dead and those still living shall be changed, in a moment, in the twinkling of an eye, and all shall rise to meet him in the air. What more can we desire?

*“God, my Redeemer lives,  
And ever from the skies,  
Looks down and watches all my dust  
Till he shall bid it rise.*

The years of my youth I thought much of the cold and silent tomb, and shuddered with much fear and anxiety at the thought that some time I must leave all the things of nature and lie down in death. But although still young in years, I trust that I have been shown the vain and frivolous ways of this time journey I am on, until I no longer fear to quit the walks of men as I once did. True, the natural man still dreads the sting of death, but the fiery darts that are hurled at poor way faring pilgrims together with the unceasing trials and afflictions, mingled with a stubborn nature and hateful disposition, at times leave me in such a state that it would be peace to depart and be with Jesus.

Just a little more and I am through. As much as is in you, dear reader, take courage and press on a few days

longer. Just a little longer on the battle field and the war will be over. Then we that have a good hope in Christ shall die a natural death, trusting sweetly and assuredly in our Assurer that some glad to-morrow he “will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name.” Then shall the sheep enter into the Father’s house, where there are many mansions, there to be with Jesus, and like him, to know no more the aches and pains and the things of time, but to walk in his light that illumines the city of our God, and to sing redeeming love for ever and ever.

In a little hope,  
Elder W. D. Griffin

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### TRUST IN THE LORD

New Vernon, N.Y., Sept. 15, 1841.

**T**he present is peculiarly a time in which the children of God are called on to “Watch and pray, lest they enter into temptation.” The gathering clouds which darken our sky, portend the near approach of tribulation and distress. The spirit of persecution that would storm the citadel of Sion, and pour forth the blood of the saints, now stalks through our country, glides through the air, and sounds in deceptive, mellow and honied tones, from pulpit and from press; while all that is gaudy, popular and attracting to the carnal heart and the uncircumcised ear or the adulterous

eye, is brought into requisition, to fascinate, bewilder and captivate the children of God, to draw them from their steadfastness in the faith and practice of the gospel, into the ranks of the enemy. All unsuccessful experiment of open hostility against the people of the living God, for almost six thousand years, has scarcely convinced the enemy that Sion's battlements are invincible. Preparations are evidently now making for one more desperate onset. The floodgates of error and delusion are now being unbarred, the impetuous torrent seems impatient to leap forth and inundate the whole land; the ambitious clergy, and their ever restless laity, are bringing all their projects to one central point, and looking out the most advantageous position to be by the occupied during the sanguinary struggle that now makes haste to overtake us. It is all in vain for us to think of safety from our natural republican institutions, or the light and patriotism of the citizens of this great republic. The siren song is only calculated to hasten the preparation for the dreadful catastrophe. As well might we "go down to Egypt for help," as to look for it in anything short of that hand by which the Egyptian yoke was broken, and that almighty arm by which the chosen people of our God were made free.

"Dangers stand thick through all the ground." And becomes us, who have renounced the world, the flesh and the devil, to enter into the Rock - turn to our strong hold; and at the same time to fight manfully the good fight of faith, trusting alone for victory in the name of the Lord our God.

Elder Gilbert Beebe

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# Signs of the Times

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## SONG

by *Newton*

*What think ye of Christ? is the test  
To try both your state and your  
scheme;*

*You cannot be right in the rest,  
Unless you think rightly of him.*

*As Jesus appears in your view,  
As he is beloved or not,  
So God is disposed toward you,  
And mercy or wrath is your lot.*

*Some take him a creature to be,  
A man, or an angel at most;  
Sure these have not feelings like me,  
Nor know themselves wretched and  
lost:*

*So guilty, so helpless am I,  
I durst not confide in his blood,  
Nor on his protection rely,  
Unless I were sure he is God.*

*If asked what of Jesus I think,  
Though still my best thoughts are but  
poor,  
I say, he's my meat and my drink,  
My life, and my strength, and my  
store,*

*My Shepherd, my husband, my friend,  
My Saviour from sin and from thrall,  
My hope from beginning to end,  
My portion, my Lord, and my all.*

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EDITORIAL

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*“A light to lighten the Gentiles,  
 and the glory of thy people Israel.”*



ELDER R.H. CAMPBELL

him that he should not see death, before he had seen the Lord's Christ. He came into the temple at the exact same time that Jesus was brought into the temple to be presented to the Lord, according to the customs of the law. The scripture says that Simeon came, by the Spirit, into the temple, took up the infant Jesus in his arms, blessed

**T**he above words were spoken by, Simeon, a just and devout man, waiting for the consolation of Israel; the Holy Ghost was upon him and had told

God and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; A light to lighten the Gentiles, and the glory of thy people Israel.

Jesus, the glory of Israel, the chosen people of God according to the flesh, was the same entity that should be a light unto the Gentiles, the Lord's people in the spiritual, or gospel dispensation; this is per the scriptures that says that there are two dispensations, two laws under which God will govern his people but only one Lord. The apostle Paul states this very clearly, as follows, (1 Cor. Chap. 12, vs. 5) *“And there are differences of administrations, but the same Lord.”* and again (Heb. Chap. 10, vs. 9) *“Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second,”* Christ came a sin bearer to atone for all of the sins of Israel, under the law, and was also the light unto the Gentiles, in the gospel day or dispensation, as it is written, (Matt. Chap. 4, vs. 16) *“The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”* Salvation is unto both the Jews and the Gentiles in the birth, death and resurrection of the Lord and Savior Jesus Christ, the glory of all of Israel, but under different administrations: Jesus, the glory of Israel, is first referred to in the book of Genesis as, the seed of

the woman, that would bruise the head of the serpent; the one that would conquer the most dreaded enemy of all of the chosen vessels of mercy; those who were driven from the garden of Eden and sentenced to a life, of death, in this world of nature, which is satan's domain. Both the seed of the serpent and the seed of the woman were driven from the garden, but, to the seed of the woman, it was death, and to the seed of the serpent, it was life, it was their portion and they are completely at home here in time. In Christ, the reverse is true for Paul records, to the one he is the savour of death unto death; and to the other the the savour of life unto life. This infant, the glory of the nation of Israel, was the only one that would be able to overcome this sentence of death for all of the heirs of promise, and secure an enumerable host from under the sentence that was pronounced upon them because of their partaking of the fruit of the tree of the knowledge of good and evil. He did nothing for the seed of the serpent, he left them as they were in the care of their father the devil.

The remedy was present even before the malady was known, however the seed of the woman must endure all of the dreaded consequences of their sin, and realize the depraved nature of the flesh and their utter inability to recover themselves from this valley of death, to which they were condemned, to enable them to realize their dire need of salvation. They must experience

the glorious deliverance from the law of sin and death, that they might know from whence their freedom comes, in order to render praise and honor unto the giver of this most precious gift of salvation.

Moses, looking forward by faith to this day of deliverance, told the children of Israel, (*Deut. Chap 18. vs 15-16*) "*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire anymore that I die not.*" The glory of God is such that the children of Israel could not bear it, in the flesh, and desired that God would not speak to them directly but that God would speak to Moses, a type of Christ, and that Moses would speak unto them. Christ, the glory of Israel, took upon himself flesh, made like unto his brethren, that he might make intercession for them unto the Father of glory, that they not be destroyed by the exceeding power, immensity and majesty of God's presence; a mediator that could speak to both sides of the equation with equal authority, and reconcile them so that, (*Psa 85, vs 10*) "*Mercy and truth are met together; righteousness and peace have kissed each other.*" The law demanded righteousness and truth, requirements which man could not meet, so Christ came, the way, the

truth and the life for them and brought mercy and peace, in the gospel day, and these are all saved and brought into the fold; fulfilling the scripture as recorded in Ezekiel, (*Eze. Chap 37, vs. 22*) "*And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.*" As Jesus said, in his prayer unto the Father, (*John Chap. 17 vs, 1-2*) "*Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast give him power over all flesh, that he should give eternal life to as many as thou hast given him.*" Jesus, the glory of Israel, has spoken it, and so it shall be. The prophet Ezekiel was blessed to describe the salvation of the saints of God in a very graphic illustration that shows how it was with them, as born into this world of nature, and what it was that changed them to be as they are in Christ. It was not of their efforts, for they were as helpless babies and the mighty God of Abraham, Isaac and Jacob, had mercy on them in their sinful helplessness and undone condition and made them whole. They would have been lost worlds without end if left to the efforts of man, but, as Paul said, it is by the grace of God that I am what I am, and this same truth applies to all. Ezekiel describes their change like this: (*Ezekiel Chap. 16 vs, 1-13*) "*Again the word of the Lord came unto me, saying, Son of*

*man, cause Jerusalem to know her abominations, And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. How when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I cov-*

*ered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom."*

(Rom. Chap. 11 vs, 33) "Oh the depths of the riches of both of the wisdom and knowledge of God! how unsearchable are thy judgements, and his ways past finding out." It is wonderful how the scriptures in the New Testament support and prove the truth and the beauty of those in the Old Testament: although under different administrations, the same salvation, the same basic truths are revealed. This is the glory that Israel was looking forward to in the coming of the Messiah and is that which Simeon was referring to as, Jesus being the Glory of Israel. It was through the sacrifice of himself, by the determinate counsel and foreknowledge of God that all of these blessings, described by Ezekiel were bestowed upon them. They were treasured in him, before the foundation of the world, and made manifest, in time, by the experiences of God's children as they are brought forth from nature's darkness into the glorious light and liberty of the gospel day. Simeon also said that this baby was to be, a light to

lighten the Gentiles. This is referring to the establishing of the second covenant (mentioned above) with them which were to be heirs of the promise among the Gentiles, (Heb. Chap. 8 vs. 9) "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Jesus was the Word, and John said, (John Chap 1, vs. 4) "In him was life; and the life was the light of the men." and he said (vs 9) "That was the true light which lighteth every man that cometh into the world." This is the light unto the Gentiles, the new covenant, the second covenant established on better promises, the covenant of grace and not of works. When this light is shined into the heart of an individual it reveals unto the truth, the way of salvation and then the things of nature fade into the background, they have lost their lustre for them, as far as desiring them and running after them as they had done before their change. The objects in which this light shines, have nothing to do with what effect the light has; they are passive in the process and can but marvel that such beauty has been revealed unto them, seeing the sin and corruption that dwells in their natural hearts and bodies: and they render praise to God for this wonderful grace that has shown unto them the beauties of His kingdom. They are made aware that there is

not only a new covenant, but a new man with whom this covenant is made, the inner man, which does not sin although living in a fleshly body with all of the lusts and temptations that confront them; they do not sin because they are under no law, it has been taken out of the way being nailed to the cross at Calvary.

Jesus, the glory of Israel abolished the law of commandments for the Gentiles, in his death, so that there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit; the law has no dominion over them, as Paul wrote to the church at Colosse. (*Col Chap. 2, vs. 14*) *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."* Therefore there is no law to which the Gentiles are under, (that inner man, which is born of the spirit) for they are new creatures in Christ. (*II Cor Chap. 5, vs. 17-18-19*) *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us unto himself by Christ Jesus, and hath given unto us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."* The children of God, in the gospel day, have been reconciled unto God, by being baptized

into Christ in his death, and are therefore, as Christ, before God. Their sins are not imputed unto them, they are imputed unto Christ who became their sin bearer, his righteousness is imputed to them, therefore they are reconciled to God because they are in Christ and stand justified before God, in Him.

These are the only ones to which the scriptures, in the New Testament are directed, they may speak of the world and things of nature, but the sure promises, the Love of God, the admonitions, the instructions and the comforts are to them and them alone. As the prophet Isaiah said, (*Isaiah Chap. 40, vs. 2*) *"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."* The cry is, that her warfare is accomplished, her iniquity pardoned and they were, both the warfare and the pardon, accomplished in the atoning blood of Jesus Christ on the cross at Calvary. This is indeed good news and of great comfort to the Gentiles, the ones to whom the prophet is speaking, because he said, is accomplished and that was not completed under the law, it was completed in the death of Christ. Their salvation is sure and certain because it has already been accomplished, by the love that God had for his elect before the foundation of the world and has been spoken of by the prophets down through the ages.

In nature, for man to see the things of the world he must have natural eyes, and he must have the light of nature; even so is it in the spiritual world; for man to see the things of the kingdom of heaven, he must have spiritual light and spiritual eyes. Man as he is born into the world of nature does not have these characteristics, as Jesus told Nicodemus, that to see the kingdom of heaven he must be born again: born of the Spirit with spiritual eyes and a spiritual light to see the glory of the kingdom of heaven. This light is the first thing that the Apostle Paul experienced, on the road to Damascus, and the first thing that he saw, by this light, was Jesus. This is as the experience of Peter, James and John, on the mount of transfiguration, they saw the law (Moses) and the prophets (Elias) but the voice out of the cloud referred them to Jesus and said, This is my beloved Son, in whom I am well pleased, hear ye him. And it says that when they lifted up their eyes, they saw no man, save Jesus only. This is the only name that the children of God look to for life and for their salvation, neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

*(John Chap. 9 vs, 1-5) "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus*

*answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."* These are the words of Jesus, on one occasion when he healed the eyes of a man, who was blind from birth, and he proceeded to heal his sight so that he could see, for the first time in his life. This is a natural illustration of what Jesus does for all of the heirs of promise; they are all born blind, as regarding spiritual things, and nothing but the power of the great physician can heal their eyes. Jesus told his disciples, on this occasion, that this man was born blind that the works of God should be made manifest in him. This is teaching that you and I, if we be heirs, can also be enabled to see and how we are made able to see and believe. Each of God's children have the witness within, which is their experience. And that makes them believe that indeed their hope is in Christ, the glory of Israel, and that the knowledge and understanding that they have been given are the fruits of that indwelling Spirit which was given them of God.

*(John Chap. 9 vs, 30-33) "The man answered and said, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he*

*heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.*" Although he did not know how it was done, he could testify absolutely to the fact that a miracle had been performed in him; that he had indeed been born blind and now he could see. A man that has experienced a deliverance, such as this, will never be persuaded, by man, to deny the power of the miracle that has occurred in his life. This is true of all who have been given eyes to see the kingdom of God, and although they may question their experience, most will say that this is one thing that they can always know, that whereas I was blind, now I see. I have heard many say, that there is one thing that they will always feel to know, and that is that they are a different being from what they once were. The light that was sent to lighten the way of the Gentiles has been turned on in their heart, and as Jesus said, they will not walk in darkness, as before, because there is always that hope of eternal life that is within and it will always be theirs to trust in, for life and for salvation both here in time and in eternity. The way may get dark and dreary as they experience the trials of faith that are sent their way, trials of faith that will work for them a more enduring substance than they had before. Faith is this substance of these things that are hoped for, the evidence of things not seen presently, but, which build line

upon line, here a little and there a little, and will ultimately end in that city, New Jerusalem, whose builder and maker is God. Jesus, the glory of Israel, who died for the sins of Israel under the law, forever perfecting those who were his, because of the election, came forth triumphant over death, hell and the grave, a bright and shining light to lighten the way of the Gentiles that they too may enter into the fold by a new and living way, which he hath consecrated for them through the veil, that is to say, his flesh. (*Romans Chap. 11 vs, 25-32*) "*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."*

The salvation of Israel and of the Gentiles is by the mercy of God, and



even though the Jews were enemies as concerning the gospel; as concerning the election the same ones were beloved for the Father's sake. God has loved them all, both Jews and Gentiles with an everlasting love; he has created them all for his glory, he hath formed them all: yea he hath made them all for his glory. (*Isa Chap. 43 vs, 21*) "*This people have I formed for myself; they shall shew forth my praise.*" They were all treasured in Christ, before the foundation of the world, and is it as sure to follow as the night follows the day, that they shall all be saved by the grace of God. They are, as all things are, absolutely predestinated of God from the beginning and, as we can all see that the day and night are occurring per the original plan even unto the present time, and one of God's decrees is just as sure and certain as the other.

Jesus, the glory of Israel, and the light unto the Gentiles, is that which we all, if we indeed be children of God, look to for light and for understanding as regarding the glorious truths that we believe to be the reason for the hope that is within us. The desire is constantly for more evidence that we are one for whom Jesus died on the cross at Calvary; one who was chosen in him before the foundation of the world, and to whom these precious truths have been revealed, here in time.

In bonds of love;  
Richard H. Campbell

## GIFTS

The Scriptures of the New Testament present the gospel church in her perfection, as the workmanship of God. Her doctrine and order are plainly shown there to all of her children, as they are also revealed to each in his experience, so that the word and the experience witness together to all that is of God. We are to look only to the inspired Scriptures of truth to decide concerning any point of doctrine, or any ordinance, or any gift to the church of God; and there alone shall we find the proper order of those things of God, as arranged and established by his authority.

Whatever assumes to belong to the church is to be tried by the pattern shown to us in the Scriptures of the New Testament, and if not found there it must be discarded by every lover of the truth. The gifts of Jesus to the church are named by the inspired apostle in his letter to the Ephesians: "And he gave some apostles, and some prophets; and some evangelists; and some pastors and teachers." The object of these gifts is also there stated: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Any professed gift that is not included in this catalogue and description, must not be recognized as of God; and any one who claims to have work to do as a gift of God to the church in behalf of any but the saints, or in order that any may become saints through his work, is clearly not manifesting the character of a gospel gift, for all of these gifts are declared to be exclusively for the benefit of the body of Christ, to which they themselves belong as "joints and bands" which minister nourishment to the body. (Eph. iv. 11-16; Col. ii. 10.)

Elder Silas H. Durand

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**VOICES OF THE PAST**


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**A DAY'S JOURNEY  
AND A NIGHT'S DREAM**  
*(Genesis xxviii. 10-12.)*

*“And Jacob went out from Beersheba, and went toward Haran.”*

**H**ow far he went that first day we are not told. A man in the excited state of mind that he was in would walk rapidly, and starting early in the morning, as he undoubtedly did, by the time the sun went down he was a good distance from his father's house. It is with that first day's journey and the night that followed it that I have to do.

Jacob had obtained the blessing which his father intended for Esau. His father had also confirmed the blessing after he discovered the deceit which had been practiced upon him, and had sent Jacob away on his present journey to the former home of his mother to get a wife. So far we may regard the circumstances attending this journey as favorable, and such as would cause him to begin it with elation of mind. But other things tinge the circumstances with the blackness of night, and tend to make this journey notable through all time for fear, self-reproach, shame and misery. Fear of his brother Esau, who felt that Jacob had wronged him, and who had threatened to kill him, undoubtedly hastened his departure early in

the morning, and caused him to make all possible speed. This threat of Esau caused fearful forebodings on the part of Jacob, both on this day, and on his journey home twenty years after.

But there was something for Jacob to think about much more fearful than this threat of Esau; his falsehoods to his old, blind father. How they must have come up before him in all their hideous monstrosity, and repeated themselves in his mind as he walked along until he was sick unto death with their loathsomeness. He had done Esau no wrong, for he had purchased the birthright and paid the full price which was asked for it. Esau of course wanted it back, and would have taken it notwithstanding the fair bargain he had made with his brother in disposing of it. But as between him and Jacob he had no right to that birthright.

But the cunning deceit Jacob had used toward his father, and the falsehoods he had told, in order to obtain the birthright blessing, how these must have stung him as they kept flying about like hornets in his mind, and made him cringe with shame and self-loathing as he walked along. Even if he did not yet feel the full sinfulness before the Lord of his deceitfulness, yet he must have felt that such things showed him to be a mean, contemptible man, utterly untrustworthy. How ashamed he must have felt as he kept thinking over that never-to-be-forgotten interview between him-

self and his father: "*Who art thou, my son?*" "*And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.*" And then, when his father asked, "How is it that thou hast found it so quickly, my son?" With what shameful irreverence and hypocritical audacity he used the name of the Lord, saying, "Because the Lord thy God brought it to me." And the false covering of his hands and neck which met his suspicious father's hands when he felt of him to see whether he was his very son Esau or not. This must have come up to his mind as he continued on his journey, his guilty cowering attitude as his father said while again he took his hand, "*The voice is Jacob's voice, but the hands are the hands of Esau.*" What now if after all this deceitful work his father should be given sight to see who it was that stood thus before him? he still shrinks and trembles as he walks along, thinking of that scene, although he has seen his father, and felt his hands upon him since he came to know all that had been done to him by his wife and son. Then again the blind father asked with increased solemnity, "*Art thou my very son Esau? And he said, I am.*" Then after having eaten of the savoring meat of his son, and drunk wine from his hand, and smelled his garments, which were Esau's, and kissed him, he said what he could not have said of Esau, for it was not

true of him, "*See, the smell of my son is as the smell of a field which the Lord hath blessed.*"

The apostle says, "*By faith Isaac blessed Jacob and Esau concerning things to come.*" The faith of Isaac was not at fault, but his natural mind was. He thought he was blessing Esau, but his faith took hold of God's thoughts, and led him to use words that expressed God's purpose. And shall we say that in all of this transaction God's purpose was being fulfilled? Certainly. What else could we say?

And shall we say that Rebecca's deceit and Jacob's falsehoods were embraced in the predestination of God? Certainly. Were they not all links in the one chain of events? What part could have been left out of this chain? What part was predestinated, if all was not? Shall we say then that if God predestinated the sinful actions of men, then why should they be blamed and punished for them? Let Paul answer. After speaking of God's purpose concerning Jacob and Esau, and concerning Pharaoh, he says, "*Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?*"- *Romans ix.11-21.* And again, "*But if our unrighteousness commend the righ-*

*teousness of God, what shall we say? Is God unrighteous who takes vengeance? (I speak as a man) God forbid. For then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? whose damnation is just."* - Romans iii. 5-8.

We know that no lie is to be excused, much less justified. A lie is always sinful. All sin is hateful to God. Yet we know also that nothing can ever have transpired which was contrary to God's purpose; otherwise he would not be God. We are told that he "DECLARED the end from the beginning." We are told in his word that the wicked are his sword, and men of the world his hand, and that the wrath of man shall praise him. "Not Gabriel asks the reason why, nor God the reason gives." He says to us, "*Your ways are not my ways, neither are my thoughts your thoughts.*" We cannot limit the Lord, nor charge evil against him.

So we will go on with Jacob as he plods wearily along toward that "certain place" to which it was the Lord's purpose to bring him to spend such a night as he had never spent before. He has lost some of the strength and vigor of the morning, and the harrassed condition of his mind and the shame and self-

abhorrence that were increasing upon him, no doubt contributed to that weariness which rendered him unfit to travel any further that night. He had sinned grievously against his father, and against the Lord. He could not excuse himself by charging it against his mother. He was seventy-five years of age at the time, and must bear the blame of his own acts.

What was said between him and his father at their last interview concerning his deceit we are not told. Both must have been deeply humbled before each other and before the Lord; Jacob because his blind father was now aware of all his deceitful acts and words, and Isaac because it was now plain to him that his wishes and purposes had been contrary to the purposes of the Lord, and that what Jacob and his mother had done so wickedly had brought to light God's purpose, and contributed to its fulfillment. He had loved Esau because he did eat of his venison, but now he became aware that God had not loved him, but had loved Jacob. Rebecca had been told this before the children were born, and she loved Jacob. Isaac had learned this solemn truth when Esau stood before him with the savory meat after Jacob had received the blessing and gone out. "And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." This was the time

when Isaac knew that the Lord's ways and thoughts were not his. It was so with Abraham; he said, "*O, that Ishmael might live before thee;*" but God had purposed that the free woman should have a son, and that in Isaac his seed should be called. Truly our ways are not God's ways. Esau's exceeding bitter cry availed nothing. His repeated and pitiful question and request, "*Hast thou but one blessing? Bless me, even me also, O my father,*" were touching, but they were the expression of only fleshly and selfish desires.

I remember when about fourteen years old wondering why Jacob, who was the one the Lord loved, was left to act so wickedly, and appeared to be more dishonest and sinful than Esau, and the answer that came to my mind then was, that it was to show that the elect of God were not any better by nature than the rest of mankind; that they were not chosen and loved because of any goodness or merit in themselves. I can see no other reason today.

So Isaac and Jacob are together the last time before Jacob's departure, and it must have been a most solemn interview, as each one saw himself a short-sighted, sinful man, and saw with wonder and self-abasement the manifestations of the wonderful purposes of the Lord. Isaac seems to have no word of reproach for Jacob. He sees him as the one the Lord has chosen to receive the blessing of Abraham, and to "inherit the land in which he was then a stranger, which God gave to

Abraham," and he pronounces that blessing upon him, and sends him away to his mother's native land. He can well leave him to the teaching of the Lord concerning his depraved and sinful nature.

And Jacob has come into "a desert land," and into "a waste howling wilderness," where the Lord had appointed to find him. Deut. xxxii. 10.) He represents all that people whom the Lord hath redeemed, who their fleshly nature are called Jacob. "*For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore THEY shall come and sing in the height of Zion.*"-Jer. xxxi. ii, 12. The Lord brings all these with weeping, and leads them with supplication. They see enough of sin and vileness in themselves to cause weeping and supplication. They start out, as Jacob did, strong and courageous, in the morning of the natural day, with a definite and desirable object in view. They go forward with zeal toward the land that holds for them all they want. They seem to be traveling at their own will, and in their own strength, and to be urged on and animated by the desirable objects which they plainly see before them. But the Lord is leading them, and this first day's journey of Jacob represents the day's journey of all that greater Jacob, all the elect of God, when the Lord brings them away from the world, away from any confidence in themselves, and causes them to see themselves as justly condemned

sinner in the sight of a holy God.

By the light of the natural sun Jacob traveled on until that sun was set; then he must tarry where he was. In that desert land he could find only stones for his pillows. *“And he took of the stones of that place for his pillows.”* Now he is indeed alone and desolate. When his grandfather Abram sent his servant over this same road to get a wife for Isaac he sent him in such state, and with such show of wealth, as became a prince. But Jacob is alone and poor. He has left all his worldly wealth behind him. Twenty years after this, when he was returning with wealth and a large family and many servants, he said, *“With my staff I passed over this Jordan, and now I am become two bands.”*

This day’s journey of Jacob shows how the Lord brings all of his Jacobs to know that their sinful hearts are a desert and a wilderness, where no plant of righteousness grows, and “where beasts of midnight howl.” He brings them to the place where all natural light and wisdom fail them, and they can go no farther. He brings them to see the law of God holy, and themselves condemned by it, and for good cause. He causes them to feel that the glory of God is manifested in “the ministration of death written and engraven in stones.”

The stones of that place are hard and uncomfortable pillows, but these lonely Jacobs have nothing else to rest upon but their attempts to fulfill the law “written and engraven in stones.” They are in a sad and doleful condition; all is dark, and hope seems to have gone

down with the sun; no light appears to show how a sinful man can be just with God. The wisdom of the world fails here; it cannot open up a way for a sinner to find access unto a holy God. There is no promise they can see that any tomorrow will ever rise upon this fearful night.

Then comes sleep, a broken, restless sleep. *“And he lay down in that place to sleep, and he dreamed.”* Here is the time, and this the place when and where the Lord found Jacob, and where he finds all his people; when they have given up hope in themselves. *“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then God openeth the ears of men, and sealeth their instruction.”- Job xxxiii. 15.*

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” In this dream the way of access unto the Father is presented in a glorious figure. It is in a vision, in a figure, in a dream, that Jesus and his salvation are made known to men. It is by revelation always, and not by searching, that he is found out. The revelation is first given to Jesus, the man of God’s right hand.

*“The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to*

pass.”-Rev. i. 1. “*Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty.*” I have exalted one chosen out of the people. (Psalms lxxxix. 9.)

Those to whom this revelation is to be made are first prepared to feel their need of it, to feel their need of that help which is laid upon Jesus, by experiencing their utter lack of power in themselves to deliver themselves from the condemnation of the law, and to come into the favor of God. Whatever the Lord has in store for any one he will cause that one to desire, to seek for in vain by any power of his own, and to inquire of the Lord for. Jacob asleep, with the stones of that desert land for his pillows, represents all the Lord’s people at the time when they have come to the end of their earthly strength, have fully felt the depravity of their hearts, and the righteousness of God’s holy law, and are trying in vain to find some rest in the works of that law which is “a ministration of death, written and engraven in stones.” Here is the revelation of Jesus Christ in a figure to those who have been brought thus far by the law as a schoolmaster, and have been prepared by that legal teaching for this wonderful revelation.

This ladder is not for Jacob to climb on up to heaven. I have read that not only must we climb up to heaven on “that ladder, but that we must ourselves build the ladder for ourselves as we go up. But this lad-

der seems to be complete. Its top reached to heaven; not to the natural heavens, which show to our sight and imagination myriads of stars infinitely distant from each other, allowing us to think of no point where the top of the ladder could definitely rest, but from the earth to the heaven where God reigns in eternal glory and blessedness; to the high and holy place where the high and lofty One dwells, who dwells also with him that is of a humble and contrite spirit.

He to whom this ladder is shown is asleep at its foot, and sees it only in vision. It is not for him to climb upon, but for the angels or messengers of God. So our dear Savior said, “*Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*”- *John i. 51.*

While Jacob lies asleep at the foot of the ladder and cannot use it himself, it is for his sake it is there, and its use is for his benefit. The angels of God are ascending upon it with his longings, self-loathings and supplications, and descending with sweet answers of peace and messages of love from the God of salvation to him. It is through Jesus, and through him alone, that any supplication can arise from a poor sinner’s heart to the Lord. It is in his name only that any one can find access unto the Father. He is the “new and living way.” “No man can come unto the Father,” Jesus said, “but by me.” And also all messages from the Father to his chosen people

are through Jesus. The angels or messengers of God descend upon that ladder to his people at its foot, with his messages to them. It is always through Jesus that the grace and truth and love and mercy of God come to them. It is through Jesus, and for his sake, that the Father says to them, "*Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.*"

"The Lord God stood above the ladder, "and gave the blessing of Abraham and of Isaac to Jacob while he was still asleep and dreaming. And he said, "*I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, 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.*"

What a wonderful, glorious scene is this, and what glorious and blessed doctrine. The Lord God, who fills heaven and earth, and who inhabits eternity, standing above the ladder, and Jacob, the supplanter, the sinful but sorrowing man asleep at its foot, with stones for his pillows. The ladder itself a wonder of wonders, set up on the earth, and its top reaching to heaven. Jesus

upon the earth in the likeness of sinful flesh, with all the sins and afflictions and infirmities and temptations of his people upon him, and yet "holy, harmless, undefiled and separate from sinners, and made higher than the heavens." "Its top reached to heaven." "I and my Father are one," he said.

This ladder could be seen by Jacob only when asleep, only in vision. When awake he could not see it. The way of salvation could only be seen in vision, in a dream, "in slumberings upon the bed," during all that legal dispensation. It did not openly appear until the gospel day, in the appearing of Jesus Christ in the flesh.

In the terms of the blessing which the Lord God gave to Jacob while thus in a dream, when deep sleep had fallen upon him, what absolute assurance and certainly are expressed. No contingency, no conditions, are suggested. "*I will keep thee in all places whither thou goest.*" Jacob, after he awoke, in the wonder and excitement of his mind, made a vow and some promises which appeared to be based upon conditions. There was truth expressed in his vow, but he had not yet come to fully know the Lord and his ways. That was to be fully taught him twenty years later, in another and more wonderful manifestation of God to him another night, during all the dark hours of which he was to wrestle with the angel of God, and at the morning's dawn was to prevail, and to receive the blessing of



the angel, and a new name, but with it the loss of his own strength. That was to be a time of rejoicing with Jacob, though he was never to walk again in his own strength, but always to halt upon his thigh. But this was to him a dreadful place, and he was afraid. He awoke that morning with all of his natural strength renewed, and was ready to go on his journey, but his heart was filled with the terror of the Lord. He now knew that he had seen in the vision of this wonderful night the house of God and the gate of heaven, but instead of giving him peace and comfort, it made him afraid. But somehow he seemed to see a great importance in the stone which he had taken for his pillows, and he set it up for a pillar, and poured oil upon it, and said it should be God's house, and that the Lord should be his God, if he would do just what he had already declared to Jacob he would surely do.

And that Stone is the house of God; for all that was written upon it has been fulfilled by the dear Savior, and he is now in the gospel "*the Shepherd, the Stone of Israel.*" Here is Bethel, the house of God, the sure resting-place for all his people; Under the legal dispensation this house of the Lord was seen only in figures and visions. Now under the gospel dispensation that beautiful house is seen by faith wherever two or three are gathered together in Jesus' name, and by faith and love dwell together in him.

Elder Silas H. Durand  
SEPTEMBER 5, 1903.

FALLEN ANGELS  
ALEXANDRIA, D.C.,  
January 15, 1840.

**O**UR attention has been called to the subject of the "angels which kept not their first estate," &c., by brother Gaines, of Kentucky, who desires our views on Jude 6, and 2 Peter ii. 4. It is rather a thankless undertaking to set forth our views upon a subject on which we must necessarily come in collision with the long established opinions and deep-rooted traditions of others, among whom are to be found some friends for whose opinions and feelings we entertain sentiments or the greatest regard. When called upon, as in the present case, however, we feel bound to set before our readers such views as we have.

The celebrity of Milton's views, as given in his "Paradise Lost," has become almost universal. As few men of our age are found able to compete with that distinguished poet in eloquence of style or language, few have ventured the risk of their own popularity by offering a different view of the subject from that which he has given, while at the same time a child may easily detect and expose the fallacy of his reasonings concerning the angels. We have not been able to see, with Milton and others, either beauty or scriptural authority for the notion that the angels here spoken of were ever residents of that heaven above, where the saints are ultimately to

rest, nor that they had an existence prior to that date in which God created the heavens and the earth, and all the hosts of them - to believe that they were once associated with those holy angels that sang the joyful anthems to the shepherds in Judea; nor to believe that in their creation they were created for or capacitated to enjoy the immediate presence of their Maker, or that he designed them for any other purpose than that which is and shall be fully accomplished in their case, to us seems to conflict seriously with divine revelation. Can we rationally suppose that the place originally provided for one description of beings shall ultimately be occupied by another so essentially different, without relinquishing the doctrine of the immutability of God. Or, if the saints are finally to occupy a place originally designed for the devil and his angels, how can it be said in truth that the heavenly kingdom was prepared for the saints *before the foundation of the world*, when, according to Milton, it was not known that the place would be vacated until the world was founded, and the decree of bringing his Only Begotten into the world, and that all the angels should worship him! Again, would not the saints feel sad in prospect of being placed where angels could not stay? If a higher order of beings, holy, happy, and in a place where temptation and sin could not enter, and such beings as could have no predisposition to sin, did fall from that estate, and were cast

over the battlements of glory, would not the poor lambs of Jesus, who have all their lifetime been tormented with temptation and struggling against inbred corruptions, have great cause to fear that they also might fall from the height of glory and sink at last among the damned? But lest we be tedious, we will leave the negative part of our subject, and give our opinion of the angels. By the angels that kept not their first estate, we understand the children of the devil. Satan is called an angel, and sometimes transform's himself into an angel of light; and as far as we have been able to discover from revelation all the names by which he is known in the scriptures are applicable to his seed. Heece Satan is called "The old serpent, which is the devil and Satan," (Rev. xx. 2;) his children are also called "a generation of vipers," - Matt. iii. 7; also xxiii:33. So also is Satan called an angel, and in Rev. xii. 7, his children are also thus denominated: "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and *his angels*."

The term angel also signifies messenger, and hence every emissary of Satan employed to disseminate heresy, to oppose the gospel of Christ, to afflict and persecute the children of God, are properly denominated his angels. It can be by no means difficult to perceive that the dragon and his angels, mentioned in Rev. &ii., are designed to show the powers of darkness in ar-

ray against the cause and church of Christ. Michael, the only archangel spoken of in the bible, is none other than Christ; his angels are those who are denominated "*The remnant of her (the church's) seed, which keep the commandments of God, and have the testimony of Jesus Christ.*" Rev. xii. 17. Admitting then, as we are compelled to do, that the disciples of Christ, in this case, are his angels, it is perfectly plain that the opposite angels are those unto whom Christ said, "*Ye are of your father, the devil.*"- John viii. 44. These two descriptions of angels, in our opinion, include the whole human family; the chosen generation, or that seed which Jesus saw when he poured out his soul into death; a seed that should serve him, and that should be counted to him for a generation; these constitute the one family, and are all in time born of a spiritual birth, by the Holy Ghost, and when disciplined in the ranks of the followers of the Lamb, are known as his angels, keeping the commandments of God; and having the testimony of Jesus Christ. In the other division are found all who are without, such as dogs, sorcerers, whoremongers, murderers and who-soever loveth and maketh a lie. Rev. xiii. 15. These are called the seed of the serpent, (Gen. iii. 15,) a generation of vipers, &c.; and these are known as the dragon's angels. The angels spoken of by Peter and Jude, we understand to be such as were found in the family of national Israel, and were there known as false

prophets, children of Belial, & Their *first estate*, confining the idea to those angels, was intermixed with the people of God under the legal covenant; here they had an habitation in Abraham's house, claiming him to their father, as when they came to John's baptism, (Matt. iii.) and as they asserted and Christ admitted. John viii. 33-44 Both Peter and Jude, in the connection of our subject, are found exhorting their brethren to beware of false teachers, which admonition they enforce by the example of these angels; and then, going still further back, they mention the destruction of the old world, and the overthrow of Sodom and Gomorrah, &c., the judgment of which our Lord had said was more tolerable than that which awaited Jerusalem and the other cities of Judea.

We shall be understood to believe that the first estate and *their own habitation* of these angels was in the worldly sanctuary under the ceremonial law. Here they had rights in common with the rest of Abraham's carnal seed, of which they were not dispossessed until the breaking up of that dispensation. The manner of their leaving their own habitation and losing their first estate is very clearly illustrated Rev. xii. It had long been foretold that the clay would dawn on Israel, when the children of God should, in a clearer light, discern between those who served God and those that served him not; at length the voice of one crying in the wilderness

is heard, the morning star sheds forth a glimmering light; the day spring from on high visits the benighted Jews. The people that sat in darkness discovered a light; and our Lord says, that which maketh manifest is light. To their great amazement, there appeared a great wonder in heaven - a woman clothed in the sun, elevated above the moon, &c. by which we understand the church of Christ, emerging from Judaism, and brought, by John's preaching and baptism, to view in her connection with Christ, into whose name John *baptized* them, and thus raised above that orb ordained to rule the night dispensation of the old covenant, whose borrowed rays were through prophecy, types and figures, pointed forward to the day of our Lord Jesus. Above this moon the church was discovered in her connection with Christ her Sun, and eventually the head of the church, or woman crowned with a crown of twelve stars. The church now looking forth as, the morning. Cant. vi. 10.

According to the similitude of the morning, from the appearing of John, who was the day star, or harbinger of the rising Sun, the light must increase; and as the light became more clear, other objects were also discovered. The seed of the woman is born, Christ appears in the flesh as the promised Messiah, or as the archangel Michael; the Prince that standeth for the children of thy people. Dan. xii. 1. The same light that revealed the Redeemer coming

out of Zion to turn away ungodliness from Jacob, made manifest the dragon, as first personated by Herod, standing before the woman, for to devour the child as soon as it should be born. *"And there was war in heaven."* Not in the world of glory above, nor in the gospel church, but in that heaven where these things appeared, viz: Israel. Christ is now born, has taken his place at the head of his little flock at Jordan, where he was recognized by John and his disciples, as their head and ruler, their leader and king, by the descent of the Spirit like a dove, and the voice of the Father, who from his awful throne and majesty proclaims, *"This is my beloved Son, in whom I am well pleased."* Immediately after this revelation of the Son of God, Christ was led by the Spirit into the wilderness, to be tempted of the devil; and on this occasion the war broke out. Michael the archangel, contended with the devil; the dispute was then, and has continued ever since to be, about the body of Moses, i. e., the law. Here the great Captain of salvation leads on to battle, followed by his angels; the dragon also marshals his troops. *"And the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world he was cast out into the earth, and his angels were cast out with him."* In view of this glorious triumph Jesus said to his disciples,

when they returned and said, "*Lord, even devils are subject to us through thy name :*" "*I beheld Satan as lightning fall from heaven. Nevertheless, rejoice not that devils are made subject to YOU, (or are cast down,) but rather that your names are written in heaven; that you were not included in the number of the vanquished.*" Here then is where the angels that sinned left their own habitation and their first estate. "*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony,*" &c. In anticipation of his glorious victory, the prophet cries, "*Awake, awake! put on thy strength, O Zion ! Put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the daughters of the uncircumcised and the unclean.*" *Isa. lii. 1.* "*Therefore, rejoice ye heaven, and ye that dwell therein (Item. Woe to the inhabitants of the earth and Sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" - *Rev. xii. 12.* The vanquished legions of the old serpent are cast down, and are held under chains of darkness, unto the judgment of the great day. All the angels of Satan are thus bound in chains of darkness, and Jesus rejoiced in spirit that it was so, say-

ing, " I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Nor can all the Infant Schools, Sabbath or Theological Schools, Mission, Tract or even Bible Societies, with all their machinery, brake asunder these everlasting fetters of ignorance of spiritual things, to which the devil and his angels are doomed; nor can all the preaching, praying or exhortations, anxious benches or protracted meetings, conducted by men or angels, ever make one of these fallen angels wise unto salvation; they are chained, and in fetters of darkness they must remain forever. Those angels particularly alluded to by Peter and Jude, were in a special manner chained in darkness concerning the true Messiah, the spirituality of his kingdom, and particularly in regard to the fulfillment of those predictions of the destruction of Jerusalem, of their consequent judgment at that time, and of all those signs which should indicate the near approach of the, judgment of that great and terrible day.

From all these considerations, let the saints throughout all subsequent time be admonished. The destruction of these false teachers and prophets among the Jews, as also the destruction of the old world, the overthrow of Sodom and Gomorrah, were all presented by these *faithful* apostles as examples of what should be developed in the last days, when perilous times should

come; when false teachers should come among the saints, bringing in damnable heresies and doctrines of devils, when they should turn away from the truth, and be turned unto fables ; (tracts, fictitious stories, dairy-men’s daughters, and the like,) and when they with feigned words, (professing great reverence for God, extravagant love for souls, &c.,) shall make merchandise of the saints but the apostle adds, *“Their judgment now of a long time lingereth not, and their damnation slumbereth not.”*

*“But oh! their end, their dreadful end,  
Thy sanctuary taught me so;  
On slippery rocks I see them stand,  
And fiery billows roll below.”*

Elder Gilbert Beebe

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**CONTRIBUTIONS**

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**FOR NOVEMBER 1999**

- Mrs. Phillis M. Farlow, MC..... \$7.00
- Noel Lavinder, VA ..... 7.00
- Mrs. Jean B. Moran, NC ..... 7.00
- Ms. Anita S. Creech, AR ..... 30.00
- Tommy Middleton, NC ..... 2.00
- Willie M. Ratliff, VA ..... 7.00
- Mrs. Aubrey Oakes, VA ..... 2.00
- Eld. Joe Sawyer, NC ..... 2.00
- Reed Harper, TX ..... 7.00

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**OBITUARIES**

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**ARA LOUISE ARRANT**

**S**ister Ara Louise Arrant was born at Haile, La. in Union Parish on Jan. 19, 1910 and lived most of her life in that parish. Because of poor health she was in a nursing home at Atlanta, TX. when the Lord called her home Jan. 2, 2000 at the age of 89.

Sister Louise and her husband, brother Meredith Arrant, both joined Union Primitive Baptist Church in July 1984, expressing their faith and hope in Jesus Christ as their Saviour. Both were faithful to attend all worship services at Union until poor health caused them to move to Atlanta, Tx. Brother Arrant was called home in May 1992. They are survived by one son, Roy Arrant and wife Anita, one sister, Mrs. Mildred Patterson and husband Ray, two Grandchildren and two Greatgrandchildren, and many other relatives.

Services were conducted at Kilpatrick Funeral Home in Farmer-ville, La. by her pastor Elder Clifford Wilbanks, and she was laid to rest by her husband in Union Church Cemetery at Linville, La. to await the return of her Lord.

Elder C.C. Wilbanks

**JAMES LELAND WILLIAMS**

**M**y dear brother passed from this life on October 22, 1999 at the age of 80 years. He was the son of James Floyd Williams and Mattie Butcher Williams and was born December 28, 1918. He was a life long attendant of Malmaison Primitive Baptist Church but he never asked for a home with the church. I remember that when Julian joined Malmaison Church, the three of us were embracing and shedding tears, and I said to him that I wished he could join with us and he said "it is not the Lord's will". That was his belief through the years that the will of God shall be done and that all things shall come to pass as he purposes it and none can stay His hand. Leland was as deep in the doctrine of predestination as anyone I have known. The Lord grounded him in revealed knowledge of His mighty hand and tender mercy. In our many conversations of religious experiences during the years, he would state how good the Lord had been to him.

The doctors found that he had cancer in advanced stage about two months before he died. His remarks were that he had been blessed with 80 years of life and that we should all accept his approaching death with calmness. His attitude of being reconciled to the Lord's will was proof to me that he felt His mighty presence.

Who can wish to stay in this world of troubles when they have gotten a glimpse of that glorious land of eternal bliss that awaits the believers in God. Our dear brother was very precious to his devoted wife of 50 years, Audrey Williams, and his two children, four grandchildren, four brothers and two sisters. We should not but say how blessed we were to have had him, but how much more blessed he was to be carried home to his God.

His funeral was conducted by Elders C.B. Davis, Kenneth Key and Julian Williams and he was buried at Highland Burial Park in Danville, Va.

Since his death, I have stood looking at his grave and I could feel that he was not there, only his body. His spirit has returned to God who gave it and the body, soul and spirit will be reunited when the voice of God shall call him by name and he will be resurrected to ever be with the Lord where there will be no end to eternal bliss.

May the grace of God reconcile us to our great loss and to realize that his battle with disease and trials are over and that we are left to endure we know not what, but we believe the promise of Jesus that He will be with His people until the end will be all that we will need at that time.

Written by his brother  
who loved him greatly,  
Burnell Williams

**NOTICE**

New computer subscription list may not have correct address or expiration date, please advise if incorrect. All letters are larger, so keep name & address short as possible abbreviations must be used.

Editors

**ELDER NOEL F. CONNER**

**B**y request of his widow, I will attempt to write this obituary of Elder Noel F. Conner. Elder Conner was born November 30, 1911 and fell asleep September 24, 1999.

He was received into the fellowship of Pine Forest Primitive Baptist Church in 1929. During his stay here he was ordained deacon. In June 1963, Brother Conner was received by letter into County Line Church.

The Church at County Line felt a burden for Brother Noel to preach, and April 1965 he was asked to relieve his feelings. He began speaking April 17, 1965. He was licensed to preach in any and all of the churches with whom we correspond with in May 1969. The same day he was called by the church at County Line to serve as joint pastor with Elder R.A. May.

On July 15, 1972 a presbytery was organized to look into the quali-

fications of Gospel Minister, and ordained him into the full work of the Gospel Ministry.

Elder Conner visited many churches and associations; and was received with much love. He had a very deep understanding of the scriptures. He was a very humble man, which I feel is a great quality of a servant. I appreciated his visits with me in the meetings. We miss him so very much.

Brother Conner and Mrs. Conner were married November 1, 1939. Survivors are wife, Nellie H. Conner, two daughters, Sonora Jean Conner, Arlene and her husband, Russell Blevins, two grandsons, James Noel Blevins and Anthony Ray Blevins and wife Patricia, two great-grandsons, Christian Conner Blevins and Noah Nathaniel Blevins. He has two brothers, Aaron Conner and Calvin Conner and wife Doris also a sister-in-law, Ida Conner.

He was preceded in death by a daughter Dianne C. Mitchell and two brothers Earl Conner and Shelton conner, and a sister Lula Anderson.

His funeral was conducted at Woods Funeral Home, Floyd Virginia., Sunday, Sept. 26, 1999 by Elders Lane Carter, Larry Hollandsworth, and Junior Conner. His body was laid to rest in County Line Cemetery to await the resurrection. May we be resigned to God's will in our loss and his eternal gain.

Humbly submitted,  
Elder Carl E. Terry



# Signs of the Times

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**SIGNS OF THE TIMES, INC.**

1012 Bennett Circle, Keeling, Virginia 24566

## *Walking With Grandpa*

*I like to walk with Grandpa,  
His steps are short like mine.*

*He doesn't say,*

*"Now hurry up!"*

*He always takes his time,  
Most people have to hurry,*

*They do not stop and see.*

*I'm glad that*

*God made Grandpa,*

*"Unrushed" and young like me.*

*Author Unknown*

*Karen O. Tribett "95"*



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EDITORIAL

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LIGHT



ELDER C. C. WILBANKS

let there be light, and there was light. What amazing power! No man can comprehend this with his carnal mind, but by faith given unto his children they believe all of it. Ungodly men do not believe this and they are searching for how the world came into being, and how all living creatures came into being. They know not God nor the truth of the Scriptures.

**W**hen God created the heaven and the earth the earth was without form, and void; and darkness was upon the face of the deep, And God said

These things are hid from them (the wise and prudent) but are revealed unto babes by the Father. God divided the light from the darkness, and he called the light Day and the darkness Night. The darkness was first and then the light, and they formed the first day. God made two great lights; the greater light to rule the day, and the lesser light to rule the night. God created every thing upon the earth, including man, and *“God saw every thing that he had made, and behold, it was very good.”* Yet there are many people of this world who believe in evolution. I believe these are among those to whom God shall send strong delusion, that they might believe a lie. 2 Thes.2:11. Also, *“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”* 2 Cor.4:4.

We know that the word light is used in various ways. Light dispels the darkness so that we may see with our natural eyes the things of nature, regardless of its source; it is a thing which may start something burning; it describes something of weight that is not heavy; it is the way we perceive things, our knowledge of natural things etc. These are things that can be seen and understood by the fleshly mind, but I desire to write of the light none but the children of God can see and perceive if God will bless me to do so.

What is this light? It is the light of knowledge. *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of God in the face of Jesus Christ."* 2 Cor. 4:6. No man having this light of knowledge can teach it to another. Jesus said, *"No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."* Jn.6:44-45. This light of knowledge is not given to the natural man, for, *"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."* In order for one to be spiritual he must be born again, for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. If we have been born again, *"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."* Rom.8:16-17. Yes, we must suffer with him, for he suffered all the trials, tribulations and persecutions that are appointed unto us. *"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salva-*

*tion unto all them that obey him."* We must also learn obedience by these things, for the way we learn any thing is through experiencing it. A child may be told that something is hot, but he will never know what that means until he touches it.

Jesus is our life and light. John said, *"In him was life; and the life was the light of men."* We had neither until we heard him call us, for we were dead in trespasses and sin; but he said, *"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* Jn.5:25. Have we truly heard his voice? There are times when I feel to say, Yes; but there are many times that I am filled with doubts. Satan is continually telling me that I am deceived and that my hope in Christ is false. Yet there are times when hope springs up in my breast and I am made to greatly rejoice. I do not believe I could believe and have hope in Christ as my redeemer if I had no spiritual life, for the dead can do nothing. There was a time when I did not believe, and I followed after the lusts of my flesh. But there came a time when I began to seek after something, yet did not know what I was seeking. I now believe that I had been given life, but little light. That light, however, was enough to show me that I was a sinner in the eyes of God that I thought I knew, but surely did not. I sought to justify myself but to no avail. I read the scriptures daily, but found that they only condemned me. I attended

several churches hoping to find some relief, but this made life even more miserable, for they all told me that I must do something that I knew that I could not do, because I had already tried with all my strength. I continued reading, and begged God for mercy. I cannot say when, but he heard my prayers, and I was given to read the scriptures in a new light. Line upon line, precept upon precept, a little here and a little there I was taught, and I greatly rejoiced with each revelation of the truth. I did not know it then, and I have only hope now, that the Holy Spirit was then in me. If he did not dwell in me then he never will, for, *“Now if any man have not the Spirit of Christ, he is none of his.” Rom.8:9.* If not completely deceived, I believe in Jesus Christ. If my belief is false and I do not have the true light, then I walk in darkness. *“If therefore the light that be in thee be darkness, how great is that darkness.” Matt.6:23.* If my belief is not false it was given unto me, for, *“This is the work of God that ye believe in him whom he hath sent.” Jn.6:29.* *“Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake.” Phil.1:29.* These things I know apply to all the elect of God; and I trust that you are of the elect.

Jesus said, *“I am come a light into the world, that whosoever believeth in me should not abide in darkness.” Jn.12:46.* Jesus does not give gospel light to any but those who believe in him. The gospel is hid from them in whom the god of this

world hath blinded the minds of them which do not believe, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 11 Cor.4:3-4. Jesus dwells in the heart of his saints, which is a mystery, *“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.”* If Christ dwells within us, *“The Spirit itself beareth witness with our spirit, that we are the children of God.”* When a disciple asked Jesus how he would manifest himself unto them and not unto the world, Jesus said, *“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” Jn.14:23.* We are told by the apostle Paul that we are the holy temple of God, and that the Spirit of God dwelleth in us; and if any man defile this temple, him shall God destroy. 1 Cor.16-17. Our earthly body is that which would be destroyed, for our eternal life in Christ shall never perish. Jn.10:28.

All men, while in the flesh, are evil. They follow after the lusts of the flesh and have no desire for righteousness. All they do is evil, for there is no good thing in the flesh. *“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light,*

*that his deeds may be made manifest, that they are wrought of God.” Jn.3:19-21. Paul tells us, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” If we be so blessed, we shall walk in the light and not in darkness. Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” If we have been blessed with this light of life, we are commanded to “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” What are these good works? They are the good works which God hath before ordained that we should walk in them. Eph.2:10. And they are the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against which there is no law. Gal.5:22-23. Before we received this holy light we walked in darkness and were yoked together with the unbelievers of the world. Paul beseeched the Corinthians to “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall*

*be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” 11 Cor.6:14-18. What a wonderful and glorious promise this is to poor, helpless sinners! Peter tells us of the times past in our lives when we wrought the will of the Gentiles in living after the lusts of the flesh, “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” Peter also admonished us that we should live no longer in the lusts of men, but to the will of God; and above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (See 1 Peter chapter 4)*

Beloved brethren, may God bestow upon us grace to walk in the light of our Lord Jesus Christ, and to keep his holy commandments.

Eld. C.C. Wilbanks

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**ARTICLES**


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**MAN'S CONDITION**

**S**ome time ago, when talking with the congregation, I was talking about the deprived condition of the natural man before God. Shortly after a sister asked if I didn't mean "depraved" condition. I answered, "No, I didn't mean depraved, but I should have meant that."

Though both conditions, I believe, are true, natural man's being deprived of any ability to truly seek or find God speaks only lightly of man's condition. Depravity speaks much more to the true depth of man's condition. Depravity speaks much more to the true depth of natural man's wretched condition.

Though it is contrary to man's vaulted opinion of "self", and his own ability to achieve, we are told in Eccl. 3; 11, that God *"...hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."*

Also concerning the work of God Eccl. 8:17 says, *"...though a man labor to seek it out, yet he shall not find it; yea further, though a wise man think to know it, yet shall he not be able to find it."* And, of course, Ro. 11;33, speaking of Gods wisdom and judgments *"...how unsearchable are his judgments, and his ways past finding out."*

Both the inability of natural man to reach up and grasp the things of

God and yet His gracious way of showing them to his saints is pointed out in 1 Cor. 2. Verse 14, states, *"...the natural man receiveth not the things of Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* 1 Cor. 2;10, *"But God hath revealed them unto us by his Spirit:...."*

The above scriptures would seem to adequately describe the spiritual impotency of the natural man, but it does not describe the depth of depravity to which sin has dragged this carnality.

To get as unclouded picture as possible consider Gen. 2:8, when God put Adam in the garden of Eden. God talked with Adam and told him that he could eat of every tree of the garden, which included the tree of life (figuratively Christ), except one.

Of all the things that might be said about Adam's situation, suffieth it to say Adam was in a very good place and in a very good condition. Even though it would seem that, to this point, Adam had only experienced the "good" that God had provided, Adam did not know, or discern it. In man's terms, he had nothing to compare it with. Consider this comparison: Silence cannot really be appreciated until one has been exposed to excessive noise. Or, there is no appreciation for the cool of the evening if one has not experienced the heat of the day. So Adam, it would seem, did not discern his blessed position. But this was soon changed.

In the garden of God there was, in addition to the tree of life, there was

the tree of knowledge of good and evil (discernment). And Adam was told, "...in the day that thou eatest thereof thou shalt surely die." Gen 2;17. Adam did eat and Adam did die.

However, when God sent forth Adam from the garden he did not die corporally - not then. But, Adam was separated from (died to) that "good" condition that he had when he was with God in the garden. He died to that state, or marvelous condition that he was in. "For as in Adam all die, even so in Christ shall all be made alive. Cor. 15;22.

If Adam, our federal head, died to that gracious condition in the garden, of knowing "good" and walking with God, then what was left for Adam to know? He knew both good and evil from eating of that tree of the knowledge of good and evil. If he then died to the good, the only thing left to natural Adam, and natural man, is evil.

So, this then, is the nature of man in his fallen state. "*There is none righteous, no, not one: There is none that understandeth, there is none that seek God.*" "...there is none that doeth good, no not one." Rom. 3;10-12.

But depravity speaks of wickedness and corruption. And, this more completely fits the description of man in nature. "*The heart is deceitful above all things, and desperately wicked: who can know it?*" Jer. 17;9. Not only this, nature expresses his hatred for, and hostility against God and things godly; this is enmity. "...the carnal mind is enmity against God: for it is not subject to

*the law of God, neither indeed can be. So they that are in the flesh cannot please God.*" Rom. 8;7,8. See also Eph. 2;2,3.

With all the wickedness and corruption of sin upon him, man wallows in his own vanity and incorrectly calls his benevolent efforts "good". But, it cannot be because "...whatsoever is not of faith is sin." Rom. 14;23. See also Rom. 16; 17, 18.

Man, in his fallen condition, is the opposite, or mirror image of Adam in the garden when, at first, he experienced only "good", but seemingly could not see it, or discern it. In like manner fallen man cannot see his own depravity and justifies his own ways and actions. "*Every way of man is right in his own eyes.*" Prov. 21; 2. In the scriptures this is sometimes called "darkness", and the unfruitful works of darkness. See Eph. 5; 11.

If it is then concluded that carnal man cannot see his own depraved condition and is helpless to correct it, even if he could see it, then any change must come totally from some other source. And it does come for His elect. "...God commended his love toward us in that while we were yet sinners, Christ died for us." Rom. 5;8.

"Grace", what a wonderful sound. When a child of God is brought out of darkness into His marvelous light he is quickly aware of what he is by nature - helpless, undone, depraved. Yet there is hope. "*For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender*

*branch thereof will not cease.” Job 14;7.*

Now, this new creature, having been born from above and labouring under the burden of sin is soon given to hear the comforting and drawing words of the Lord, *“Come unto me, all ye that labour and are heavy laden, and I will give you rest”*. Matt. 11;28. What was impossible for natural man has been accomplished in the finished work of Christ, and his people are to rest in His work.

It would be agreed that the new condition of a man, who has been redeemed by Christ and quickened by the Spirit, is to be preferred over the former condition of darkness even though warfare rages between the old nature and the new creature. But, is this new man, who has been brought into Gods marvelous light, given a new birth and a new understanding, any more able to perform that which is “good” than he was in his previous depraved condition? The apostle Paul seems to answer in the negative in Rom 7; 18, 19. *“For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.”*

Does it not follow that if there is none good but God, Matt. 19:17, then works that are good can only come from God? Goods works that might be attributed to man, in casual conversation, are they not the works of God that are simply manifested in or through man? If not, why does the

apostle Paul, in Eph. 5;20, exhort the church to give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ? If good works could originate in man and not just simply be the channel through which they are seen, then shouldn't some of the thanks go to man? Of course, this is foolishness to the spiritual mind. But I am persuaded that it is the very earnest desire of the natural mind; proud, boastful, vain. And a very real thorn in the flesh of the child of God; to yet bear the infestation of sin.

It must be concluded then, that in every capacity we, of ourselves, are impotent. And yet this, in no way, justifies the “stool of do nothing” attitude, for the apostle Paul says, “I can do all things through Christ which strengtheneth me.” Phil. 4;13. Though these are the words of the apostle they are applicable to any and all saints. But, the essence is that it is all of Christ and not of man. And in the same light the many admonitions and exhortations must be approached in the strength of the Lord, as well as all other labours. The apostle Paul is again our example, *“...I laboured more abundantly than they all; yet not I but the grace of God which was with me.” Rom. 15;10.*

In looking at both the natural and the spiritual man, this seems to sum it up and say it best; “O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve



the law of God; but with the flesh the law of sin." Rom. 7; 24, 25.

Elder W.G. Chapell

## FELLOWSHIP

**F**ellowship with and among the Lord's people has been on my mind very much for years. To me, the word fellowship means fellows on the same ship traveling to the same port or destination. They are as Noah and the people shut up in the Ark so far as their being in captivity to, and with, their God. I have never felt worthy of the fellowship shown to me these 42 years that I have been a member of Malmaison Church. It has been the most precious feeling about my journey in life with my Brethren, to feel the mutual bond of love with a handshake or a face to face talk of our experiences of grace. The most sorrow and hurt has been the ease with which it seems that Brethren are willing to part with this precious fellowship when disagreements confront us. Except for a departure from our doctrine, I have always felt that every avenue of reconciliation should be explored-even if it takes much effort and talks among the Brethren. I have heard it said "Oh we don't have fellowship with a certain association or church" but that is a natural human failing-it could not be of the Holy Spirit because there was no guile found in Jesus' mouth and He did forgive all of our sins.

Our Christian fellowship is not with natural man as we hate the acts of the flesh and have been taught that all of our righteousness is as filthy rags in the sight of God. A song in the Goble Hymn book reads "From all that's mortal, all that's vain, And from this earthly clod, Arise my soul, and strive to gain Sweet fellowship with God". If we are given to feel fellowship with our Brethren, it is surely that this is a gift from God as He states that He is in His people and they are in Him and He is in His Father.

How precious is this Christian fellowship when felt and how alone we would feel if our Brethren were to forsake us. If they saw myself as I do, I'm sure they would turn away but my deepest desire is to live in peace and love with my dear Brethren, never wanting to offend but to live at their feet as I journey, I hope, to a better world. This life is very short as we grow old and look back on our past life and there are so few days to be with our Brethren in a lifetime. Our sweet meetings are only for a few hours but the time spent together and our mutual worship of the Lord is what keeps us hoping we have not been deceived in our expectation of a never ending fellowship as we journey together on that ship to the promised land.

In hope of eternal life,  
Burnell B. Williams

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*VOICES OF THE PAST*


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## JOSEPH

**I**n common with many others, we have regarded Joseph as intended by the Holy Spirit to represent Jesus in many things, in a typical way, and have so presented the subject, both in speaking and writing.

My reasons for regarding Joseph as representing Christ are:

First. We are authorized to look for a presentation of Christ in some way in all the Scriptures, either typically, prophetically, or in parables.

The testimony of Christ is not only the spirit of prophecy but is the purpose for which all the inspired Scriptures were given. I do not understand that the Scriptures tell us directly who were intended as types of Christ. We know that some who appear very clearly as typical of his person and work in some part of their life and actions are not directly said to be types, as Joshua, Samson, Hezekiah and others. In the light of the New Testament Scriptures, the meaning of Old Testament things appears, and in having come unto Mount Zion we have "come unto the spirits of those just men of old made perfect;" into the spiritual meaning of what they did and said, as they were moved by the Spirit of Christ which was in them.

Second. The peculiar history of Joseph presents such a likeness to the things of Christ, and is of so

unusual a character, that it appears to me as though the likeness and the recital must have been according to the purpose of God, to set forth in that typical manner "the sufferings of Christ, and the glory that should follow." We cannot think that the Scriptures are occupied with the relation of personal incidents and histories because of the intrinsic interest of them, without reference to their relation to Christ. Let us notice some of these peculiar incidents and circumstances in the life of Joseph. The first-born of Jacob's first loved and best loved wife, though second in marriage, he also received the birth-right of Reuben, the first-born of all the sons of Jacob (1 Chron. v. 1, 2), that he might in this respect also have the pre-eminence among his brethren; loved by his father more than all his brethren, and receiving as a token of this special love, a coat of many colors; dreaming and telling to his brethren prophetic dreams, in which his exaltation over them is foretold, and thus exciting their hatred against himself; sent by his father to see after them, and when one found him wandering in the field and said, "What seekest thou?" he said, "I seek my brethren;" taken by them with intent to kill him who had come for their good, but prevented by the intercession of one of them, who, although showing his tenderness, yet united with the others in concealing the crime from their father, and evidently shared in the price for which his brother was sold; suffering in the prison unjustly, until "the word of the

Lord tried him," and caused the king to release him; laying up corn during seven years of plenty for those who hated him, and thought him dead; occupying the most exalted place in the kingdom, next to the king, when his brethren are driven by famine to come before him, seeking to buy of his corn; his knowledge of them, while they knew not him; his rough manner of speaking to them, charging them with evil motives in coming down to Egypt, which, though not true, brought them under solemn conviction of conscience for a greater crime, known only among themselves, as they supposed, and confessed to each other with sorrow, without a thought that the man before whom they stood trembling understood what they said, much less that he was their brother against whom they had so terribly sinned; imprisoned three days, then brought out as an act of special mercy, given corn for their need, and sent back with supplies for their father and families at home, but with a command that must bring them back again with the youngest brother; the finding of their money in the mouth of their sacks, showing that whatever was received by them from him who was to represent Jesus in the gifts of his grace, must be received as a gift through love and mercy, and in not the least degree as paid for or merited; their second coming with a full surrender of all that was held dear by their father and themselves, and yet with no thought of any other way of getting the needed supply

than by returning the former money, and also with money to pay for that one asked for; the manner of their coming before him the second time, the release of Simeon, the words of the steward, "*I had your money: God gave you treasure in your sacks;*" their astonishment that he should have them dine with him, and that he should have such knowledge of the age of each one; his deep emotion as they talk before him, causing him to enter into his closet to weep; his course with them in bringing them back as criminals, and Benjamin, who was innocent of their crime, as the worst of them appearing to have stolen the divining cup, and thus condemned by their own judgment to die; their entire humiliation before him the plea of Judah for Benjamin's deliverance, he having become surety for his return to his father; the final closing of this most terrible interview to them, by Joseph making himself known to them with that great outburst of tenderness, and love, and joy which had been so long restrained, and the wonder and joy and fear of the brethren as they hear the wonderful words, "I am Joseph, your brother," and see in the man before them, who had spoken to them so roughly, and before whom they had been so abased and humbled, and consciously guilty, the very brother against whom their crime had been committed, and as they find that, instead of feeling hatred, and determining upon revenge, he felt only love and tender pity, and a heart full to overflowing of joy, be-

cause he could see them again, and because he was able to deliver them from their suffering and keep them during all the years of famine yet to come.

Such a wonderful likeness as the poor sinner sees and feels in all this, to his own experience in being brought to a knowledge of Jesus as our Saviour, cannot, it seems to me, have been without purpose on the part of our God. When thousands and thousands of the dear children of God have felt their own relationship to Jesus shown to them through this wonderful story of Joseph and his brethren; their sins against him; their felt guilt before him; their efforts to obtain his favor by some merit of their own, and their disgraceful failure; their final giving up of all hope, and then the surprising and soul-entrapping revelation of Jesus as their Brother and Savior, who has loved them with an everlasting love; how shall we say that it was not thus to set forth Jesus and his salvation, that this personal history was given by inspiration of God? And we notice the greater minuteness of the recital at those places where the experience of the Lord's people is especially presented in the most important particulars.

Third. Joseph is never spoken of as a tribe of Israel, as are the other sons. In Numbers xiii. 11, the expression is used, but followed with an explanation "Of the tribe of Joseph, namely, of the tribe of Manasseh." It is also used in Rev. vii. 8, but the tribe of Ephraim is there

meant, for the tribe of Manasseh has already been mentioned which constituted part of the house of Joseph. This expression, "house of Joseph," evidently represents the church, in Amos and other places. Jacob claimed of Joseph his two sons to be his own, as Reuben and Simeon were his; and each of them became a tribe in Israel, and both constitute the house or children of Joseph. Thus Joseph had one portion above his brethren, Gen. xlviii. 22; Ezekiel xlvii. 13; his two sons were given the birthright of Reuben, who had transgressed. "For Judah prevailed above the brethren, and of him came the chief ruler; but the birthright was Joseph's." - 1 Chron. v. 1, 2.

Fourth. The manner in which the psalmist refers to this shows, to my mind, that his faith has Christ and his people in view as he recounts the incidents, for he speaks of them not in the order of their literal occurrence, but in the order of the experience of them in their spiritual significance. The famine and hunger are the beginning of the knowledge of spiritual things. Then the sending a man before them, even Joseph. The wicked acts of his brethren are not here referred to, Psalm cv. 16-22, but the declaration that the Lord sent him before them assumes all the circumstances of his getting into Egypt as part of the Lord's purposed way, and brings to view the sins of the Lord's people, in this type, which caused him to go before them, and become a servant, and suffer that they might live. The psalmist "foresaw the Lord

always before his face," and speaks of such things only as set forth Jesus and his salvation. - Acts ii. 25-31.

Fifth. The peculiarity of the blessings pronounced upon Joseph by both Jacob and Moses. Both use highly figurative expressions that would hardly apply to Joseph naturally, even with all his wonderful experience, but which suggest at once the One who was greater than Joseph. The fruitful bough by a well, whose branches run over the wall, suggest him who is the Branch, and the goodly Vine, and the Well of salvation, and the Wall of partition between Jew and Gentile. The speaking of archers that hurt him, and of the strength in which his bow abode, reminds us of similar expressions which refer to Jesus in the Psalms. The parenthetic reference to "the Shepherd, the Stone of Israel," is very significant; and also the words of Jacob, "The blessings of thy Father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren," seem to me at once to direct our minds away from limited man to him who received the blessing, "upon the mountains of Zion," "even life for evermore," which prevails unto all his people throughout all generations. When Moses speaks of "the precious things of heaven, and the dew, and the deep that coucheth beneath, and the precious fruits brought forth by the sun, and

the precious things put forth by the moon, and the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and the fullness thereof, and the good will of him who dwelt in the bush," as abundant reasons for the blessings which he invokes upon the head of Joseph, and upon the top of the head of him who was separate from his brethren, it seems to me that his faith must have been looking away to Jesus, the Sun of Righteousness, who answers in his glorious person and work to all these sublime expressions.

Sixth. This reference by both Jacob and Moses to Joseph as the one who was separate from his brethren, I have regarded as one of the special marks of his typical character. The separation, as expressed, would not mean from any one or two of them, but from all. As Joseph's presence among ten of his brethren only made them want to kill him, it must have been more comfortable for him to be separate from them. But this expression does not appear to me to be intended so much to refer to Joseph's personal feelings in the matter, as to state an important fact in his life, which was a far more important truth in the life and death and work of him whom I understand Joseph to represent, who trod the winepress of God's wrath alone, and of the people there was none with him; Isaiah lxiii. 3, 5: who said, "I am become a stranger unto my brethren, and alien unto my mother's children." - Psalm lxxix. 8; whose dis-

principles, when he was taken by his enemies, all forsook him and fled.

Seventh. The last expression in the blessing of Moses has no apparent application to Joseph as a man, but does clearly apply to the great antitype Jesus: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth." By his own power, sometimes compared to the horn of the unicorn, Numbers xxiii. 22; xxiv. 8; Psalm xcii. 15, Jesus brings his people to the end of earthly wisdom, strength and righteousness, and there they see the salvation of God. - Isaiah lii. 10. "And these are the ten thousands of Ephraim, and they are the thousand of Manasseh." That is, they are his own house that he thus pushes together to the ends of the earth, and to whom he says, "*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*" - Isaiah xlv. 22.

Eighth. The prophet Amos vi. 6, speaking of the prominent and confident pretensions of those who are at ease in Zion, the carnal professor under the law, presents as one necessary mark of a child of God which they lack "But they are not grieved for the affliction of Joseph." When Joseph's brethren stood before him and were roughly spoken to, and charged with evil intentions, they were for the first time grieved for the affliction of their brother, in that they saw the anguish of his soul, when he besought them, and they would not

hear, and they knew this distress to have come justly upon them because of their iniquity, which God had found out. So whenever any one has been brought before Jesus he is made to feel grieved for the very sins that pierced him, and to "mourn as one mourneth for his only son," and to "be in bitterness, as one is in bitterness, as one is in bitterness for his first-born." This is true of all the house of David and the inhabitants of Jerusalem. - Zech. xii. 10. And to those who have felt that bitterness of grief on account of sin, it is a blessed thing to know that only those whose sins Jesus bore can feel that bitter sorrow. Only his brethren, but all of them, "are grieved for the affliction of Joseph." They alone know the fellowship of the sufferings of Christ.

I have not thought of Joseph as typical of the ministry, though it may be so in some sense. But preachers have no such control over the store of grace and spiritual comfort as Joseph had over the store of corn. Jesus alone controls and dispenses that, placing so much in the hand of each servant as he will have that one to give to the hungry at the time, and never giving to any servant a handful today for use tomorrow. No one has anything to do with his own preparation for the work of dispensing the good things of the gospel. If one has a larger amount and greater variety than another he is neither to be blamed nor praised for it, for he has only what Jesus gave; but if one should assume that he was prepared

with a better variety than other servants of the Lord, he would manifest that he was carnal, and would be reproved in his conscience when awakened by the voice of the Lord out of his carnal sleep. The variety which would interest the natural mind would not richly feed living souls. The same blessed words of truth furnish in themselves a rich variety for the hungry soul; and this heavenly food, as Jesus hands it to the servants at the time they need to hand it out, is ever new and fresh. The one who esteems himself least sufficient, and most unprofitable, and therefore most dependent, is most likely to come to the saints with this rich variety, while he who regards himself as having it in store to use at any time, is most often found empty handed by the waiting, hungry soul.

Ninth. Joseph's prophetic declaration that God would surely visit his brethren, and the oath he took of them that they should carry up his bones from thence, seems to me to greatly confirm the figurative meaning. It was not his body but his bones that he spoke of. These were carefully preserved through all the years of bondage, carried up out of Egypt, and through all the wilderness journey, taken through Jordan, kept during all the wars under Joshua, and finally buried according to his command. - Josh. xxiv. 32. There must be some spiritual significance in this, so carefully recited; and we cannot but think of the careful preservation through all the ages of the world, and through all the bondage and terrible

wilderness of sin, of those who are manifest in the gospel as "members of Jesus' body, of his flesh, and of his bones." Jesus said of himself by the psalmist, "He keepeth all his bones; not one of them is broken." - Psalm xxxiv. 20. And again, "All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him?" - Psalm xxxv. 10.

Silas H. Durand  
JANUARY 25, 1898.

#### THE MERCIES OF GOD.

It is but natural for us all at the close of one year and the beginning of a new year to look back and consider the past, and then to look forward with many thoughts as to the future. While brethren in the Lord will at all times wish well to each other, at such times as the beginning of a new year there will be special expressions of these good wishes expected and bestowed upon each other. At the close of one of his epistles to the church at Corinth Paul said, "Finally, brethren, farewell." It must have been true that Paul, all through his letter to them, had this same wish in mind, but the close of the epistle was by him thought to be an appropriate time to give expression to this desire. More than this, we must remember that this word was also the mind of the Holy Spirit, for Paul wrote as he was moved by the Holy Ghost. This word "farewell," then, is a word blessed and sancti-

fied by the Spirit, and the place in which it was given by the Spirit is also blessed and sanctified. There is a heavenly appropriateness in this word in the place where it occurs, as there is in all the Scriptures of truth. We have called attention to this in order to set forth and emphasize the truth that there is a proper time to all expressions of good will and fellowship and good wishes in our intercourse among ourselves as the children of God, and this, the beginning of another year, seems to us an appropriate time to speak of the things which believers must desire for the future, while also they remember with thanksgiving the mercies of the past.

All who are born of God will recognize and confess that the one supreme desire of their hearts ought to be to worship God, and the one thing which should cause our greatest sorrow is when there is in us a lack of the spirit of worship. Remembering the past seasons, when our affections toward God seemed to be at a low ebb, and also remembering how often such seasons have been ours, we can but be sorrowful, but there will be an earnestness of desire that the future may be better than the past. At this time we feel a great anxiety for us all, that during this new year, if it be the will of God, we might be found often enjoying the spirit of praise, mingled with humble confession of sin. There can be no disjoining these two things. Praise to God arises out of the knowledge of our own sins and our just condem-

nation, and then of the power that has saved us. No one can truly worship God unless he feels his own insufficiency and has come to know the all-sufficiency of God. Those who in the days of the Savior's flesh came bowing down and worshipping him confessed their need and his power. "Lord, if thou wilt, thou canst make me clean," was the burden of the cry of them all. Great faith in them went hand in hand with great humility. "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." This is the substance of all that any one who came to Christ ever said: "I am not worthy;" thou art able to save. Thus the hearts of all these were attuned to worship. Abased in self, exalted in Christ, was the burden of the testimony of all who worship God now.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Thus the dear Savior testified concerning the work of salvation. Out of this salvation springs the fountain of worship. We cannot worship him whom we do not know. There can be no confession of sin in ourselves unless we know our sins. There can be no confession of the holiness of God unless we have come to know that holiness. This knowledge we have not attained to by searching. No man by searching can find out God; if any man knows God and the Lord Jesus Christ it is by revelation. Blessed are all they who confess the Lord, for flesh and



blood hath not revealed this unto them, but the Father in heaven, according to the testimony of the Lord to Peter. What then do the Scriptures declare of that God whom we are to worship? This we must know if we are to worship him acceptably. It is indeed true that this worship must be in spirit and in truth, but still there can be no worship acceptable to God unless there be such a knowledge of him as shall lead us to confess him to be just what he is. Every child of God will feel altogether anxious lest he withhold from him that which is his in their confession of him. What then do the Scriptures testify of him? First, they testify that he only is eternal; he only inhabits eternity. He is not eternity itself, but he is eternal in duration; he inhabits eternity. This means, of course, that with him there is neither beginning nor ending. All things else, from angels down to the smallest mote that floats in the sunbeam, began to be. "In the beginning God created the heaven and the earth." In the beginning he chose his people unto salvation, when as yet there was none of them. Who shall measure back to the beginning, when he thus chose his people? There could be no being before him; if so, then he began to be, and so is not eternal in duration. That which has beginning is not of eternal duration. This needs no argument. We cannot grasp eternity; we cannot comprehend it. We may apprehend the thought, but that is all. Before the highest part of the dust of the earth

was formed he reigned in supreme happiness alone. He needed nothing to add to his pleasure or joy. Angels began to be; men, all men, began to be; His church, composed of redeemed sinners, is spoken of in the word as a creation, it therefore cannot be said to be eternal in duration. Creation means beginning. The uncreated God had no beginning. Creation and eternity are not to be predicated of the same thing. Self-existence is also his. This must be so, because there could not be any power existing before eternity to give him being. Whatever is eternal must be self-existent; that is, owe its being to no prior cause. Eternity and self-existence cannot be disjoined. It is ascribing the attributes of Jehovah to any being to say of that being that it has self-existence. We are seeking to divide the glory of God with a creature when we ascribe either of the above named attributes to angels or men. Self-existence means that he who possesses it exists without any dependence upon another being, but finds every fountain of life and being in himself. To such a being nothing can be given. He can give all, but he can receive nothing. If we render him praise we are not adding anything to him, but are simply confessing before him what we have found him to be. It is seeking to place another being upon the throne of heaven, to sit there in rivalry with God, to ascribe eternity, and, by consequence, self-existence, to that being. These things are his

and his alone. This would forever dispose of the vain thought of men that there are eternal spirits, or eternal men, or eternal beings of any other kind. Poor sinners are said to seek for glory and immortality, and God gives to them eternal life, but Jehovah alone inhabits eternity.

He is also omnipotent, and this means that all power is his. The whole universe is filled with his power; there is no place or state where his power is not present. He upholds all things by the word of his power. In him we live, move and have our being. The stars are in his hand; the feeblest insect and the smallest are alike in his hand. All things, feeble or strong, hang upon him. In this omnipotence of Jehovah is our providential well-being, and in the same omnipotence is our safety as the people and church of God. Against his power all the powers of darkness cannot once prevail. The blessed Jesus said to his disciples, "All power is given unto me in heaven and in earth." In power, therefore, as well as in righteousness, was God manifest in the person of the man Christ Jesus. Thus in divine power and in divine sympathy he comes near to his poor and needy ones, and in him we rest and are at peace, sure that none can set upon us to harm us.

He is also omniscient; that is, he sees all things. Every thought, every word in our hearts, every move of mind, heart or hand, every hair of our heads, every sorrow and every joy, every need and every supply of our

need, and every bird, beast or fish, in earth, air or sea, every atom of the dust of the earth, and all things, more than we can name, though we continue to multiply the names of things to all the measure of time, are alike with him always. The comfort of it all is, that he thus knows our need and does not need that we shall tell him, and this omniscient God is our God, manifest in Jesus Christ our Savior and friend. If he sees our sins, and we tremble as we remember it, he also sees the finished work of Christ, and Jesus is our merciful High Priest, and so we are filled with rejoicing. Thus we are sorrowful, yet always rejoicing.

He is also omnipresent, and this means that there is no spot in all the universe where he is not. Whither can any of us go from his presence? As (by faith) we see this omnipresent God in Christ we do not call upon the rocks to fall upon us to hide us from his presence and his wrath, but are glad with exceeding gladness, for in the omnipresence of our God is the safety of all who love him, and in His presence is all fullness of joy. As he is everywhere present, so in all places is he equally near to his loved ones, and in all places he can and does hear when his children cry to him. This can be true of no other being. How vain it is then to teach that prayer can be offered to glorified saints, as, for instance, to Mary, the mother of the dear Savior. To say that she in glory can hear the cry of men upon earth, and from every part of the earth, is to ascribe to her om-

niscience and omnipresence; it is to deify her, and place her in the temple of God, sitting there as God. The same truth holds good with regard to any other glorified saint. Thus the name of blasphemy is written upon the Romish Church, in that they do teach that Mary hears and intercedes for those whom she hears among the children of men. She cannot hear unless she be omniscient and omnipresent, and to say this is to say that she is divine. To all eternity she is but a sinner saved by grace. She was favored indeed to be the mother of the Lord Jesus, but she was and is no more worthy of being so than any other believer, and now she bows with all the redeemed, as one of them, ascribing all praise and glory to the dear Redeemer. This she did while she lived on earth, and this she does in eternity; the attributes of Jehovah can never belong to any creature.

But we must hasten and strive to be more concise. To worship God, then, is to ascribe to him, in spirit and in truth, all these attributes, and beside these, to acknowledge that to him holiness, justice, mercy and love also belong, so that they originate in him and belong to him innately, and not by gift, as they do to sinners saved. From the fullness of his holiness, righteousness, truth, love and mercy, we receive, as the springs of earth receive out of the unending fullness of the great ocean, and in returning love, praise and adoration to him we but render to him that which we have already received from him.

“Of his fulness have all we received.” But this does not apply to his eternity, self-existence, omnipotence, omniscience or omnipresence, but only to the holiness of God. He says, Be ye holy, for I am holy; but he never says, Be ye omnipotent, for I am omnipotent. It never shall be ours to become omniscient or omnipresent, but it shall be ours who are redeemed to be holy as he is holy. Redemption unto God means redemption from sin to holiness. To all eternity we shall be but sinners saved by grace. This has been our faith for these fifty years, as we hope from the teaching of the Bible, and from being brought by the Spirit to receive these truths in love and hope. We see these things but dimly, but the truth is in them, and we have desired that they might be continually unfolded to us more and more. We believe that in some small measure they have been unfolded, so that we are more fully persuaded of them than we were at the first. How glorious is our God. We have felt, as did the psalmist, “My heart is indicting a good matter: I will speak of the things which I have made touching the King.” The word in the text translated “indicting,” literally would read, “bubbling up.” His heart was full, so full that its fullness bubbled up to the surface by the power of the love that dwelt within him. O that for us all this might, during the coming year, be true at all times. There is no employ so sweet to a child of God, when led by the Spirit, as to engage in secret, or in the public assemblies of the saints,

in the praises of God. It is sure that if in spirit we worship him our feet will not be slow to go to the house of God. It is vain to say that we can present our spirits before God, when we do not present our bodies in his courts. All who love God and worship him in spirit will feel to say, "I was glad when they said unto me, Let us go into the house of the Lord," and it will be a real deprivation to such ones when ought occurs to hinder such assembling of themselves together. The spirit of worship is also the spirit of service, and all who do worship him will be found inquiring, What shall I do that I may honor him? We feel well convinced of these things from and experience of more than fifty years.

Now, at the beginning of another year's labor in the conduct of the Signs, all of us who have to do with its publication feel the need of continued grace, that we may continue to maintain the form of sound words which was maintained by Elder Gilbert Beebe, and afterwards by those who followed him in the conducting of the paper. For our ownself we can but say that we desire the prayers of all who love God, that we may not depart in any way from the truth. We daily feel the need of great grace that we may be kept humble and lowly, and yet steadfast to the truth. The things that have been dear to us for more than fifty years are still dear to us. We have no doubt of the truth of the doctrine (all of it) that began to be advocated in the Signs at the first,

but we do often question our ownself. What is our motive? What is our hope? Are we contending for the truth because it has been made precious in our own soul, and has become our support and joy, or are we contending for it as one would contend for a mere theory? These are heart-searching questions indeed.

We wish in conclusion to express our sense of gratitude to all who read the Signs for their kind forbearance toward us. If they have seen many failures they have not been impatient toward them. We have these fifty years received nothing but good from our brethren, and what poor returns we have made. No one can feel this more than we do. May God's blessing rest upon all our readers, and upon all the Israel of God, is our desire and prayer.

Elder F.A. Chick

**D**ear Brethren in the Lord: - I feel thankful to the Lord that he has blessed me with the privilege of writing you again. This leaves us well, and I hope that you are enjoying the same blessing. Though sinful and unworthy, I am mindful to write a few thoughts that have come to me about the rich man and Lazarus. (See Luke xvi.) If it be the Lord who has put it into my mind to write, he will teach me what to write, for he has never yet led any one wrong; but we are not always led by the Spirit of Christ. Jesus called the attention of his disciples to the rich

man and Lazarus; one was rich and the other poor. These men lived in the days of Moses and the prophets, and they both died. Jesus knew what became of them after their death, he knew where they were and he knew what manner of men they were in this world. These two men set forth the children of darkness and the children of light. Moreover, they set forth those who are blessed, and those who are cursed. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom must have been prepared before Adam was, for we read that God formed man of the dust of the earth. The blessed Lord said in the parable, I was sick, and ye visited me; I was a stranger, and ye took me in; I was in prison, and ye came unto me; I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink. But the righteous shall answer, When saw we thee sick, or in prison, or a stranger, and ministered unto thee? Then the King shall say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But to them on the left hand he said, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was sick, and in prison, and ye visited me not; I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink. Then the wicked shall say unto him, When saw we thee sick, or in prison or hungry, or thirsty, and did not these things unto

thee? Then the King shall answer, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The stony heart in the rich man enabled him to pass by the poor beggar all scarred with sores, and desiring to be fed with the crumbs that fell from the rich man's table. The dogs often passed by and licked his sores.

The blessed word teaches us that "who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To one the blessed Lord said, go and sell all that thou hast, and distribute to the poor, and come and follow me, and thou shalt have treasure in heaven. But when the young man heard these things he was grieved, and these things grieve men today. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." "Blessed is he that considereth the poor."

By and by "the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame." The cry of the rich man was just as vain as was the offering of Cain, for they came

from the same source. Cain offered the fruits of the ground, which God had cursed, and the cry of the rich man came out of an earthly and stony heart. Blessed are they that hunger now, for they shall be full. Woe unto them that are full now, for the time will come when they shall hunger. Thus, dear brethren, we see Lazarus the figure of that poor and afflicted people, which the Lord said he would leave in the midst of men, who should trust in the name of the Lord. They shall continue to be poor and afflicted until it pleases God to carry them home, where sickness and suffering, pain and death, are felt and feared no more.

May God enable you to continue to send the Signs of the Times among the people of God. Find enclosed money order for renewal of subscription.

Your unworthy brother in hope of eternal life,

S.H. Burnett

*"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." - Isaiah xxvii. 3.*

The Lord Jesus Christ, who lives at God's right hand, has to send down supplies of his grace continually to keep your soul alive unto himself. Without this life being kept up and maintained by these continual supplies of his grace, you cannot pray, or read, or hear the word, or meditate with any feeling or profit. You cannot love the Lord and his blessed ways; you cannot submit to his righteous dealings; or hear the

rod and him who appointed it. You may approach his throne, but your hear is cold, clouded, and unfeeling; your spirit sinks under the weight and burden of the trials and difficulties that are spread in your path; nor are you able to do anything that satisfies yourself, or that you think can satisfy God. By these painful but profitable lessons, you are experimentally taught that you want the life of Christ as well as the death of Christ, the resurrection of Christ as much as the crucifixion of Christ; Christ as an ever-living, ever-gracious, ever-glorious Mediator, to send down supplies of his love and power into your soul, as much as you needed him to die upon the cross for your redemption.

Elder J. C. Philpot

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## *CONTRIBUTIONS*

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### FOR DECEMBER 1999

Elder Marvin Brumfield, VA .....	2.00
Charlie Fox, AR.....	2.00
Dan Spencer, VA .....	2.00
Mrs. Billy Weatherford, VA.....	2.00
Mrs. Charles Lovell, VA .....	2.00
Mrs. Norma Smith, VA .....	2.00
Mrs. Grace Locke, KY .....	5.00
Buford R. Thornton, WV .....	15.00
Mrs. Velma D. Terral, TX.....	2.00
Mrs. Betty Southard, NC.....	2.00
William R. Adcox, AR.....	2.00
Mrs. Audrey Hamrick, TX .....	2.00
C. Ben Miller, TN.....	7.00
Don B. Jackson, TX.....	7.00
Cleo Underwood, VA .....	5.00
Walton & Ruby Dyer, Va .....	2.00
Spencer & Margaret Carter, NC ..	5.00

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**OBITUARIES**


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**SISTER MABEL P. BERRY**

**W**ith sorrow for our great loss but joy for her great gain, we record the death of Sis. Mabel P. Berry on Nov. 27, 1999 at the age of 92. While we keenly feel the pain of her absence from among us, the conviction we hold that God has ushered her spirit into His very presence constrains us to say, *“Not our will, Lord, but thine be done.”*

Born Mabel Macena Pennington on Nov. 23, 1907 at Winters, West Virginia, she was a daughter of the late Willard and Otha Wilson Pennington, both staunch Primitive Baptists. Shortly after her family moved to southern California in late 1927, Sis. Mabel was introduced by her mother to Winford J. Berry, to whom she was united in marriage in July 1928. From the earliest days of their acquaintance, she believed that Bro. Berry would eventually become a minister of Christ; just as, in due time, he did.

During the time of their sojourn together in California, the Berrys were blessed with four sons: Winford J., Jr., Randall W. (born deceased), J. Richard and P. Glen Berry. Also, Seclusia Church was organized in their home; both of them were convicted, converted and baptized (by Elder G. O. Walker); Bro. Berry began preaching and was ordained to the full work of the ministry; and he

began the publication in 1932 of Sovereign Grace magazine, followed by the founding of the Old Faith Contender in 1936.

Sis. Berry was a very devoted wife, mother and homemaker. She gave her dear husband strong encouragement in his ministry and in his publishing endeavors. She was blessed with a fine talent for writing poetry and keeping a diary of her experimental travels, both of which Bro. Berry put to good use in the columns of Old Faith Contender. Her lovely writings later appeared in various other Old Baptist papers, including this one.

Although the Berrys were content living in California, the providence of God had selected a field of labor for them in a faraway place. At the request of a number of Old Baptists from the eastern United States, Bro. Berry agreed to move to Alamance County, N.C. in 1944. Within a few short years, he converted his extensive collection of sovereign grace books into the Primitive Baptist Library. Between their home, the Library, the Old Faith Contender and book publications, and Bro. Berry's pastoral care of several churches, the Berrys were thus prepared for many years of faithful and devoted service to the cause of God and His dear people.

Sis. Berry was providentially given a number of roles to fill, and by God's grace she filled each one honorably and well. In addition to being a true helpmate and mother,

she was loyal friend, a kind neighbor, and a precious sister in Christ. She willingly gave of her time, the hospitality of her home and the liberality of her substance to many wandering pilgrims of hope down through the years.

A simple memorial service was held in the masoleum at Alamance Memorial Park by Pastor Bland Leebrick and the undersigned, after which her mortal body was enclosed beside the remains of Bro. Berry. One day in the world to come, we believe she will have the joy and consolation of hearing her dear Lord say, *"Well done, thou good and faithful servant."*

Written by one who loved her for  
Christ's sake,  
Elder John T. Wingfield

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#### BROTHER MADISON MARSHALL

**B**rother Madison Marshall was born September 4, 1908 in Pittsylvania County of Virginia. He was the son of William Ira Marshall and Pearl Dawson Marshall and lived his entire life in the area where he was born near the Dry Fork and Blairs communities. He was a farmer and took pride in his growing of tobacco. Brother Madison was an humble soul and he was taught by his Lord to live desiring to have a place in Glory when the struggles of earth were over. He was a member of Danville Primitive Baptist Church and was a faithful mem-

ber as long as he lived. He married April 9, 1977, Sister Bernice Williams Marshall who also is a member of Danville Primitive Baptist Church and survives.

Brother Madison was interested in the welfare of all the churches of the Staunton River Association and especially Cane Creek at Ringgold, Virginia until it was closed. The health of Brother Madison and his wife began to fail, and they had to go into a nursing home in Martinsville, Virginia. He died on June 7, 1999 in the hospital at Martinsville being nearly 91 years old.

Sister Bernice still survives as well as his sister, Sister Mae Williams who is the wife of Elder Julian Williams and a member of Malmaison Church. He has one brother, William Ira Marshall, Jr., of Durham, N.C. who survives.

The funeral for Brother Madison was held June 10, 1999, at Wrenns-Yeatts Funeral Chapel at 2:00 p.m. and was conducted by his brother-in-law, Elder Julian Williams, and his pastor, Elder C.B. Davis, Jr. He was buried in Highland Park to await the resurrection day.

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#### *Job 28: 26-28.*

*When he made a decree for the rain, and a way for the lightning of the thunder.*

*Then did he see it, and declare it; he prepared it, yea and searched it out.*

*And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.*



# Signs of the Times

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SIGNS OF THE TIMES, INC.

1012 Bennett Circle, Keeling, Virginia 24566

## SONG

by Newton

*From east to west let others roam,  
And search in vain for bliss;  
My soul is satisfied at home;  
The Lord my portion is.  
Jesus, who on his glorious throne  
Rules heaven, and earth, and sea,  
Is pleased to claim me for his own,  
And give himself to me.*

*His person fixes all my love,  
His blood removes my fear;  
And while he fills his throne above,  
His arm preserves me here.  
His word of promise is my food,  
The Spirit is my guide;  
Thus daily is my strength renewed,  
And all my wants supplied.*

*For him I count as gain each loss  
Disgrace for him renown;  
Well may I glory in his cross,  
While he prepares my crown!  
Let worldlings then indulge their  
boast,  
How much they gain or spend;  
Their joys must soon give up the  
ghost,  
But mine shall know no end.*

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*EDITORIAL*

## Soul vs Spirit



Elder R.H. Campbell

I have received several responses to the article which appeared in the August 1999 issue of, "The Signs of The Times", regarding the Soul of man; some agreeable to the position that I presented, and some that were not. I appreciated all of them, and I am not setting myself up as an authority on the subject, but rather just expressing what I believe the scriptures teach on this subject. In reviewing the article however, I felt that there were many more scrip-

tures that, to me, prove the position for which I contended, and that should be set forth to support the position that I hold.

I was asked by one writer to give him my scriptural reference for my position regarding the Soul and the Spirit. I gave him some scriptures that I could remember immediately including some of the ones listed below, but the more I thought about it, the more I realized that there were many more, and made a diligent search to find out more about the soul and spirit, and this search resulted in the following scriptural references. This writer's questioning the scriptural references for my understanding made me realize that there may be others with the same question, and therefore the following is the results of my search. I had thought that my references in the previous article were sufficient.

I had not expected the response that I received, and I am not writing to be controversial on the subject, but feel that the following scriptures will clarify my reason for believing as I do. I am reasonably sure that there may be many more substantiating scriptures that would support my understanding of the subject, but feel that the following will be an adequate basis to explain my understanding of what the scriptures teach on the subject; that the soul and Spirit are separate components of man and that the soul does indeed experience salvation and is a part of the natural man while he lives here in this world.

There has been much discussion, over the years, regarding the Spirit and the soul, and what part each plays in the salvation of the individual. There are those who believe that the Spirit and the soul are synonomous, that they are just two names for the same entity, but according to my understanding of the scriptures, it is as separate from the Spirit as it is the body, and the three make up the trinity of man who was made in the image of a triune God. It is to those, that I would like to pose the following question.

What do the following scriptures, which use both names, mean if they are the same entity ie:?

(1Th 5:23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (The trinity of man.)

(He 4:12) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Seemingly there must be two entities for them to be divided asunder by the Word.)

The above scriptures use both terms, in the same sentence, which should distinguish these two as being separate components of man, for

it says, “and”, not “and/or,” which should indicate that they are two separate segments, not one. Those writers that I am familiar with, on this subject, begin with the assumption that they are both one and the same, and then proceed to state that the soul and spirit, being one and the same do not die, and is not buried, but is eternal. As one writer quoted the scripture, *“Then shall the dust return to the earth as it was, and the Spirit shall return unto God that gave it”* (Eccl 12:7) and then said that in this instance, that which returns to God is the Soul is it not? Well it said Spirit, not soul, so I would assume that it meant the Spirit. Another time he quoted the scripture, *“And it came to pass, that the beggar died, and was carried into Abraham’s bosom,—”* (Luke 16:22) and then said that this means that his, the beggar’s, soul was carried into heaven, well again it does not say the soul, it says, (the beggar), this would mean body, soul and Spirit, as I would interpret it, since it doesn’t say the soul, the writer just assumed it meant the soul because that is what he believes. In this parable, Jesus is referring to the resurrection, in the sense that it is really illustrating the final destiny of the two individuals. in which the glorified body, the soul and the Spirit of the beggar will be carried to Abraham’s bosom, typifying heaven, and Lazarus is in hell, but it does not give the specific details involved in that grand and glorious day, but definitely could not be

quoted as a scripture that proves that it was the soul only.

One, in writing on this subject, who believes the soul and Spirit are the same, stated, that when man is born of the Spirit, he becomes a trinity, body, soul and spirit, because the soul and the Spirit were so closely involved, but in the same sentence he contradicts his own argument, that they are one. He states that when man is quickened, both the soul and Spirit take up their abode within him, which according to his own statement, separates the soul and Spirit as to their being separate entities.

The following scriptures, referring to the sacrifice of Jesus, indicate that it is the soul which is made an offering for sin. These are scriptures which we are all familiar with and have heard preached or used many times and the term Spirit is not used once. Please read the surrounding scriptures to verify, who is talking, to whom and what about.

Is 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Is 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Is 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Is 53:10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Is 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Is 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

These are the words of the prophet Isaiah, with which we are all very familiar, and he is prophesying of the greatest event that has ever occurred, the sacrifice of Christ for the sins of his people, and surely it is recorded correctly. When he said soul, he meant soul, when he said grave he meant the grave and when he said death he meant death. Now lets consider it again, as to what the prophet actually said; Christ, the Immaculate Lamb of God, was cut off out of the land of the living, he made his grave with the wicked; he

made his soul an offering for sin: he saw the travail of his soul and was satisfied, and he did it all by pouring out his soul unto death.

In the above scriptures, the prophet, states that it is the soul of Jesus, of whom he is speaking, that it is the soul that is made an offering for sin, it is the soul that is cut off out of the land of the living, it is the soul that made his grave with the wicked and the rich in his death: then it says that he saw the travail of his soul and was satisfied and all because he poured out his soul unto death. If pouring out his soul unto death does not mean it died, then what does it mean. It was the soul, not the body nor the Spirit, that the prophet was speaking of in these scriptures, as I understand it, since that is all that he ever mentions; he never referred to the Spirit or the body. If we take the position that the soul and the Spirit are synonymous then the Spirit was poured out unto death, made his grave with the wicked and with the rich in its death, and few, if any, believe that the Spirit dies, so, we must admit that it is the soul to which the scripture is referring,, as in deference to the Spirit.

John Gill, in his commentary on verse 10 above, *“When thou shalt make his soul an offering for sin.”* said, *“not only his soul, but his body also, even his whole human nature, as in union with his divine person”* (In these statements he concedes that the soul is part of the humanity of man, and is made an offering for

sin, which is my contention, but elsewhere he contradicts this) this separates the soul from the Spirit as an entity, and that it was sacrificed for sin, which would indicate that it died and entered into the tomb with the body, but the Spirit is never mentioned as a part of the sacrifice.

In Gill’s writings in his, “Body of Divinity”, he wrote seventeen pages on the soul, but he gave no scriptural reference that indicated that the spirit and the soul were one and the same. He always alluded to the fact that they were the same, but no proof text from the scriptures. I will agree with him in everthing that he said regarding the Spirit which returns to God that gave it, and its role after the death of the body, but nowhere in the scriptures, that I can find, attributes these actions to the soul of man. The only evidence that Gill and those who agree with him present on this subject is that they believe it to be that way and proceeds from that assumption. I know of no text that indicates that they are the same entity, and are two words used to describe the same characteristic of man.

Mt 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Mt 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (Jesus’s own words, sorrowful even unto death)

Ac 2:27 Because thou wilt not (leave my soul in hell,) neither wilt thou suffer thine Holy One to see corruption.

Ac 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Ac 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Ac 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Ac 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Ac 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The above scriptures from the Acts of The Apostles, is referring to the scriptures quoted from Isaiah and is verified and confirmed by Peter in his discourse on the day of Pentecost. (Ac 2:31) states very plainly that he was (speaking of the resurrection of Jesus,) when he

said, that his soul was not left in hell, neither his flesh did see corruption, and, that indicates that it was evidently dead and was in hell but was not left there, if the language means what it says. Some would say that David was speaking of himself here, but David's flesh saw corruption, and, in this instance the same one who's soul was not left in hell, neither did his flesh see corruption. Furthermore he said that he was speaking concerning Christ, that his soul was not left in hell, neither did his flesh see corruption. This does not mean that hell triumphed over Jesus, but since all of the promised seed would have been forever consigned to that fate because of their sin, he voluntarily entered, to redeem the chosen seed according to prophecy, and returned bringing them with him, triumphant over death, hell and the grave for them. David said, *Ps 139:8 "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."* and since God promised to never leave nor forsake his children, then, as David said, if they make their bed in hell, as a consequence of their sin, so will Jesus be there, as a victorious conqueror over death and hell, as a redeemer and not as a victim.

The following scriptures from Genesis indicate that the soul is part of the humanity of man, has a passionate love for a woman, lusts for food and comes from the loins of Jacob by being born of a woman.

Can these things be said of the Spirit, that comes from God and returns to God at death.

**Ge 34:3** And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

**Ge 34:4** And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

**Ge 34:5** And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

**Ge 34:6** And Hamor the father of Shechem went out unto Jacob to commune with him.

**Ge 34:7** And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

**Ge 34:8** And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. (Is this referring to the Spirit which is from God, and is of God ?)

**De 12:20** When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. (Is this of the Spirit)

**De 12:21** If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. (Does the Spirit lust after food?)

**Ge 46:18** These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

**Ge 46:26** All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls were threescore and six;

**Ge 46:27** And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

The following scriptures quoted from Psalms and Proverbs indicate that the soul does die and must be delivered or redeemed from death or hell.

**Ps 30:3** O Lord, thou hast brought up my soul from the grave; thou has kept me alive, that I should not go down to the pit..

**Ps 16:10** For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. ( This is David, saying that his

soul was not left in hell, it must therefore have been there, for him to make this statement.)

**Ps 49:14** Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

**Ps 49:15** But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

**Ps 56:13** For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? (Again, for David's soul to have been delivered from death, it must have been there.)

**Ps 116:7** Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

**Ps 116:8** For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. (In this instance David's soul was dead, but was delivered from death.)

**Pr 23:13** Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

**Pr 23:14** Thou shalt beat him with the rod, and shalt deliver his soul from hell.

**Eze 18:3** (Below) Says that the old rule, that the sins of the fathers shall be visited upon the children,

no longer applies, but rather all souls are his and the soul that sins shall die for its own sins.

**Eze 18:1** The word of the Lord came unto me again, saying,

**Eze 18:2** What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

**Eze 18:3** As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

**Eze 18:4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

**Ps 7:2** Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. (Can the enemies of the Lord's people injure the Spirit.)

David said (Ps 35:3) "Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation." and again, Ps 35:9 "And my soul shall be joyful in the Lord: it shall rejoice in his salvation."

**Is 61:10** I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.



All of the above scriptures state that it is the soul, of man and/or Jesus that is poured out unto death, dies, is made an offering for sin, is delivered from death, is delivered from hell, is redeemed from the power of the grave, is not left in hell, came out of the loins of Jacob and experiences salvation, and these things cannot be said of the Spirit. These things cannot be said of the Spirit, because it needs no salvation, it has no sin, indeed the Spirit is the salvation of the soul. The Spirit experiences none of these things that are attributed to the soul, rather the Spirit is the Savior, the redeemer, the sanctifier, the justifier, the preserver of the saints, the one that quickens unto life and is not subject to any one or any thing, but the will of the Father, and the above scriptures indicate that this is not true of the soul. I am made to wonder that some can believe that these two, very different characteristics of man, are one and the same entity. Surely, the Spirit is the benefactor, and the soul is the beneficiary, in this relationship.

For some, these scriptures may not be proof enough, but it is for me. I have always believed that there was a part of man that was neither spirit nor body, it is that part which, as I have written before is his Psyche, intelligence, personality: what man is as a psychological, emotional and mental being. These characteristics are not changed when one is born of the Spirit and

they certainly are not part of the natural body, which is only flesh, blood and bone, which all go back to dust. It is the part of man that has, here in time, experienced the realization of life in the flesh, has had a spiritual experience, and this characteristic of man does not change in the new birth. It is the part of man, in nature, that is given the grand and glorious experience of being given a hope in God. This is the only way that man can praise God, as he ought, by realizing from whence his salvation has come, by what means this change was wrought, by whom and why, and this cannot be said of the Spirit.

The Lord willing, I will write no more on this subject, because I do not desire to create controversy. My whole desire is to discern the truth, and if the above scriptures are not sufficient to convince anyone of the validity of my position, further discussion would be of no profit; and to cause confusion and discord among God's people is the last thing that I would desire to do. On one occasion Paul advised Timothy, "*Consider what I say; and the Lord give thee understanding in all things.*" I would ask that the same of my brethren, just consider the above scriptures and let us pray that the Lord will lead us all in the path of truth.

My believing a thing does not make it true, and someone else's not believing it doesn't make it untrue, all must live according to what has

been given them, and, as Paul once said, bear with one another in their differences. He said, one may eat meat and give God thanks and another may refrain from eating, and give God thanks, (Ro 14:5) "*One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*" (Rom 14:6) He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (Ro 14:7 *For none of us liveth to himself, and no man dieth to himself.*)

After all, we must all depend on the Lord for the revelation of all truth; and even then no individual is given the understanding of all scriptures. I am glad that is not required that they do understand all scripture, for who could stand. Each knows a little here and a little there, as it pleases God to reveal it unto him, and may we all just be thankful that we have been given to see some of the beauties of his truth, and may we all be made submissive and bear with our brethren as regarding their views and opinions. After all, we mortals must walk by faith, and not by sight and trust that what we believe is the truth. As a humorist once said, "There are two things that I

have learned in life, (1) There is a God, and (2) I'm not him."

In bonds of love,

*Richard H. Campbell*

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## VOICES OF THE PAST

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### THE LORD TEACHES HIS CHILDREN

Williamston, N.C.

July 9, 1864

Dear Brother Temple:

I have thought that an account of the Christian experience and ministry of old brother James Hinton, an aged colored preacher of our faith and order yet living in this neighborhood, would not be uninteresting nor unprofitable to the readers of The Primitive Baptist. His truthfulness and sincerity are attested by the uprightness of his character, and by the excellence of his teachings. "*By their fruits ye shall know them.*" (Matt. 7:20) With his thoughts, his conversation is continually directed towards heaven, where all his treasures lie.

Brother James does not know a "letter in the book": he has evidently derived his information from a divine source. I give it in very nearly his own simple and expressive language:

I am 83 years old. I was born and raised in Bertie County, N.C. My first

master was old man Billie Hinton. I have had five or six owners during my life. They have been kind to me. I have been married twice, having twelve children by my first wife, and two by my last and present wife. Most of them died in infancy. My son, Bosen, became a Baptist and a preacher, though unlearned, like myself. But with his master and others of my children, he moved many years ago to Mississippi. I do not know the number of my grandchildren nor great-grandchildren.

I was twelve years old when first struck under conviction; up to that time I had been required to do scarcely any work - my old master wanted me to grow and get strong, and be of some account.

One day I challenged several of my playmates to box with me, declaring I could outfist them all put together. We had been thus roughly engaged for some moments, when I heard a voice, loud enough I thought to be heard four miles, calling out most distinctly, "James". I looked all around and up, but saw nobody. My arms and wrists at once grew weak; and, at a second similar call, powerless; so I backed away in silence, and sat upon the ground. I wondered that the boys didn't hear the call, but they did not for they kept thumping me for some time, crying out that they had whipped me; but I did not care for it. After they had left me, something seemed to fall from the heavens and drop into my bosom. Ere long it spoke, and said, "Christ is the way for saving sinners." I

trembled like a leaf and wept like a child. From that day forward it kept talking to me - gospel, scripture, justice and righteousness, continually pointing out the way for me to go. I never was more puzzled, and could form no idea what it was.

I tried my best to run away from it by moving from place to place, but all in vain - the talking went everywhere I did. It kept up with and annoyed me so that I thought it must be my tongue somehow was speaking; so I pulled it out and tried to hold it and stop it, but quickly it darted back, and the talking went on worse than ever. Well, I thought, what is it? What can it be? I was fond of frolics: the voice told me to stop going. I resolved not to obey it, and continued to go, but at last I was so much troubled that I promised that I would not dance, but would sit civil, and not be chargeable. I did it; but while walking along one day the voice reminded me of my promise, and added, "*James, I say unto you, if you will go into such places when not compelled, I threaten you with dreadful wrath!*"

I shook with terror - I wept as though my heart would break. I never went to any more frolics after that. I kept wondering what could be the matter with me. One time it spoke to me and said "*Come out from among them; be ye unspotted from the world, and I will receive you, saith the Lord.*" Then I knew, and not 'till then, that it was the Lord who had been dealing with me. "*Come you, by prayer, to me,*" he

said. I told him I did not know how to pray. "*Cry out to me,*" He replied, "*through faith for God to have mercy on you a poor sinner, and I will have mercy.*"

I tried to pray this prayer a long time, and thought I had been heard by the great Master; but one night I went off to pray in great distress. My tears struck the ground before my knees did. I prayed with a new and true fervency of the Spirit; and the Lord said to me, "*James, this is the first prayer of yours I have heard.*"

My deliverance occurred in May, about corn weeding time. I had been abroad over the swamp, and came home at early sunset. I went to bed and slept until two or three hours of day, then woke up and found myself straight and flat on my back as though I was dead and laid-out — a position I never lay in to my knowledge. I was as wide awake as I am now. I felt a weight press down on the middle of my breast; and I could not imagine what it was. I looked and saw, hanging from three cords, a great body of darkness about two and a half feet from my breast. I could not tell what it was. A strange thing in my bosom then moved, and spoke, "*God be merciful to me, a sinner.*" I knew what was the matter then. This cry was repeated. I thought I would get up and move away from the terrible object, but found myself unable to stir; and looking up, saw myself right on the middle of the jaws of hell. Oh, what a great ocean!

I gave up utterly, and confessed: "*Lord, this is my sins; would you be merciful, would you be so good, would you be so kind as to pardon and forgive me? O Lord! I am not able to stand them, they are greater than I can bear.*" At once a straight line of light came as swiftly as a shot and cut down the great body of darkness, and slipped it by me. Then there broke a light in and about me, as old Brother Paul says, above the brightness of the sun. If brought into this world, it would make noonday look like darkness. I thought it was day, but found it was not. I felt as light as any down in your "head-pillar."

My old master was a mild, free and open-hearted man. He had hundreds of servants, whom he clothed and fed well. He used to sell a thousand barrels of corn a year, and send off hundreds of fattening hogs to Richmond, Petersburg, Suffolk, Smithfield, and Edenton. He would put them under my charge and allow me to bring home the bags of money received in payment. One Spring, when I was hauling rails, he thought I was staying too long in the woods, so he took to watching me. He did not tell me of it though until I asked for an order to relate to the church what I had faith to believe the Lord had done for my soul. "Jim," he said, "do you believe He has done anything for your soul?" "Yes sir," I said. "And I believe it too," he answered, "for I have been watching you for years, and often see you in

the woods, after you had loaded your car, kneel down and pray for yourself and for me; but I would not interrupt you."

He told me to take the rest of the day to talk with him, and that I might go to meeting whenever I pleased, for the time was not his but mine; but I only stayed awhile with him, and then slipped off to my work - it was such a good day for work.

The Lord promised me that when I went to give an account of my exercises to the church, He would be with me, and bless the day. It, indeed, proved to be a lovely day, and the Lord seemed to manifest his special presence. As I was telling of His dealings with my poor soul, I could see the gentlemen and ladies trembling, and wiping their eyes. The old Elder declared it was useless to examine the candidate any further; *"For," said her, "we cannot go anywhere he cannot go with us."* Many said they had not seen such a candidate in thirty years; and after I was through talking, they told me to talk on, for it was greater than the preaching they had heard. One great gentleman was struck then and there under conviction. At the beginning of the service he sat away up high in one corner of the meeting-house, but before I finished speaking, he was standing by my side, half bent, and trembling. He did not rest until he experienced conversion, and was baptized a year later. He used to hail me, and talk with me everytime we met; and we loved each other.

On the day of my baptism, before I reached the water, the devil tried to persuade me that if I were baptized, I would be drowned; but I did not believe him, And, as always, he turned out to be a liar. Six years after I joined the church the Lord told me he was going to make me a minister of his Gospel; and that, too, before the year was out, no matter how much I might run and hide from it. But I thought surely not yet; and went one Sunday to Billy Thompson's quarter where two colored brethren were expected to preach that day. When I arrived they urged me to go forward and speak to the people, saying that I was better taught of the Spirit than they. I wanted to run away, but saw no chance. I felt that I had nothing to say, and trembled like a leaf; but when I arose this hymn came to me at once, and I gave it out:

*"That awful day will surely come;*

*The appointed hour makes haste*

*When I must stand before the Judge*

*And pass the solemn test." etc.*

I tried to pray; and when I had finished that duty, I was as much at a loss what to say as ever. But this text was given me, as well as every word I spoke from it: *"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me."* (Rev.

3:20) The strength and warmth of feelings came over me, and I could not help from weeping while I spoke the Saviour's sweet, kind call and welcome to the poor, lost sinners unto him. The people said that they had never heard better preaching than on that day. They called me "*preacher*" after that. Another text given me once was, "*The eyes of the Lord are upon the righteous, and his ears are open to their cry.*" (Psalms 34:15) Another was, "*I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it bring forth more fruit.*" (John 15: 1, 2)

By invitation, I would often preach, especially on funeral occasions, in porches of gentlemen's houses, to congregations of two or three hundred persons. After service the gentlemen would crowd around me, and push a book before my face, and see if I could not read. I assured them that I did not know a letter; and could not tell one if they were going to hang me unless I did. "*How can you preach, then? We would rather hear you preach than anyone else.*" I told them the Lord was my teacher. Other books can be burned up, but mine is fixed with the seven seals of the Lord. Oh, if any person wants high learning, let him get the grammar of Christ!

I must not forget to tell you that He once said to me, "*Always be dutiful to your earthly master, and tell him the truth, and you can ever meet him gladly. And so, by always living in prayer and faith to me, you will at last*

*invite, instead of dreading, death; and face it boldly.*" This command was put over me, and I thought that I could not do enough for Him after that.

In the Lord's direction to me in pursuing his ministry, He has said, "*James, you know my terrors, and shall persuade men to strive for beauty that will never die, for crowns of righteousness that shall never perish. You shall warn sinners to repent; you shall preach my gospel by the tree of life.*" I once prayed to the Lord to take away this talking and deal with me as other of his people; and for awhile He left me in silence, and did not visit me at all. But, as I was going across an old field one day, I heard a singing low down at a distance, which gradually ascended the heavens, and followed and overtook me, and struck down on my face. "*Ah, James*", said my inward mentor, "*you disbelieved in the way in which I was bringing you, but I shall not deal with you otherwise. Talk with your brethren, and you will find that they and you witness the same truths; have all drunk of the same spring, and have been born of the same God. I shall talk with you thus, as man to man; you shall feel, hear, and see with your inward ears and eyes, and you shall believe. These are the great witnesses that shall stand death and face judgment. You shall pray and thank me every Christmas day and New Year's day*

*that you life has been preserved. You shall glorify me. I will be with you, and support and supply you with gospel and scriptures. You shall drink of me and never run dry. I will keep you here a long time, working for me. You need not think that pain or chill will carry you off. You shall know when I call you. I will send six angels when you expire, who shall convey you home to heaven, and then one of your attendant spirits shall exclaim, 'Fly wide open, ye pearly gates of the New Jerusalem, and let the righteous nation in.' A crown of glory shall be put on your head, and you shall take your seat at my right hand, and your end shall be peace."*

One day, while I was in the field, it seemed that He slipped around in front of me, and treated me with a drink far sweeter than all the sugar and coffee in the world; that, if the taste had remained, I should have never wanted water.

During the night of the shelling (6th of July, 1863), I sat in my door facing the river, assured by the Lord that I should not be harmed; and I was not, though I could see the shells bursting through my walling, and firing a neighbor's dwelling house. The Yankees asked me if I did not want to go with them and have my freedom. I told them I did not want to go from my old home, where I know my people, off with them where I knew nobody; and, besides, that I was already free - that I had a freedom that no man could take from me, even the saving

knowledge of the Lord Jesus Christ. They said that they wished they had that freedom, (I thought to myself, you won't get it by throwing bombshells), and they left me alone.

Oh, this something within me often sings its own praise, prays its own prayers, and preaches its own sermons. As I am working with my hoe in my little field, it often holds a meeting like an association! And as it talks to me of the greatness and goodness of God, I have to stop working and sit down; and my eyes become leaky as a spring, and my tears drop like the rain. I never stop thinking of Him; I can never thank him enough for his blessings. I have tried hard many a year to get a better love for Him, but I find I can only feel the same old love still. Sometimes I rise and sit up in my bed at night, rapturously listening to the marvelous, glorious language of my God. Oh, the teachings of this heavenly voice will never leave me! No thunder or bombshell can drown it. The world and the devil cannot stop it. Old Jim is going to die there! For almost 50 years he has been a mouth for God, laboring for Him, and laying off his parables. Poor old fellow, he is "most gone", but not afraid to die; for his life is hid with Christ in God, safe from all harm. (Col. 3:3) There's my dependence. I'm not living here for a peck of meal or pound of meat, that I may have something to eat hereafter, that I may not perish there. I long to die the death of the righteous, and have my last end like His. (Num. 23:10)

The Lord sustains me with his comforting word, *"Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."*

Our last work is not done after God speaks peace to our souls. It is rather begun than ended. We must follow all the directions of the Spirit, try to serve the true and living God aright, to get all our help from Him—for without Him we can do nothing—endeavor to die in the triumphs of faith. Ours is a whispering God. He speaks so softly that even if another head be touching yours, it cannot hear Him. While he is speaking the tears run down your cheeks.

The Spirit is made overseer of the body, to mortify its lusts. We shall carry the warfare with us until death. When we offend, the good Lord whips us well from it, but will never take his loving kindness from us. (Psalms 89: - 30-34) We are careful to avoid that place in the future.

*"When grace is given to the soul",* He said to me, *"it keeps pushing away sin, and distilling in the soul until it drives out every unclean thing, and in death washes it as pure as gold, and fit for the kingdom of heaven."*

I could not tell the end of his instruction in a thousand years. We shall all meet at the great Day. All the judges in the world shall be there, and be silent and tremble, while the great Judge only will speak. There will be no rocks or mountains to hide the wicked from

his vengeance. They will all be turned into Hell; while the righteous shall be welcomed to life eternal.

Sometimes I doubt, but deliverance comes and stamps the foundation sure. I feel that I know that God who thunders when he pleases, and calms the rolling seas; who directs the whirlwind and rides upon the storm. I have thought I loved my wife and children better than anything else in the world, but now I know that I love my God, his ways, and his people, better than these; and best of all.

Thus, dear Brother Temple, I have given you an account of some of the exercises of this truly wonderful man of God. His brethren know that his is the "path of the just, which is as a shining light, that shineth more and more unto the perfect day."

#### REMARKS

I was baptized by my father at Williamston, N.C., in Roanoke River, January 11, 1864, and in the same year wrote the above narrative. The testimony of the old brother was a blessing to me then, and is a blessing to me now. I cannot read it without tears. May the Lord bless it to thousands of the present readers.

The shelling of Williamston by the Federal gunboats on the river, July 6, 1863, was an account of a few Confederate soldiers passing through, who, however, did not shoot at the Federals. The bombardment continued part of the afternoon and all night. Nearly every resident,



except a few Old Baptists, left the town. Two houses were burned by the shells, but no person hurt. When the Marines marched up Main Street next morning they saw my father sitting on his front porch, and asked him what he had been doing all night. He replied, "*I have been praying for you.*"

If all men had this spirit, there would be no more wars.

Silvester Hassell

(The above was re-published in the Gospel Messenger of August, 1917, and is re-published in the Signs by request. We found it very interesting, and feel that our readers will also — J.D.W.)

#### MICAH V. 7.

*"And the remnant of Jacob shall be in the midst of many people, as dew from the Lord; as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."*

**T**he above quotation sets forth some of the purposes of God in scattering his people among the people of the world. Sometimes I have been made to wonder why it is that the Baptists, who are so much despised by all other religionists of the day, are not permitted to form a colony and have a government of their own, and be freed from the surroundings of those who hate them.

But then again, when I get a view of the purpose of God in it all, I am made to some extent to understand why it is that the remnant of Jacob cannot be a colony by themselves. "The remnant of Jacob shall be in the midst of many people; they are among many people as dew from the Lord. When the rain and the dew of heaven are withheld for any length of time from the earth we behold a drought, the earth is parched, vegetation is withered, and murmuring goes up from man. But a gentle dew has a refreshing influence, and revives the drooping vegetation, and the fruits of earth are strengthened by the dew. Even so are the people blessed who have God's people among them; they are to the people of the earth as dew from the Lord; it has a softening influence. The hard-heartedness of the people is softened and melted by the influence of the people of God, when they return love for hatred, and do good for evil, and revile not again when they are reviled, and as the dew causes the vegetation to look up when it has fallen after a long drought, even so when men have fallen into low, selfish habits, and will only do good to those who do good to them, and will render evil for evil, and when reviled they will revile again, and loan to those only who can return it with interest, together with many other fleshly habits that harden the hearts of men to meet with those who are moved by love to love their neighbors as themselves, it does certainly

act as dew from the Lord. I understand the Lord here to speak of how the remnant of Jacob should not only be as the dew among many people, but also that they should be as showers upon the grass.

Let us remember what a show is like when it is sent to revive the grass, to change its appearance and to cause it to grow and blossom. In like manner we may understand why the Lord's people are called the salt of the earth. The earth is seasoned, or savored, by the salt which they are to it. Thus the remnant of Jacob shall be among all the people where they are found, as the text declares, as showers. The Lord said that his doctrine should drop as the rain, it should distill as the dew. When a poor soul is hungering and thirsting after righteousness, and desires to be fed with some crumbs from the Master's table, and some of the people of God come among such ones and begin to speak of the mercy of God, and of his love, and of his forgiveness of the sins of his people, this doctrine will drop as the rain upon all such ones who have tried to keep the commandments of God and have found that they could not. How such testimony distills as the dew and brings comfort and life to things that appeared dead, and such promises have an influence upon the hearts of men, as the dew upon the grass. *"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."*

Not only is the remnant of Jacob to be as the dew and the showers, but He has also said that it tarrieth not for man, nor waiteth for the sons of men. This remnant does not abide the will of man, either in coming or in departing, but is as the dew from the Lord. Dew is found in the morning, so, after men have slumbered, or, as it were, have lain dead to the knowledge of the truth, this remnant is as the dew and the showers of heaven, shedding the rays of love upon the people, loving the neighbor as himself. How sweet is this influence thus shed abroad. I have noticed at times that when wicked men were in company of their own, and one came in whom God had called and instructed in the way of righteousness, and spoke in a loving way, and it was known that his deeds were of higher motives than those prompted by the flesh, that it seemed to have a lifting influence, even as the dew from heaven causes the drooping plants to rise and appear to glory in the dew. The people of God always ought to show that their life is above, and thus point to Him who doeth all things well. I understand that this remnant of Jacob is that remnant which is according to the election of grace, of which Paul spoke in his letter to his Roman brethren.

I remember some two or three years ago, when I was severely afflicted in body for several months, and also at the same time afflicted with barrenness of mind, so that I felt I never could again taste that the

Lord was gracious, it seemed there was nothing that could again bring to me the joyful feelings that I had felt among the brethren in days gone by; the ground of my heart seemed parched. While in that condition the brethren desired a two days meeting. I felt it would do me no good, but I was willing to gratify them, so I arranged for Elder McGlade to come and preach for us; I felt that I could not preach again. O the sinfulness of sin, when sin becomes exceeding sinful, when darkness covers the face of the deep; such was my feeling; and when the brethren had come together I still felt that it all could do me no good. When Elder McGlade began talking I still felt that there was nothing for me, but while he was speaking of the sure mercies of God, and the giving of his Son for sinners, and that he came to save sinners, his words began to have a softening influence, and my hard heart began to melt, and I had to say, Surely God is good, and has done wonderful things for his people. To me it was as dew from the Lord; it was a shower upon the grass. As soon as he was done preaching, I arose and began talking about a hymn, and of the mercies of God, who had so long been hidden from me. These rich and sure promises of God, when declared by Elder McGlade, dropped upon my heart as the rain, and distilled as the dew. To distill is to bring out the substance within. So the Lord's people, being scattered among many people as

dew from the Lord, must be represented by the dew.

If we had our own way perhaps we would have the dew all the time, and all in one place; we would have the remnant of God all in one colony and leave out the rest of the world. This remnant of Jacob scattered among many people should also be as showers upon the grass, but if we had our own way, and the Lord's children should be gathered in one community, the showers would be all in one place. But we are few in number among many people, there is barely enough of us to become dew, or to be as showers upon the grass. God's people, being as the salt of the earth, could my desire be gratified that all should be together, then all the salt would be in one place, leaving the balance of the world unsalted. I trust that I begin to see some of the purposes of God in scattering his people among the nations of the earth, and they tarry not for men, nor wait for the sons of men. This means that they are not influenced by men, neither are they men-pleasers; they come and go as the dew and rain, which are sent at God's appointed time and way; they trust not in man, nor in the sons of men; they are so scattered that often but two or three are gathered together; in but few places are there large churches. All the Old School Baptists in the land could dwell in the smallest State in the Union, but there are a few scattered in every State and Territory, as dew from the Lord.

I have often wondered why there is so much disfellowship among our people in different places, and grieve that it is so. How often jealousy gets in its awful work, and brethren are scattered among many people. The people of God are not allowed to form a government in the world, for jealousy among leaders and rulers would make havoc with the church. For this reason, if for no other, God's people shall be as the dew among many people, and as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Your brother,

Newton Peters.

Portland, Ore., Sept., 1909.

### "BE YE RECONCILED TO GOD."

**Y**esterday morning, at our meeting here in Warwick, I tried to use these words for a text, and was astonished at the wealth of divine wisdom they contain. They still persist in my thoughts and reflections, however, so I will try to put on paper some few scattered points for the readers of the Signs, whose attention I have not engaged in a long time. I do not suppose there is any passage of Scripture in the Bible that has been more abused by the Arminian religious world than the above. These words, or their equivalents: "*Get right with God,*" "*Make your peace with God,*" &c., are

shouted at their audiences by revivalists until some of their hearers become actually persuaded the men are preaching the gospel, though it is but a counterfeit, and a base one at that. You will find these words, "*Be ye reconciled to God,*" in the second letter written by the apostle Paul to the Corinthian brethren, fifth chapter, twentieth verse, and if Paul so much as had a single thought for the unregenerate world when he penned these words, then I fail to know how to read my Bible correctly. Nowhere in the entire Bible does the spirit of inspiration call upon men and women in a state of nature, dead in trespasses and in sins, to set about effecting their reconciliation with God. Reconciliation cannot be had that way, viz., as the result of human efforts, and God nowhere requires it that way, but this is the way lost and ruined sinners in Adam are reconciled to God, i. e., "*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*" Reconciliation then is the work of the God-man, not of the Adam-man. Paul used the words, "*Be ye reconciled to God,*" in addressing his brethren in Christ, the members of the church at Corinth, and if we endeavor to apply these words to any but believers living in a church capacity, we certainly do wrest the Scripture to our own destruction. Probably you

will remember in Paul's first letter to Corinth he had some fault to find with them because of certain disorder among them. For their observance of the Lord's supper some ate until their natural appetite was appeased, and drank until they were drunken, then they were not observing this most solemn supper in God's way, they were not "*reconciled to God*" in this, but were doing their own way, their god was their belly. Others waxed contentious over the subject of baptism, on boasting that Paul had baptized him, another that he had received it at the hands of Apollos, and so on. Here again they were not living after the Spirit, but after the flesh, hence were not "*reconciled to God*" in this. There was one member of this Corinth church who had committed fornication, having taken his father's wife, and was still retained in the fellowship of the church. Here again Paul condemns such practice as not being gospel order, not being reconciled to God's plan of the new heavens and new earth, and tells them 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.*" Evidently, also it appears from Paul's first letter to Corinth that some of them of that church had gone to law with their brethren; that is, instead of having stated their grievances to the church and abiding by her judgment, they had aired legal matters

in the courts of the land with unbelievers sitting in judgment; this to their shame and to the hurt of the church. God's way for such matters to be settled is for the church to judge, so they were not "*reconciled to God*" in this, but had rather take their own head for it. If there was any one thing that rejoiced the apostles more than anything else, it was to see the brethren living in peace with one another, walking in gospel order, remaining steadfast in faith, established in doctrine, bearing one another's burdens, and in all things walking as becometh the children of God. When Paul in his second letter says, "*Be ye reconciled to God,*" he is beseeching them as an ambassador for Christ, praying in Christ's stead, to abide by the doctrine, order and faith of the gospel as he has delivered it to them of God, and to not seek to add to it or to take from it anything that the apostles have not commanded. Along this line he reminds them that Christ died and rose again all for their sakes, "*that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*" The flesh of even a saint may, and I believe it does, rebel against the doctrine of God our Savior and against the simplicity of his house, as well as against that operation of the Holy Spirit we call "*christian experience.*" But what of that? Is it our flesh that is to be pleased in these things, or is it our

God? Since we are bought with a price, and that the precious blood of Christ, are we then debtors to the flesh to live after the flesh? Certainly not. Why then seek to mitigate the "hard sayings" of the doctrine to please the flesh? Why modify the simplicity of our church order to draw large congregations of worldlings? Why try to tone down the crucial things in our experience until even an unbeliever gets to thinking he is one of us? Why have an organ in the church? what good is it? The apostles needed it not, why do we? To be sure David used such things, but woe be unto us if we follow his example. Does not the prophet Amos say, "*Woe to them \* \* \* that chant to the sound of the viol, and invent to themselves instruments of music, like David*"? Those things were for types and shadows until that which is perfect should come, and woe be to us if we seek to restore again the weak and beggarly elements of the law which, when we were under it, only condemned us. Or why shall we organize a Sunday School? The apostles had no such thing, nor needed it, why we? And if we could conduct one successfully, would it not be an evidence that we were under the law, and not under grace? Under the old covenant the priests in the temple were wont to teach the people out of the book of the law, but under the new covenant "*they shall no more teach every man his neighbor, and every man his*

*brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest.*" "*All thy children shall be taught of the Lord; and great shall be the peace of thy children.*" Under which of these covenants do we hope we are? Then what do we want with a Sunday School? O, says one, to teach our children the literal meaning of the Scriptures, if nothing else. No need of an institution to do this, parents so minded can do this at home around the family table, or at the fire-side, no need to tack it on to the church. Brethren, let us "*be reconciled to God*" in these matters; let us not remove our neighbor's (Christ's) landmark, for cursed are we if we do. "*Remove not the ancient landmark which thy fathers have set.*" "*Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*" Let Mrs. Eddy have her Christian Science, Dr Eliot his new religion, Gipsy Smith his distracted meetings, but for us and our house, let us serve the Lord. The good old doctrine of election, predestination, yea, even absolute, of salvation by free and unmerited grace, and the good old church composed of sinners born again, is plenty good enough for us. Well, as for me, I must say I am satisfied with the doctrine and with the order of the house of God; I am not caring to improve either, being satisfied they are already perfect. But

it is in experimental things that I find it most difficult to be “reconciled to God;” not only difficult, but utterly impossible, unless I am ministered unto of the word of reconciliation. To feel a law of my mind and bringing me into captivity to the law of sin and death, not to be able to do the good I would, but to be always doing the evil that I would not, to die daily, to be always delivered unto death, to be from day to day made conscious of my weak and sinful heart, I say it is hard to be reconciled to this way of living. To be cast into prison as John was, and there to doubt whether you ever really knew the real Jesus, is a heart-searching time. To take up the cross daily and follow Him, who is sufficient for this? Not one of us in our own strength. Well, it is in these things I am scarcely ever “reconciled to God.” From the Scriptures it appears that this is the way God leads his people and manifests himself in their flesh, but I tell you it is hard. To be crucified to the world and have the world crucified unto you, is it not flesh and self-destroying? Indeed it is. To always have to walk by faith, when all the time we want to see so much; to always be saved by hope, when all the time we want to know for a certainty. Well, if God should grant us the things we selfish creatures crave, we would have the mark of Cain, and not of Abel. The very things God has given us as the marks of our sonship our

flesh would erase if it could. The worldling has no such marks as we have; the cross, the dying, the faith, the hope, the searchings of heart, the doubts, the fears, these the nonelect do not have. Then let us prize death rather than life, these very conflicts rather than ease, for therein is the crown of life received. Yes, “be ye reconciled to God” even experimentally, as well as doctrinally.

Yours in hope of reconciliation,  
 Horace H. Lefferts  
 Warwick, N.Y., Dec. 13., 1909.

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*PSALM 135: 2-3.*

*Ye that stand in the house of the Lord, in the courts of the house of our God,*

*Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant.*

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*MEETINGS*

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**GLENWOOD CHURCH**

**G**lenwood Church, Princeton, W.V. announces a 5th Saturday meeting, April 29, 2000, starting at 10:00. Those coming by way of I-77 take exit 9. Turn onto 460 W. Go 5 miles, turn right onto 19 N., then immediately turn left onto Glenwood Park Road. Go 1 1/2 miles to the church on left. Those coming by way of 460, follow the same directions from the I-77 / 460 intersection.

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## *CONTRIBUTIONS*

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FOR JANUARY 2000

Mrs. Ilene H. Clifton, VA .....	2.00
Buford E. Thompson, VA .....	2.00
L.C. Hornsby, GA .....	2.00
Mrs. Ollie Parks, LA .....	7.00
Mrs. Carmen Abernathy, NC ....	7.00
Eld. J.A. Foreman, NC .....	2.00
George W. Hyslip, TN.....	2.00
Mrs. Ilene D. Myers, VA .....	2.00
Mrs. Foye Cole, NC .....	2.00
In memory S.R. Fanning, AL..	25.00
Mrs. Joel Alexander, AL .....	7.00
Mrs. Joyce Farley, TX .....	15.00
J.C. Chandler, NC .....	2.00
Burnell B. Williams, VA .....	4.00
Eld. J.T. Jones, LA .....	7.00
C.L. Bianco, TX .....	7.00
Levie D. Goard, VA .....	7.00
Woodrow Bellinger, NY .....	2.00

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## *OBITUARIES*

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### SIS. PAULINE CONNER SHORTER RAKES

**I**n memory of our dear sister, Pauline Conner Shorter Rakes. She was born October 24, 1905, passed away November 9, 1999. Making her stay on earth 94 years. Funeral services were held at Salem Church, November 13, 1999, with Elder Lane Carter and Rev. Olen Gardner officiating. She was laid to rest in the church cemetery.

Sister Pauline was preceded in death by her two husbands, Harry Shorter and George Tyler Rakes. She is survived by one son, Harry Shorter and wife Claudia; two granddaughters, Cynthia Blevins and Kimberly Shorter; one great granddaughter, Kaitlin Shorter; two stepsons, Marvin and Allan Rakes; seven sisters, Hazel Ferris, Georgianna Link and husband Leon, Bonnie Conner and husband Arthur, Velva Davis, Virginia Conner, Dexter Sowers and Iva Morgan; one brother, Woodrow Conner and wife Reba, and many nieces, nephews and friends.

Sister Pauline was a member of Salem Church since August 10, 1958 and was faithful to attend as long as she was able. Her last few years were spent in a nursing home. She suffered many trials and tribulations, but the doctrine she loved, Salvation by Grace, remained strong upon her mind. The last words she spoke were "saved by grace".

She will be missed by all that knew her. Our loss will be her eternal gain. May the Lord grant us grace to accept His will.

Written by request of Salem Church.

Mary Janney

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### *MATTHEW 5:8-9.*

*Blessed are the pure in heart: for they shall see God.*

*Blessed are the peacemakers: for they shall be called the children of God.*



# Signs of the Times

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## SONG

*Jesus! and shall it ever be,  
A mortal man ashamed of thee!  
Ashamed of thee, whom angels  
praise;  
Whose glories shine through endless  
days!*

*Ashamed of Jesus! sooner far  
Let evening blush to own a star;  
He sheds the beams of light divine  
O'er this benighted soul of mine.*

*Ashamed of Jesus! just as soon  
Let midnight be ashamed of noon:  
'Tis midnight with my soul, till he,  
Bright Morning Star! bids darkness  
flee.*

*Ashamed of Jesus! that dear friend  
On whom my hopes of heaven de-  
pend!  
No; when I blush -- be this my shame,  
That I no more revere his name.*

*Ashamed of Jesus! who can say,  
Who that has sins to wash away,  
Or tears to wipe, or good to crave,  
Or fears to quell, or soul to save?*

*O then, nor is my boasting vain,  
O then, I boast a Saviour slain;  
And O, may this my glory be,  
That Christ is not ashamed of me.*

Gregg.

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Ed Glidewell	
Fannie Sue Akers Lucas	
Aubrey Oakes	
William (Billy) T. Weatherford	

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 EDITORIAL
 

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## GOD'S OMNIPOTENCE



Elder C.C. Wilbanks

**I** sometimes tremble greatly when I am given thoughts upon the omnipotence, omnipresence and omniscience of God. What greater power and wisdom and knowledge can there be? He is everywhere present, for he inhabiteth eternity, and there is no beginning of days or end of time with him. He spake and it was done, commanded and it stood fast. In the beginning he created the heavens and the earth and all that is in them by the word of his power. This he did in six

days, and on the seventh day he rested. *"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."* Gn.1:31. All that he created and made were for his own good pleasure. *"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."* Rev.4:11. *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."* Col. 1:16. God has his holy purpose in all things for he hath said, *"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."* Isa. 46:9-10.

Sin is not a created thing, for sin is the transgression of God's holy law. 1 Jn.3:4. God hates sin with a holy hatred, yet he has a purpose for it being in the world. Surely he had the power to keep it out or his power would not be perfect. The preacher tells us, *"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."* Eccl. 7:29. It was from this upright innocent state that Adam fell into a state of sin and death. These inventions allude to sinful and evil things. When God placed Adam in the gar-

den he was innocent and upright, knowing neither good nor evil: only after they transgressed were their eyes opened to know good and evil. Though Adam was made upright, he was also made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom.8:20. There are many who claim that God was unjust in making man subject to vanity. How unholy they be, and how just, holy and righteous is our God! Who art thou, O man, that repliest against God? Shall the thing formed say to him, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? Rom.9:20-21. After God had created every thing else, he took dust of the earth and formed man, breathed into his nostrils the breath of life; and man became a living soul. And God created man in his own image. *“So God created man in his own image, in the image of God created he him; male and female created he them.”* He blessed them and called their name Adam, in the day when they were created, and said unto them, Be fruitful and multiply, and replenish the earth. Therefore all men born of flesh and blood are only Adam multiplied. God took a rib from Adam’s side and made it a woman, and gave her to him. And Adam said, *“This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and*

*they shall be one flesh.” “And Adam called his wife’s name Eve; because she was the mother of all living.”*

We have heard it said by some that the first man Adam was at least partially spiritual, and that was the position from which he fell. But the Scriptures say otherwise. *“And so it was written, The first man Adam was made a living soul; the last man Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.”* 1 Cor. 15:45-47. Man must be born again to ever be spiritual, Jesus told Nicodemus, *“Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”* John 3: 5-7. Surely no one will claim that the first Adam had been born again. God was not surprised that Adam partook of the forbidden fruit, for he had purposed it, and said, *“In the day thou eatest there of thou shalt surely die.”* He did not say “If ye eat of it.” God had a holy purpose in it. and he did four things that brought it to pass, and in no way did this make him the author of sin as some claim. Neither did God tempt Adam to sin. *“Let no man say. when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.”* James 1:13. As we said before, God made man subject to vanity ac-

ording to his own will and purpose, he placed the tree of the knowledge of good and evil in the garden and gave to Adam a commandment not to eat of it, and the crooked serpent which God had formed with his hand was there to deceive Eve. Adam was not deceived, neither could he be, for he was a figure of him that was to come, Jesus Christ. If any one of these four things had not been done then sin would not have entered the world. *“Wherefore by one man sin entered the world, and death by sin; and so death passed upon all men, for all have sinned.”* Rom. 5:12. If sin had not entered the world by Adam and Eve they would have never died. They would still be in the flesh and could never enter heaven and immortal glory. The holy, righteous purpose of God would have been destroyed, and we know that this could never be. His beloved, only begotten Son stood as a Lamb slain from the foundation of the world, and he would come into the world and destroy sin and save his people from their sins.

I have believed, and often said, that Adam ate the forbidden fruit which Eve gave him because of his love for her. This I believe is true, but I have been given to see that there is more to this than I had seen before. Why did he love her? Because she was one with him, as Adam said, *“This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.”* Gn. 2:23. This shows another part in which Adam was a figure of Jesus Christ, for the bride of Christ, the

church, was ever in him, chosen in him before the foundation of the world. Let us read Ephesians 5:28-33. *“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular love his wife even as himself; and the wife see that she reverence her husband.”* Adam willingly went into death for his bride, but had no power to bring her back. This Jesus did also, but he had power to raise her up again with himself. Jesus said, *“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. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”* When Jesus died on the cross of calvary his bride died in him, for he is the head and she is the body. The head cannot die without the body dying with it. She was buried with him, and she arose with him on that third day. *“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 be also in the likeness of his resurrection: 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. For he that is dead is freed from sin.” Rom.6:3-7.* What a wonderful doctrine this is to those who have been given grace to believe in God and our Saviour Jesus Christ. It is impossible for the natural mind of carnal man to comprehend the power, knowledge and wisdom in the marvelous works of our sovereign, eternal, omnipotent, omniscient God, “*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.” Isa.55:8-9.* And, “*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Cor. 1:21* These things are hidden from the wise and prudent, but by the almighty grace of God they are revealed by faith unto babes. I have hope that I am included among the ones who have received this faith, for our blessed Saviour is coming again to receive his bride whom he hath redeemed. “*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in*

*the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thes. 4:16-18.* I pray that all who may read these words will be comforted of God. I desire that you remember this poor sinner when at the throne of Grace.

Eld. C.C. Wilbanks

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### 1 CORINTHIANS 13: 1-5.

*Though I speak with the tongues of men and of 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.*

*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,*

*Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*

*Rejoiceth not in iniquity, but rejoiceth in the truth;*

*Beareth all things, believeth all things, hopeth all things, endureth all things.*

*Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

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## VOICES OF THE PAST

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### GREATER WORKS

**A**t this point I will, following out the same subject, refer to the words of the dear Savior in *John xiv. 12*: “*Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*” I have many times been asked for my understanding of this declaration, and have written briefly concerning it in private letters, and once or twice for publication. I think they are to be understood in the light of these examples of the character and work of faith referred to by Paul in the eleventh chapter of Hebrews.

Many have tried to discover and explain how believers in Jesus can do such works as he did, and especially how they can do greater works than he did. Those who esteem the power of men as prominent and paramount in the work of salvation will readily endorse the sentiment that Jesus so started the work of salvation, and so laid out his plan, and so instructed his disciples, that they should continually advance in power and effectiveness, and so attain unto results far beyond what Jesus attained unto while here. They will illustrate this view by referring to any great enterprise in worldly business, in which the one who begins and establishes the business is

far outstripped by those who succeed him in prosecuting it, as each successive generation improves upon the implements, methods and power. So I heard a preacher say, years ago, “*The least christian now can save more souls than Jesus did when on earth, for he only began the work, and laid out the plans, which have been improving and growing ever since.*”

This, of course, was consistent with the doctrine that Jesus began the work of salvation, and left it for his followers to carry on. Those who regard the subject in this way do not know anything of a salvation begun and finished by Jesus, and revealed unto his people by his holy Spirit in this gospel dispensation. But sometimes we see those who do know the gospel of God’s grace, trying to explain how his people do the same kind of works that Jesus did while he was here in the flesh, and how also they do even greater works that he did.

But the dear Savior did not say that those who believed on him should do such works as he did while he was in the flesh; neither did he say that they should do greater works than he did. A comparison of men and their works with Jesus and his works, in this sense of being less or greater, is never made by him or his apostles. He speaks of himself being greater than Solomon and Jonah, but only as the reality is greater than the type. He does not compare his works with men’s works, nor himself with men, as in

the sight and estimation of God, for no man but himself is ever regarded with favor by the Father, nor can appear commended before him; nor are the works of any man but Jesus ever accepted and approved by the Father. All that appear before God at any time must appear in the name of Jesus, and all that ever are accepted of the Father are accepted with Jesus, and in his perfect, finished work. All who come with any works but his to plead, are pronounced workers of iniquity.

Jesus said of him who believed on him that he should do the works that he did; not works like them, but the very same works. He gave his apostles power to do miracles, but those are not the works he is speaking of here. That was a special power which he gave personally to the apostles. Also there were signs that should follow them that believed upon the preaching of the apostles, which were fulfilled, and are still fulfilled in a spiritual sense. It is to be remembered that in the name of Jesus all those wonders were to be done, and in that name they are still done as signs. But that name must be, not upon the lips, but in the heart; and then the power of it will be manifest. It is not the will of the man that is wrought by the power of this name, for by that will he would, like Simon, desire the power for his own gratification; but it is the will of Jesus that is wrought by the power of his name.

The work that Jesus did, and the work that the believer did, were not

two similar works, but the same work, as the work of God in closing the lions' mouths, and the work of Daniel, who "*by faith stopped the mouths of lions,*" was the same work. It was only upon the believer that Jesus did works of healing. In one place he could do no mighty works because of their unbelief. If some should think that in some sense the faith, and the belief which results from faith, are ours to exercise according to our will, then let him consider why only two since the world began have gone from this world without dying. Surely if faith can be exercised at the will of any man, many, very many, would have been translated like Enoch, that they should not see death. By faith the eyes of the blind were opened, the ears of the deaf were unstopped, the long sick were healed in a moment, the touch of the hem of Jesus' garment caused the issue of blood to be stanch'd in an instant, and all the wonderful works of Jesus were experienced by the poor and needy. It was his work in their behalf, and it was also their work by faith. He ascribes the power and salvation to their faith. "*Thy faith hath saved thee,*" yet he gave that same faith. "*He is the author and the finisher of our faith.*"

In the case of the dead raised to life, the faith was not in the dead, but in those who mourned their death, and who received them raised to life again. Martha must acknowledge that she believed, before Lazarus could be raised. The poor souls who sought the

healing power of Jesus did not know of that great riches of faith in them until Jesus told them of it, and showed them its fruit; and it is the same today. The poor lepers who are, in their soul's experience, at Jesus' feet, acknowledging his power, and beseeching his mercy to heal them, do not know that the blessed faith of the Son of God is in them. If they had not that faith they would not, could not, mourn on account of their sins, nor pray for mercy and healing. They may seem to hear Jesus say, "*I am not sent to you,*" yet they will worship him, and say, "Lord, help me." They may seem to hear him say, "It is not meet to take the children's bread and give it to dogs," and they will say, That is just what I am, "*But the dogs eat of the crumbs that fall from the master's table. I crave a crumb, and that is all I ask.*" Faith was there all the time, urgent, persistent, never-failing faith, and the work is done. Jesus did the work, and the poor, believing soul has done it also by that faith which is the gift of God.

Jesus did not say, "*He that believeth on me shall do greater works than I can do,*" but greater works than these that I am doing now. He was still in the flesh, and under the law. The works that he did then were all works that could be seen by men. They were great and wonderful, but were only figurative of the greater spiritual works which he must do before he could go unto his Father. He must die because of the sins of his people, and thus ful-

fill the law and destroy death; he must rise from the dead and show his risen body to witnesses chosen before, and then ascend up on high, carrying captivity captive. Then when he went unto the Father he would send forth his light and his truth, and lead his people to his holy habitation, the church of the living God. When he went unto his Father then would all his work of salvation be made manifest in his people; and how much greater are these works in bringing his people to a knowledge of himself than the works he did while in the flesh for the healing and comfort of the bodies of his people, only they who have experienced them can know.

To raise one to life again, who had died, is a great work, but how much greater the work when death itself is destroyed, and they who were under its dominion are raised up to die no more. To command the winds and waters to be still, and cause a great calm on the sea that was in terrible commotion, was the work of an infinite God, but it is a greater work to cause peace and quiet in the soul that has been in trouble on account of the storms of wrath against sin. To open the eyes of one that was born blind, and to unstop the deaf ears, are great works, but to open the eyes of a poor sinner spiritually, and unstop his ears, so that he can see the glorious works of salvation for himself, and hear the voice of Jesus declare his sins forgiven, are infinitely greater works, greater as eternity is great-



er than this short life in time, and higher as the heavens are higher than the earth.

All these greater works of Jesus in his gospel, are works which his people do by faith. His works are their works. By faith in his name the lame walk and the lepers are cleansed. By faith they destroy death and overcome the world. By faith they resist the devil, and overcome the wicked one. By faith they quench his fiery darts, and gain the victory through the name of Jesus.

Those who are in the habit of thinking of the Lord's people as doing works in their own name or as distinct from Jesus must remember that in all that pertains to salvation they are one with him, as he became one with them in bearing their sins and suffering in the flesh. The mystery which was hid from the former ages and dispensations, but is now made manifest unto the saints in the gospel day, "*Is Christ in them the hope of glory.*" It is his power within them by which they work. He works in them both to will and to do of his good pleasure. His Spirit works in them mightily when he will accomplish his will in them. Our works are not wrought by us and then submitted to him for judgment, but all our works that are acceptable are wrought in him. All other works are works of the flesh, dead works, works of iniquity; and in the judgment which is upon us when Jesus appears those works are condemned. We are condemned for fleshly works, and the fire of God's

word burns them up; but we are not praised or rewarded for spiritual works, although there is a sweet reward felt in our souls in them, for to Jesus the praise is due for every good work. By his power and grace, and in his holy name alone, could we ever possibly do good works; therefore to him the thanks abound for them. But always our God is our exceeding great reward, sweetly felt when we are enabled to walk in the light of his countenance, but known and felt to be such also when we walk in darkness and have no light.

What a blessed thing it is to feel this holy oneness with Jesus; to feel that we are accepted with him and in him; to feel from time to time the victory given unto us over every enemy through his dear and blessed name; to feel that we are new creatures to him, not by any work or power of our own, but "*the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*"

How blessed and full of delight are these "greater works" of the gospel which are now made manifest to our faith, and become ours by faith, to be done by us as the need for them comes upon us, because Jesus went unto his Father. It is a risen and glorified Savior who dwells in the believer, working in him "*all the good pleasure of his goodness, and the work of faith with power.*" Therefore "*the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, cast*

*ing down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”* The “greater works” of Jesus are not known by the natural man, who could see the works he did while here in the flesh, but they are only known as they are manifested in and through poor sinners redeemed by his precious blood, and given faith in his name, by which his power and salvation become experimentally theirs. They are hid from the wise and prudent, and revealed to these babes. It is only by faith, and not by natural sight or wisdom, that these babes see and know these greater works, and that they know Jesus who wrought them, though he dwells in them and walks in them, and will make his strength perfect in their weakness. It is only as flesh and heart faileth them from time to time, that they are fully prepared to know and experience that the Lord is the strength of their heart, and their portion forever. (Psalm lxxiii. 26.)

June 16, 1900

Elder Silas H. Durand

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**PROVERB 3:3.**

*Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:*

*So shalt thou find favour and good understanding in the sight of God and man.*

**“QUENCH NOT THE SPIRIT.”**

**T**he above subject has been on my mind somewhat of late, and I thought, with the help of God, and by the permission of the editors, I would give to the many readers of the SIGNS some of my thoughts concerning it, and my understanding of it, as to whom it applies.

We know that all who preach salvation by works, or, in other words, a conditional salvation, and who tell sinners dead in trespasses and in sins that they must first act and become willing before God will save them, and that it is with them whether they will be saved or not, quote the above text, and apply it to sinners dead in trespasses and in sins, and tell them that the Spirit of God is striving with them, and that God wants them to come and be saved, and many other similar things; but I desire to tell you to whom I think the text applies. The above quotation was written by the apostle Paul, and we learn that he always in his letters addressed the church of God, and the faithful in Christ Jesus. Then if he was addressing the church of God and the faithful in Christ Jesus, surely he was not writing to dead sinners, for we learn from the Scriptures of eternal truth that God is not the God of the dead, but of the living. We learn also from the holy Scriptures that if any man have not the Spirit of Christ he is none of his. Then how can sinners dead in sin quench that which

they do not possess? I do not see how they can. But now I will try to tell you who they are that, as I believe, do quench the Spirit: they are the living children of God, who have been born again, who have been killed to the love of sin, and who have been made alive unto holiness. It seems to me now that I will have to come right down to my own case in this matter, and I hope I will be able to tell you something that you know, and not what you do not know.

We know that everybody loves something. Sinners dead in trespasses and in sins love the things of this world; and why? Because they have been born into this world, and it is natural for them to love the things of the world. Did any of you who are fathers and mothers with children around you, born to you, ever command one of your children to do anything until after it was born to you? No, you did not. Then do you believe that God ever commands one of his children to obey his commandments before that child is born of God and made alive from the dead? Let me repeat that God is not the God the of dead, but of the living; then surely they who are commanded to obey him are his living children, and as soon as one is made alive to God he begins to want to do that which is pleasing to God, or tell some one about the things which he has come to love, and the one he most desires to talk to is some one whom he believes

to be a child of God, some member of the church. He desires to tell about how he feels, and about what has happened to him. He feels that there has been a great change in some way or other, but he may be, to some extent, at a loss to know what all this means. He will begin to love some one also, and if he knows of Primitive Baptists it will be almost sure to be one of them that he loves. He feels perhaps, This is so strange that I love them so, when I know that I never had any use for them before; but I do love them, and I want to tell them so; now I desire to be among them. Such a one now feels his unworthiness, unfitness and leanness. These things all begin to loom up before him. But for all this, dear children of God, this love does not cease, but keeps drawing us closer and closer. With loving-kindness He draws us. But now the time has come when the children of God may, and do often, quench the Spirit. Whenever they feel drawn by the sweet cords of this love to go to the church and tell there what great things the Lord has done for them, and the opportunity is extended to them, and they fail or refuse to go and make their desire known to the church, they quench the Spirit. But this is not all the place in which they may quench the Spirit. No, I believe that after we have become members of the church we may, and do often, disobey this exhortation of the apostle. Often we want to speak a little to the brethren, and we fail to do

so, or fail to perform any other service in the church which comes before us as a duty laid upon us, and in so doing we quench the Spirit. One will say, I have but one talent, and I will not use it at all, but will lay it up in a napkin, or hide it in the earth. Certainly we ought not to be like the slothful servant who received one talent, for we find what was the result with him. If we have but one talent, we should use it with the ability that the Lord gives us. If we fail to do this, I believe we are quenching the Spirit.

But now I will talk a little more about love. We all have had fathers and mothers. Did we not love them better than we did any one who was of no relation to us? Why did we love and serve them? Because we were their offspring, and it is the law of nature that we should love them. We have brothers and sisters also, the offspring of our parents after the flesh, and we love them better than we do the children of any other parents. Why is this? Because their father is our father, and so we are closely related to them. This love, of which I have just been speaking, is brought about by the first birth. In this our natural birth, did we assist at all? No, we did not, but we know that some one loved us before we had any knowledge of our existence in this world, and after we began to have some knowledge in this world, about the first thing we learned was that we had a father and mother, and we loved them. It seems to me that this first birth, and the

things connected with it, are figures, or types, of the second birth and the things connected with it. As we do not do anything in order to be born the first time, so we do not do anything to be born the second time. We read that God of his own will begat us with the word of truth. Surely if he has begotten us there will be a manifestation of that birth. It seems to me that all this is right in line with the truth of salvation by grace, and we read, If it be by grace, it is no more of works. As we do not have any part in bringing about our first birth, I cannot see what we could do in bringing about our second birth. All this is a great mystery to the world. It was so in the days of the apostle Paul, and it is so today. Remember how Paul was treated while he was being carried about as a prisoner, for preaching the gospel of the Son of God; he was brought before kings and rulers and governors. Notice that when Paul was permitted to speak for himself, nearly always the first thing he would say was to declare to them his experience. But did they believe him? No, they made light of him, and ridiculed him and what he said, and told him that he was mad, or insane, It is very plain proof that those rulers knew nothing about what Paul was talking concerning the work of the Lord, nor does the world of mankind believe it now. The grace of God makes a great change with any one where it dwells, and it requires this grace to make such a change, and grace

has never made a single failure, and never will make one. The apostle said, "*By the grace of God I am what I am.*" Cannot every child of God bear witness to the truth of these words? They know of a surety that it is the truth, and feel glad that they know it.

Now, my dear brother, I will close these rambling thoughts for the present. I feel since I began this letter that my mind has been very much in the dark, and perhaps I have said things I ought not, but I hope you will excuse me, and if you deem it unfit for publication, throw it aside, and all will be right with me.

Your brother in hope,  
A.P. Hicks

Piedmont, Ala., Oct. 5, 1909.

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**D**ear Elder Ker: - I herewith hand you a letter brother Tawresey wrote at my request, and having read it with pleasure I send it for publication, thinking it will be beneficial to others. May the Lord be with you and bless you in the things needful, and cause you to remember poor, unworthy F. SELBY FISHER.

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Wilmington, Del., Nov. 7, 1909.

F. SELBY FISHER — DEAR BROTHER:— As you have asked me to write some account of the way I have been led, and some of the reason for my hope, I feel a desire to

do so. We are admonished to be always ready to give a reason for the hope that is in us. I have been asked to write before, but when I would think I would do so I was deterred by a fear of my unfitness and inability to write anything that would be of use to any of God's dear children; I saw myself so vile and sinful that I was made to fear I knew nothing of the grace of God, yet I must confess that I have a hope in the mercy of God, though so small at many times that I can only hope it is that hope which is like "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." But the Lord has promised his people that he will never leave nor forsake them, and he has assured them that he can save to the uttermost, and now the great question with me is, Am I one of his, or am I not? When I see my inward corruption I am not, and when I would relinquish my hope I cannot let it go. We are told that "*we know that we have passed from death unto life, because we love the brethren*" and I do think that I love the brethren for the truth's sake, and I love that kind of preaching that give all the glory to God and abases poor, sinful man, and declares that He is God, and there is none like him, who says, "*My counsel shall stand, and I will do all my pleasure.*" I love that kind of preaching, because it is the only kind that will reach my case, for if I had to depend upon my own merits or good deeds for salvation I would be without hope.

Now, having given the reason for the hope within me, I will try to give you a short account of my travel from darkness into that condition where I trust I am allowed to see a little of the light, though I often fear I am still blind. I was born of Old Baptist parents, who always endeavored, by both precept and example, to inculcate in me a love for the truth and morality. They would often take me, and their other children, to their meetings, which were usually held at the home of some of the brethren, and though but a child I was often much interested in their conversation, and listened attentively, though understanding but little, and I had great respect for the Old Baptists. I cannot remember a time when I had not a conviction that they were the church of the living God, and I have often since felt a fear that I have been influenced by their training and know nothing of the work of grace in the heart; but if a good work was ever begun in me, I must go back to my childhood to find the beginning. At an early age I was impressed with serious thoughts of death and eternity; I thought if I were to die in the state in which I was I would be lost, and I would try to do better and be better, but it was no use, for do the best I could I got no better. I continued in this way until I had grown up, still being sorely burdened with a sense of my sinful and lost condition. During all these years I attended meetings at London Tract, of which dear old Elder Barton was the pastor. I was also a reader of the Signs of the Times, being especially interested in the letters

of experience; I wished to see if there were any like me. The years passed by and I felt little change, except that my burden which oppressed me at first seemed to gradually pass away; I cannot tell how or when I lost it. I have never ceased to feel that I am a sinner, in and of myself wholly undeserving of the least of God's mercies. But the sense of condemnation seemed to pass and give place to a hope that Christ had borne the sins of even one so vile as I, and yet I am often made to fear; O can it be possible? I am still so prone to sin, so cold and dead, so unthankful, so forgetful of his goodness and mercy which have followed me all the days of my life, I can only hope. I have said I cannot tell when I lost my burden, but I do remember well that morning when everything seemed so changed, when I thought that the sun had never shone so brightly, the grass and trees never looked so green, or the flowers so fair, nor had the birds ever sung so sweetly, when all nature seemed to be praising God, but I cannot say that was the time I lost my burden; I think it was gone before, and I had just come to realize that it was gone; I have never been oppressed since that time as I was before. I have often thought that if I could get that burden back I would watch and see when and how I lost it. I thought then I could go to the church and tell them

what I hoped the Lord had done for me, but soon the tempter came, doubts crept in and made me fear that it was all a delusion. I thought if this was the work of grace I would not still be so prone to wander into the old paths of sin; no, I was deceived, and if I went to the church I would deceive them, and so I still continued to live the same way for several years, all the time hoping and looking for a more satisfactory evidence, until in July, 1890, I was enabled to go to the church at Welsh Tract and tell them in great weakness what I hoped the Lord had done for me, and though I could say but little I was received, and the next day, in company with two others, was baptized by that dear brother, the late Elder Joseph L. Staton. The other two who were baptized that day were a dear old sister Watson, who was at that time over seventy-five years of age, and R.T. Tawresey, my brother in the flesh; they both have been called from earth, we believe to that better world. I was the youngest of the three, though I was then in my fifty-seventh year, and I know that I must soon be called to follow them, but God by his grace is able to sustain me in all that he shall call me to pass through, and I feel to thank him that I do not have to rely on my own faithfulness; if I did I surely would despair, but his faithfulness will never fail, and if I am his, all will be well, and, thanks to his holy name, I can sometimes adopt the language of the psalmist: *"The*

*Lord is my shepherd; I shall not want."*

Brother Fisher, I have tried to tell you in my poor way something of the way I have traveled; I sometimes hope it is the way in which the Lord leads his people, but I often fear it is not; I leave it to the better judgment of those who I am sure have a good evidence of the work of grace in their heart. I know that I once loved the world and its vanities, but now I desire above all things the fellowship and communion of the saints, though I feel that I am not worthy of such a great favor.

Your unworthy brother, if indeed a brother at all,

WM. B. TAWRESEY.

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**D**EAR BROTHER CHICK:— I recently found the enclosed letter among some hidden treasures. As you will see, it was written several years ago, by our sister, Attie Curtis. I remember that it was a blessing to me then, and now since it has been buried so long, I find it has not lost its sweetness or its power to cheer and comfort. If you think it would interest others it is at your disposal.

Yours in christian fellowship,  
ADA A. CHANDBOURNE.

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Bath, Maine, Dec. 1, 1891.

**MY DEAR SISTER:** Your letter has just come with the money all safe, and I thank you very much for assisting me this much, in sending to me for the books. I wish I could make it all plain to you that I know where you are, and that you are just at safe there as when in the felt presence of Jesus we cannot get out of his sight. I can speak this now with much confidence, but, dear sister, while the fiery trial lasted I could not help feeling as if some strange thing had happened unto me. I tried every way to find out wherein it could work for my good. I could not find Him whom my soul loveth either on the right hand or left, and I did often have the question come, How do you know there is a God? and I could not answer it. I could not recall any of my experience, and not one passage of Scripture that had been so full and precious to me when the candle of the Lord shone around me. I have searched the Bible many times to find a promise, and wept because it was a sealed book to me. We cannot make another understand the sorrow of soul when darkness is upon the face of the deep, a darkness that is not like that which comes over the earth, bringing rest and peace, but a darkness that can be felt, a night when the wild beasts creep forth to terrify us. How weak and helpless we find ourselves as they rush upon us from all sides! I know what it is to be where there is no standing in the deep mire, and to feel that the waters have come in unto my soul, and although I did not

know it then, I surely cried unto God to save me, and you, dear sister, never will cry for help only *“unto the Lord;”* he will surely appear and say, *“Peace, be still,”* and there will be a calm. It may last only a short time before another storm will overtake you, but the Lord is the one who will never leave nor forsake you nor any of his people. I do rejoice that the Lord led me into darkness, revealed to me the terrible beasts in my heart, made me know what it is to be brought into captivity to the law of sin which is in my members, so I could not sing the Lord’s song in that strange land, where my harp was on the willows. I sat down there and truly thought I had to remain there as long as this life lasted; yea, I wept when I remembered Zion. If the Lord had never led me in this way I could not have know the joy that cometh in the morning, when the glorious Sun of Righteousness arises with healing in his wings. If I had not gone forth with weeping, bearing precious seed, I could not have returned with rejoicing, bringing my sheaves with me, and, dear sister, I believe my “sheaves” have been all that is embraced in the finished work of Jesus in saving his people from their sins. My rejoicing has been in the power, wisdom, love, mercy and goodness of God, not a particle of my works in it. I have rejoiced in Christ Jesus, and had no confidence in the flesh. I am sure that in me, that is, in my flesh, there will never be found any good thing. *“To will is present with me; but how*



*to perform that which is good I find not.*” *“When I would do good, evil is present with me.”* I can rejoice in this just now, because I can see, while the Sun shines, that the more I realize this in my own experience, the greater the growth in grace is, because confidence in the flesh is taken away. But when I am in darkness, and mine enemies attack me, I shall even forget I have seen the glorious Sun of Righteousness, and shall fear I have grasped the shadow and missed the substance. I have imagined many things, even that my brethren are mistaken. I feel now I love them with the love God has shed abroad in my heart, but then I shall doubt if I ever have felt the love of God at all. I am glad I know these things by experience, for I can sympathize with those I love very much, and can tell them of the comfort wherewith I have been comforted, even of God. Surely this season of refreshing from his presence has been “the oil of joy for mourning, the garment of praise for the spirit of heaviness.” It has not been my work, but simply because it has been the Lord’s will; not because I have done something better than any of the rest of the brethren, O no, all have sinned and come short of the glory of God. We all stand exactly alike in his sight, no great or small sinners there, and it is the same when we can see the church in Christ Jesus one with him. We can only see as through a glass darkly while we travel the journey of life, but the time

will surely come when we shall be free from sin and shall see Jesus as he is and be like him. The faith which was once delivered unto the saints we do not have to go into the world and contend for there, but, dear sister, we see enough in our own carnal mind, which is enmity against God. We have to contend for it in our daily experience. It is by this faith that we overcome the world and all the enemies in our heart. There is not a single weapon in the flesh given to us to fight with, but we have to find that God “*giveth us the victory through our Lord Jesus Christ.*” I cannot express the song of praise that has been in my heart since the Lord made me rejoice in what great things he has done for me; I have felt much as I did in my first experience in being brought from nature’s darkness into his marvelous light, when the love of God was shed abroad in my heart, only I know better what is in my heart, and how soon it will burst forth when it is the Lord’s will to hide his face for a moment. Not one of mine enemies can disturb my peace now while they are kept in subjection by the power of God. O, dear sister, I did find it hard to walk by faith and not by sight, to feel that all His waves and billows had gone over me, to fear that my brethren could not have love and fellowship for one so sinful, so far out of the way. I thought I was one alone, and when I have wished to write to the saints I have had to lay aside my pen, and could not help

weeping, because all I could think of to write was about the darkness and sin of my heart. I could not reach out and bring to my mind the joy I had felt. I was tempted to lay aside my pen and never attempt to write to any one again, but a cheering word would come from one of the saints that I had expressed their feelings, and it would encourage me to hope that "*He knoweth the way that I take.*" It has been more joyful than I can tell to be made to rejoice in salvation by grace.

Dear sister, I enjoyed your letter very much, and you will see how it stirred my heart by way of remembrance, but I must not weary you, for I shall want to write to you again. I think dear Mary's book is excellent. I tried to tell sister Bessie Durand some of my feelings as I read it, and it has been a long time since I wrote with such a feeling that I could not express what I wished to, but she seemed to think it was good, and Elder Durand has sent it to the SIGNS. If brethren Beebe publish it you may see it. I hope dear sister Abbie is not sick; she was not well the last time she wrote; I sent her my likeness awhile ago. Give my love to all the saints when you see them. My parents are members of the Bowdoinham Church, and have been many years. They enjoyed your letter, and send love and fellowship to you, and hope you will write again. I do not want to stop writing, but my work is waiting, and you may be thinking what a long letter and nothing said. May God make you realize that his eye is ever upon you,

and he will give you grace to help in time of need.

Your sister in love and fellowship,

Attie A. Curtis.

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*Grace and truth came by Jesus Christ.*" — *John i. 17.*

**T**he way to learn truth is to be much in prayer to the Lord Jesus Christ; as you lie upon your bed, as engaged in your daily occupation, to be from time to time looking up to the Lord himself as he sits upon his throne of grace, and be begging of him to teach you himself, for he is the best teacher. The words which he speaks, they "are spirit and life." What he writes upon our hearts is written in characters which will "stand every storm and live at last." We forget what we learn from man, but we never forget what we learn from Jesus. Men may deceive Christ cannot. You can trust no minister really and fully. Though you may receive truth from his lips, it is always mixed with human infirmity. But what you get from the lips of Jesus, you get in all its purity and power. It comes warm from Him; it comes cold from us. It drops like the rain and distills like the dew from his mouth; it comes only second-hand from ours. If I preach to you the truth, I preach indeed as the Lord enables me to speak. But it is he who must speak with power to your souls to do you any real good. Look then from me; look beyond me, to him who alone can teach

us both. By looking to Jesus in the inmost feelings of your soul, you will draw living truth from out of his bosom into your own, from his heart into your heart, and thus will come feelingly and experimentally to know the blessedness of his own declaration: *"I am the truth."*

Elder J.C. Philpot

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*MEETINGS*

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**MEETINGS AT DAN RIVER  
PRIMITIVE BAPTIST CHURCH**

**D**an River Church, located on highway #700 between Eden and Danville, will host the union meeting of the West Country Line Union on fifth Sunday in April. Meeting will convene at 10:00 a.m.

Elder Hale Terry of Meadows of Dan, Va., the Lord willing, will be the guest speaker at our semi-annual communion service the fourth Sunday in May.

Every second Sunday night we will have a song service, beginning at 6:00 p.m.

All lovers of the truth are invited to be with us in all the above meetings, and also for our regular fourth Sunday meetings each month.

Brother Alan Carroll, Clerk

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*CONTRIBUTIONS*

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**FOR FEBRUARY 2000**

E.F. Osborne, MD .....	\$2.00
Eld. Walter Wilson, CA .....	7.00
G.F. Blalock, NC .....	2.00
Mrs. Anna Savage, KY .....	2.00
Lawrence Myers, VA .....	2.00
Claudes Tucker, LA .....	2.00
Mrs. Patsy Mitchell, TX .....	2.00
Mrs. Nannie Trevathan, NC .....	2.00
Frank Sizemore, WV .....	4.00
Homer Wade, VA .....	2.00
Ms. L. Holley, VA .....	2.00
W.G. Parsons, VA .....	2.00
Mark Terry, VA .....	2.00
Mrs. Mozelle Lacy, VA .....	2.00
Gayle Phillips, AL .....	15.00
Eld. Gene Lupton, VA .....	7.00
T.R. Pullig, TX .....	2.00
James Meador, VA .....	8.00
Ora T. Nichols, VA .....	2.00
John & Faith Ballard, TX .....	2.00
Mrs. Grace Manly, AL .....	2.00
Ms. Jean Brown, TX .....	2.00
Earl W. Hall, TX .....	2.00
W. T. Weatherford, VA .....	2.00
W.L. Knight, NC .....	7.00
Mrs. Jesse Ray, NC .....	2.00
Phil & Joyce Pittman, TX .....	2.00
Mrs. Rlee Houchins, VA .....	2.00
James E. Fortner, TX .....	2.00
John Collie, NC .....	2.00
Lessie Q. Cox, VA .....	20.00

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**OBITUARIES**


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**IN REMEMBRANCE OF  
ELDER JACK WILLARD COX**

**B**rother Willard was born in Floyd County Virginia on May 18, 1926 and passed from this life on December 22, 1999.

The Lord blessed him with a loving companion, Sister Colleen Duncan Cox, who stood with him through many afflictions and trials.

Brother Willard was baptized by Elder Landon Harris; he was ordained a Minister to the Old School Primitive Baptist at his home church, Old Union in April 1978.

He was blessed to preach at many churches in the Pigg River, Smith River, and Staunton River associations and associated churches. He is already missed at the places he would attend frequently.

He is survived by his wife, Sister Colleen Duncan Cox and seven children; David Cox, Sam Cox, Mike Cox, Andy Cox, Brother Joe Cox, Brother Arthur Cox and one daughter; Faye Cox. One brother, Herbert Cox and five sister's. Sister Nettie Duncan, Sister Dorcie Semones, Sister Mable Carey, Sister French Hogan, Sister Mary Marshall and eleven grandchildren.

His funeral was held at Valley View Primitive Baptist Church; conducted by Elder Raymond Goad, he was laid to rest in Sunset Cemetery in Christiansburg, Virginia, to await the second coming of Christ.

Done in order of conference at Old Union Primitive Baptist Church on March 25, 2000.

Elder Hale Terry, Moderator  
Sister Dorcie Semones, Clerk

Written by:  
Elder Larry Hollandsworth

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**PSALM 145:1-2.**

*I will extol thee, my God, O king;  
and I will bless thy name for ever  
and ever.*

*Every day will I bless thee; and I  
will praise thy name for ever and  
ever.*

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**MARY ELIZABETH HURD DAVIS**

**W**ith a great sense of unworthiness, we will attempt to write an obituary for Mary Davis. She passed away quietly in her home on December 5, 1999. Sister Davis was preceded in death by her husband Ruben R. Davis, six brothers and 1 sister. Sister Davis was born May 21, 1915 to the late Millard Filmore and Bessie Ramsey Hurd.

She joined Dan River Primitive Baptist Church on August 27, 1958 and was baptized by the late Elder D.V. Spangler. Brother and Sister

Davis had a lovely home where she entertained Elders and their families as well as Brothers and Sisters from other churches and many friends. After Brother Ruben passed and her health became so poorly, most of her friends would come to visit. She always loved to inquire of the welfare of her church and members whom she loved so dearly. She was a lovely lady and was always dressed for guests in her home. These two sisters always enjoyed being with her and enjoyed just sitting and talking to her. She always insisted on having refreshments around her kitchen table. On our last visit, a few days prior to her death, she called to us as we went out the door, "Come back soon, before Christmas if you can." Sister Davis is survived by three daughters, Shirley Burchell of Eden, NC, Polly Robertson of Axton, VA and Sister Cynthia Chovo Loni of Norwich, Conn., and 2 sons Clark Davis of Richmond, VA and Filmore Davis of Axton, VA. She loved all of them and spoke so lovingly of them. Whenever we visited, she told us that Filmore came to check on her every morning and always brought things she could use for refreshments.

Sister Davis's funeral was conducted by Elder Wallis Smith, on December 8, 1999 at Norris Funeral Services in Martinsville, VA. She was laid to rest beside her beloved husband Ruben, under a mound of beautiful flowers in the Ruben Davis family cemetery near their home in

Axton, VA to await the coming of the Lord.

Written by request of Dan River Church

Amanda Saunders and Betty Southard

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### ED GLIDEWELL

**C**aleb Edward Glidewell was born May 11, 1916 to John C. and Ada C. Glidewell and died October 31, 1998. He was called Ed by his friends and he was just a plain and humble man. He owned and operated a large roofing business in Greensboro, North Carolina. He was of a large family. Three sisters and three brothers died through the years leaving him as a sole survivor.

Ed married Audrey Walker on February 19, 1938. They had a daughter, Carmen Abernathy and a son, Terry E. Glidewell, who survive along with six grandchildren and six great grandchildren.

Ed was a gifted singer and really enjoyed the many times with church members and friends gathered to sing hymns of praise to the most high God. He loved the Primitive Baptist people and was lots of help in many ways to the churches. This was evidence that he had been taught by Grace the truth concerning the church and the eternity of the life of Christ.

Ed was always ready and did help many who were having a hard time

facing the trials of life. There was no indication that he was envious of what anyone had or did. This caused us to believe that he had within the spirit of Christ which gives one these attributes through life. He will be missed and remembered for many years, but we would not desire him back to suffer as he did in this later days. His funeral was conducted by this writer, Elder C.B. Davis, Jr., and Elder Kenneth Key on November 3, 1998, and he was buried in Westminster Gardens.

These will be treasured memories of this man for a long time to come.

Elder C.B. Davis, Jr.

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#### FANNIE SUE AKERS LUCAS

**I**n humbleness and honor, I am sincerely writing the obituary of Fannie Sue Lucas. Love of Christ shined throughout the life of Fannie Sue Lucas. As a young child she was so happy to learn she had a new sister, Mary Lillian. They were very close and loved each other so much. They married brothers and lived next to each other. Even though Fannie Sue did not have any children, her sister's children and others in the area were loved as if they were her own. As a young child growing up knowing her was a blessing. She always had ice cream, candy and treats for the children and visitors. Much love and kindness was shown to everyone she knew.

On their farm they loved and cared for many of God's creatures. Until her death, her dog and cat were given much care and devotion. She was also active in many farming and homemaking organizations within the community. Fannie Sue and Ralph loved beautiful flowers and grew many varieties of flowers and vegetables.

Fannie Sue's walk and her unselfish love of her brethren and the church was manifest through her years of faithful attendance. Also, she served as treasurer and trustee of Valley View. Before becoming a member, she and Ralph faithfully attended the church. During the month after I had joined and was baptized she joined and was also baptized in August, 1960. She had a special place and bond of love in my heart. Her husband, Ralph, joined in September, 1960. Fannie Sue faithfully filled her seat at church. Even when she did not feel well, she made an effort to come as long as she could. She was born on August 8, 1908 to Wade and Maude Akers. She married Ralph C. Lucas and they were blessed to live together over sixty years before his death. After his passing, a part of her was gone. They were so close and were an inspiration to us all. Many times she wondered why she was left. Fannie Sue passed away Thursday, October 28, 1999 at New River Valley Medical Center. She is survived by a brother-in-law, Raymond Lucas, Riner; sisters-in-law and their spou-

ses Irene Thompson, Imogene Teel, Jackie and Bob Shelton, all of Christiansburg, Ida Mae and Kyle Bishop, Virginia Altizer, all of Riner; numerous nieces and nephews. Funeral services were held Sunday, October 31, 1999 at the Horne Funeral Home Chapel, conducted by Elder Raymond Goad and Elder Willard Cox, with burial in Sunset Cemetery.

She is sadly missed by her family, friends, her pastor and his wife and her church. We know that our loss is her eternal gain. Written and submitted to Valley View Primitive Baptist Church by Naomi W. Agee.

Elder Raymond Goad, Moderator  
Lena Duncan, Clerk

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### AUBREY OAKES

**A**ubrey Alphonsia Oakes was born December 21, 1923, into a Primitive Baptist home. His earthly father was Wyatt Johnson Oakes and his mother was Cecil Evans Oakes. He grew up as a farm boy and learned a lot about life and was also being taught about the spiritual realm. He was an excellent singer and had a wonderful bass voice. He attended churches far and wide and especially in the Staunton River Association. He married Clara Goad on June 17, 1944, who still survives. Aubrey and Clara and Jeanette and I spent many hours

together and were blessed to talk of the church, and what it meant in our lives.

These times and the fellowship will fill our memories for a long time to come. There were times we would hear a new song or a new tune and would hum the tune until we had it right and then would sing it. Many hours were spent with a large group of church people from time to time and we would sing praises to the Glory of God. He died November 14, 1998.

Aubrey left as survivors one sister, Jaunita Dawson, of Blacksburg, Virginia, a son, Jerry L. Oakes, and a daughter, Deborah Browning of Danville. There were four grandchildren and two great grandchildren who survive.

Aubrey suffered for five weeks before the Lord called him out of his affliction. His voice is silent here, but we have reason to believe that the voice of his spirit shall sing around the Throne of God when time is no more.

His funeral was conducted by Elder C.B. Davis, Jr. and Elder Julian Williams in Wrenn-Yeatts Chapel in Danville, Virginia, and he was buried in Highland Burial Park.

Written by one who loved Him and felt a closeness that the world could not understand.

Elder C.B. Davis, Jr.

**WILLIAM (BILLY) T. WEATHERFORD**

**B**illy was born June 5, 1926, to Harry Thomas and Beulah Dix Weatherford in Pittsylvania County, Virginia. He spent most of his life in the area where he was born. His father and mother were both members of Dan River Primitive Baptist Church and his father was a deacon there. He had two brothers who were also members of Dan River Primitive Baptist Church, Larry and Harold Weatherford of Danville, VA., Harold was also a deacon. All preceded him in death. Billy never felt that he was good enough to be a member, but his life was surely an expression of the importance of the church to him.

Billy was a contractor and built many homes in the Danville area. He was the builder of the Anniversary Building at Dan River Primitive Baptist Church. Many, many things that needed fixing around the church, we would call on Billy. There was in his life the expression of caring for his fellowman and of being a good neighbor. We feel that his love, friendship and fellowship were God given and caused him respect and love for the truth. Billy had a special way about him and this caused him to be special to all who knew him.

On September 17, 1947 Billy married Gerline Worley and they were blessed with two children, Cynthia W.

Kiger of Rocky Mount, North Carolina, and David T. Weatherford of the Danville area. Billy was a good provider and was indeed a blessing to the entire family which included his sister, Mildred Hanks and his sister-in-laws, Deloris Weatherford and Frances Weatherford.

Billy attended the funeral of a dear friend on November 17, 1998 and never did return home. He suffered a heart attack and was in the hospital until his death on December 6, 1998. His passing leaves a void in the lives of his family and the many friends who he loved. We all miss him, but feel that he is much better now that his suffering is over.

He is survived by his wife, Gerline, his daughter Cynthia, his son David, his sister Mildred Hanks, and the grandchildren and great-grandchildren also survive.

The funeral services were held at Wrenn-Yeatts Funeral Chapel in Danville, VA. Service was conducted by the Elder Raymond Goad, Elder Kenneth Key and Elder C.B. Davis, Jr. His body was placed in the family plot at Dan River Primitive Baptist Church Cemetery near Ruffin, NC.

With the passing of this dear man I feel a great loss, but treasure the memories of time spent with him.

Humbly submitted,  
Elder C.B. Davis, Jr.



# Signs of the Times

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SIGNS OF THE TIMES, INC.

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## POEM

*Lord, I desire with Thee to live  
To live and never to die  
To praise Thy name with every  
strain*

*With Thee amid the skies*

*Lord, Thou are good and very good  
And holy, just and true  
So, let us watch and pray and sing  
In all our life way through*

*Lord, we do hope, that we are dead  
To sin and death made free  
Now we do wait and walk by faith  
Of our dear Lord to see*

*Lord, bless us now, this one more  
time  
That we be strong and bold  
And when the stormy clouds arise  
Thou would onto us hold*

*Thanks be to thee, dear blessed Lord  
That Thou had made us see  
Our Jesus as the end of law  
To set poor sinners free.*

*By Elder Leonard J. Brammer*

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*EDITORIAL*


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*Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them who are afar off, even as many as the Lord our God shall call. (Acts Chap 2, vs 38-39).*



Elder R.H. Campbell

**T**his scripture was recorded on that day of days, the first Day of Pentecost, after Christ was risen, the day in which the gospel church was estab-

lished, as we know it, in the new, or gospel dispensation. The second covenant was in effect, the Spirit indwelled man for the first time, in accordance with the words of Jesus; he told them of this, when he first appeared unto his disciples after his resurrection. He appeared unto them and said, "*Peace be unto you,*" and showed unto them his hands and his side and they were glad when they saw and realized that it was the Lord, and then Jesus said unto them *again, (John Chap 20, vs 21-22-23) "Peace be unto you: as my Father hath sent me, even so send I you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."* and again, on another occasion when referring to this day he said, (John Chap 7, vs 38-39) "*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given because Jesus was not yet glorified.) These were the words of Jesus, before his death, prophesying of these things that had happened on this day of days, as per the above statements made to his disciples, while he was still with them. This is the day, in the life of every believer, that they will always remember, and no matter what storms may rage in their lives at any given time, the doubts and fears and questioning the meaning of it in their experience,*

*they will look back to this time when they were quickened by the Spirit and began to speak the new language, a universal language, and those out of every nation, kindred, tongue and people that have been so exercised will understand and will praise God that it is so with them.*

Jesus's own words, speaking unto the Father, said (John Chap 17, vs 4) *"I have glorified thee on the earth: I have finished the work which thou gavest me to do."* and this must of necessity precede the receiving of the Holy Ghost by the children of God, because he had said that the Holy Ghost would not be given until he was glorified. Jesus was the end of the law, for righteousness, and the bringing in of a better covenant based upon better promises, and as Simeon had prophesied and said, the glory of Israel and a light unto the Gentiles, and which had been foretold by the prophets down through the ages. As Paul recorded in (Heb Chap 10, vs 9) quoting the words of Jesus, *"Then said he, Lo, I come to do thy will, O God."* He taketh away the first, that he may establish the second. *"and then Paul went on to say (vs 10) "By the which will we are sanctified through the offering of the body of Christ once for all."*

All things that had been written of Jesus, in the law and the prophets were fulfilled, the new covenant was in effect, the church was established upon the better promises and was sanctified by God the Father,

preserved in Christ Jesus and called out of darkness into the glorious light and liberty of the gospel day. What a great difference between the law of sin and death, and the law of the liberty of life in Christ Jesus.

The law now, in this day, is written on the fleshly tables of the heart, not on the tables of stone, and the church, from henceforth boldly enters into the holiest by the blood of Jesus, by a new and living way which Jesus hath consecrated for them, through the vail, that is to say his flesh. This they do because there is no other way that their prayers can be presented, because there is no longer a priest, as in the former days, to stand between them and God and to make intercession for them. In his death, the vail was rent from top to bottom, and now, the saints draw near with a true heart, in full assurance of faith based upon that evidence which has been revealed unto them when they were quickened by the Spirit, or born again, as Jesus told Nicodemus. They no longer must depend on the priest to take their offering and present it to the Lord, but each approaches in their own behalf to petition God for forgiveness of sin and for his dispensations of love and mercy to be bestowed upon them in their journey here in time. The mercy seat now is in the heart of the individual, where God will meet with them and commune with them, and they are free to make intercessions in their own behalf. If the Spirit shall make you free, ye are free indeed;

free from the Mosaic law of sin and death, and the priest who offered sacrifices that could not put away sin, but are living under the law of the Spirit of life in Christ Jesus. As many as are led by the Spirit of God, they are the sons of God, and this is the heritage of all who are pricked in the heart at the sound of the gospel. What a grand and glorious heritage that is laid up for those who are blessed to see and experience these things, and it will be unto them an everlasting covenant, ordered in all things and sure, as are all of God's works.

All of the things which were written of Jesus, regarding his Fathers business were culminated on this, day of Pentecost, in the establishment of the church of Christ; that innumerable host for whom Christ died to redeem unto himself as his bride without spot nor blemish. These are the ones of whom the apostle Peter wrote, as being, ( 1 Pet Chap 2, vs 9) "*A chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.*" and this is what happened on this day. This is the kingdom that the prophet Daniel spoke of, a kingdom that the God of heaven would set up in that day, which should never be destroyed, but rather would break in pieces and destroy all other kingdoms, and would stand forever.

The Holy Ghost came down, on this notable day and the apostles

were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, declaring the wonderful works of God. And Peter, speaking by the same unction of the Holy Ghost, began to take the scriptures of the old testament, that prophesied of these things, things with which the Jews were all familiar, and to show unto them that these things that were happening were a fulfillment of those things that had been left on record by the prophets of old. The prophecies of holy men of God speaking as they were moved by the Holy Ghost, and this declaration caused some of the hearers, not all present, but some of them, to be pricked in their hearts. They were familiar with the law and the prophets and were moved by faith to see their condition, under the law in which they had been trusting, and cry out, men and brethren, what shall we do? not fully realizing the full import of this dramatic revelation on their lives, but realizing the weakness of the law for salvation.

There are some who read the above text and say, see there, this is a straightford invitation to anyone present, whosoever will, to repent and enter into the household of faith; all that you have to do is to repent and be baptized, and be saved, but, this truth goes much deeper than that. There was a reason why some responded as they did and others did not, some of those who did not believe even accused those who spoke in tongues

of being drunk because they did not understand that which had occurred; they only had the wisdom of this world, and the wisdom of this world will never fathom the mystery of Godliness because it is foolishness to it; spiritual wisdom is always unreasonable to the natural mind, because it is not limited by the laws of nature and these are the only thing that the natural man understands. (1 Cor Chap 2, vs 14) *“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.”* and again (1 Cor Chap 1, vs 21) *“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”* Man, in nature will never accept Jesus as their own personal savior as the world claims, because they do not know him, and cannot, unless he reveals himself to them, the action must always originate with God. I didn't say these things, the scriptures declare them, and these truths stand as sure and certain today as they did in the day they were written by the prophets of old the and apostles in the new testament.

Now, to whom was Peter speaking to on this occasion? he was speaking to the people who had just witnessed a great miracle, a great miracle in which the Holy Ghost had been poured out upon the sons of men, as per the prophecy of Joel with which they were familiar, and

they had heard them speak in tongues of the wonderful works of God, as the Spirit gave them utterance, and they were convicted in their hearts because of their sins. They each heard them speak in their own tongue and yet all of the speakers were Galileans, this was not within the bounds of natural reasoning, but this did not deter the ones to whom Peter was speaking; because their concerns were the truth of the words that were spoken, and not what language they might be in or whether they were gramatically correct, but that they were truth and it moved them within the deep recesses of their heart.

When Peter preached unto them the truth of these things, there were some who were condemned by the words spoken, and it was to these people that Peter was speaking, the others were the ones who made light of these events which manifested that they did not understand, or believe them. Any time the truth is preached there will be those who respond, even as these did on this occasion, because the truth is never preached without there being someone to hear it for God said , by the mouth of the prophet, (Isa Chap 55, vs 11) *“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.”* The grand and glorious events that were happening that day were evidence to those that believed, that these things were of

God, the same God that had inspired the prophets to declare them, many generations before: and now, because of the presence of the Spirit within their heart they cry out, men and brethren what must we do, not because of a rational intelligent decision reached by the natural mind to accept and believe them. Man cannot believe what he wants to, he must have evidence, and evidence of these things must be given by God.

The same power that had been working in the heart of the twelve Apostles and which caused them to speak in other tongues, had also pricked the hearts of these saints, and they also spake in another tongue, they spoke in that pure language of which Zephaniah wrote, (Zeph Chap 3 ,vs 9) *“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”* and the natural man (those others) cannot speak this pure language.

This pure language is that which is used by the saints of God, in the gospel day, under the influence of the Holy Ghost, as the apostle Paul referred to in, (Heb Chap 13, vs 15) *“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”* and all that speak this pure language do serve him of one consent, for their prayer is, *“Thy will be done, in earth, as it is in heaven.”* Any time that one approaches unto God, in

prayer, he is speaking in that pure language and all serve him with one consent, of one mind, unified in their love and praise for him. It is the power and magnitude of the miracle that they had seen performed before their own eyes that caused them to cry unto Peter and to the rest of the Apostles, for they suddenly realized their undone condition and knew that there was nothing that they could do, mentally or physically to meet the requirements of what they knew, by the indwelling of the Spirit within, that they should be. They were even as the woman who came to Jesus, with an issue of blood, she had spent all of her living but was no better, they had strove under the law all of their life and now saw the futility of the law for righteousness.

This pricking in the heart, experienced by these people on this occasion, is the same that is experienced by all of God’s children when they are quickened by the indwelling of the Spirit within their heart. It always produces a change in the individual and they are made to mourn their condition and question, in their mind, what must I do? what can I do? until they are brought to the place that they realize that, all that is required, has already been done. This, is the same experience that the apostle Paul was referring to when he told the church at Ephesus, and then expanded it to include the faithful in Christ Jesus, wherever they may be, (Eph Chap 2, vs 1) *“And you hath he quickened, who were dead in trespasses and in*

*sins:*” The quickening was what had occurred to these certain people here, and it was those who were moved who were being addressed by the apostle Peter, it is never on a, whosoever will basis. In (John Chap 3, vs 16) the, whosoever, are the same ones that according to Jesus in, (vs 3,) must be born again, and this is what had happened here, on this occasion to those to whom Peter was addressing; *“even as many as the Lord our God shall call.”*

This same qualifying is true of all scripture, they are always to a certain people and they must be considered from the stand point of, who is speaking, to whom they are speaking and what they are talking about. If you and I have a conversation regarding a certain thing that we have in common, the things that I might say to you do not apply to anyone that happens to hear them; they only apply to us, and then only in the context of what we are talking about at that particular time. They cannot be taken into another situation, with other individuals, with no commonality among them, and be applied to all, yet, this is exactly what man, in nature, tends to do with the scriptures. They maintain the position of the universal application of the scriptures regarding the salvation of the saints of God, even though it is denied, in no uncertain terms, by every writer of the scriptures, both in the old and the new testament. Man tends to only believe that which embraces them, and if the

truth does not include them, then they will build and idol that does, and say, thou art the God of the bible, and when they do this, they determine the doctrine that he represents because it is all of their imagination. It is no wonder they go around all time trying to help their god do his work because he has no eyes, ears, mouth or any of the other attributes to do anything on his own, they are always saying that God wants this or that, they are not talking about God, they are talking about their own personal god who can do nothing on his own and must depend upon man for everything.

When one is brought, in their experience, to the place where these were at this time, the declaring of the truth will always bring forth the same results that it did then, they will gladly receive the testimony, and even though they are really hearing it for the first time they are made to rejoice, to cling together and to have all things common, spiritually, from henceforth. They become a new creature in Christ, their former life and values fade into the background, and all things become new; they have a different standard of values in their lives now. In the future, all things will be judged with righteous judgement, because of the presence of the Spirit within, and always with the new standard in mind and from a higher moral and spiritual dimension. They are given a heartfelt desire to be baptized into the fold, to put on the whole armour of God, but, even then they must

wait on the Lord for his own time and place. They are just as helpless to make this decision as they were to make the above decision, and are as the children of Israel at the red sea, they must stand still and see the salvation of God in their lives; this absolutely eliminates the free moral agency of man, and all of God's ways are absolute, yesterday today and forever shall be.

As we said above, some will say on reading the above text, see, you must be baptized to be saved, well, that's true, and they are, but with who's baptism, John's or Jesus's? John, baptized with water, and he himself said, there stands one among you, whose shoes I'm am not worth to unloose, he shall baptize you with the Holy Ghost and with fire. Now, which of these is the necessary baptism? Jesus, was baptized of water, but it did not make him the Christ, or elevate him to a higher level, it but made manifest that he was the Christ, for God had revealed unto John that this would be the sign, upon whom he saw the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost; and this, John experienced during his ministry. In like manner the water of baptism does not make a person a child of God holy or acceptable unto God, it is not essential to their salvation; it is but an outward manifestation of the hope of salvation that dwells in the heart. Jesus did tell John when he came to be baptized, it behooveth us to fulfill all righteousness, and he

was referring to the baptism of water, and it behooveeth all of the saints of God to follow him in this ordinance, and it is considered by the church as a requirement for membership, based upon this statement by Jesus. Water cannot cleanse one from sin, but the Spirit can and does: baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Only Christ can baptize with the Holy Spirit, and that is the baptism that is essential unto salvation, without it, all men are still just as they were created, creatures of flesh, regardless of how many times they may be emersed in water.

The qualification as to whom Peter is speaking is found in the 39th verse above. *"For the promise is unto you, and unto your children, and to them who are afar off, even as many as the Lord our God shall call."* Nothing that happened, on that occasion was based on anything that was decided or done at the time. It all occurred according to the determinate counsel and foreknowledge of God, before the foundation of the world and could not have happened any other way. As Paul said, (2 Tim Chap 1, vs 9) *"Who hath saved us, and called us with a holy calling, not according to our works, but, according to his own purpose and grace, which was given us in Christ Jesus, before the world began."* and this same purpose and grace is involved in the saving and the calling of every child of God, and it was done



once for all, although it is made manifest in the life of each as they journey here in time.

These truths are precious to those who have been saved and called with that holy calling, because they know, even as these did on this day, that their only hope of salvation, is in the finished work of Christ. There is nothing in themselves, before or after regeneration, that would merit eternal life; they are still in the flesh and still sin and deny their faith every day. The only hope that they have is in the absolute certainty of the predestination of all things. Their faith is based upon the promises of a sov'reign creator who hath said that he would never leave nor forsake his own, and their experience has made them believe that they are among those chosen vessels of mercy, and that nothing can separate them from his love and care. When someone tells me that they do not believe in the absolute predestination of all things, I say, well, you had better believe in it, because, otherwise there is no certainty of heaven, immortal glory or any other, substance of things hoped for, that the children of God look forward to, by faith.

O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out." If his ways are past finding out, then man must, of necessity, depend upon revelation for any

understanding of them, and this will always cause a great rejoicing among the saints of God for, in spite of the boldness of their claim, they feel to have an understanding of the ways of the Lord, and are embraced in them. They read and understand the travels of the children of God in all ages and find a fellowship for them in their sufferings and their triumphs; these are the marks that Jesus said that his children would bear, when he told them, in this life ye shall have tribulations, but be of good cheer; I have overcome the world. He overcame the world and all of its afflictions, and he did it for the saints. If you have understood and experienced the above in your travels, as I have tried to convey the message, then this should certainly cause you to be of good cheer? It should cause you to sing the songs of Zion, the songs of deliverance that have been left on record down through time, even as the children of Israel sang their song of deliverance, when they were delivered out of the wilderness of sin, into the promised land, the land flowing with milk and honey. You have been delivered from the bondage of sin, and are looking forward to that land flowing with milk and honey, that New Jerusalem, which Jesus has promised to them that love him. This hope is based on the omniscience and omnipotence of the God that created all things for your sake, they are for your joy, peace, and love, in this life,

and for your eternal rest and glory  
in that world that is prepared for you.

In bonds of love;

*Elder Richard H. Campbell*

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## CORRESPONDENCE

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### "FOOD FOR THOUGHT"

**M**y believing a thing does not make it true, and someone not believing it doesn't make it untrue, all must live according to what has been given them, and, as Paul once said, bear with one another in their differences. One may eat meat and give God thanks and another may refrain from eating, and give God thanks, (Rom. 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. 14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Rom. 14:7 For none of us liveth to himself, and no man dieth to himself.)

In bonds of love,

*Elder Richard H. Campbell*

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## ARTICLES

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### TITHING

**S**everal brethren have asked that I write on tithing. I have been reluctant to do so as there are others more able; and yet, as the Apostle Peter said to the certain man lame from his mother's womb, "*Silver and gold have I none; but such as I have give I thee.*"

To many it seems that tithing is the very foundation of salvation. They preach it often and try by every means possible to instill it in their followers. Tithing is in fact the means of monetary support for their ministers, church staff, various programs, and missions. Tithe means tenth. So these are expected to give a tenth of their income to support their church. Certainly then, it is important to these people. However, is tithing a commandment to the gospel church as many claim? If so, why do Primitive Baptists not believe in it?

When God brought Israel out of Egypt and formed them into a nation, he gave them laws and a priesthood with Aaron as high priest. The tribe of Levi was the priesthood and was not to receive any inheritance with the other tribes as far as any land in Canaan was concerned. The Levites were not to grow crops or raise livestock, but were to conduct the services of the Lord and minister to the other tribes. Therefore,

God commanded all the other tribes to give a tenth of their crops and livestock to the Levites. Numbers 18:20-21, *“And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.”* God told Moses that the Levites were to take a tenth part of the tithe, the best part, and offer a heave offering for the Lord and they were to eat the remainder. Hebrews 7:5 says, *“And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.”*

Thus, God commanded Israel to tithe or give a tenth part to the levites or priesthood for the purpose of offerings to the Lord and to feed the priests. In addition, every third year there was to be tithe for the stranger, the fatherless, and the widow. This commandment was given to no other people or nation and was a necessary part of the Levitical Priesthood. This priesthood had a beginning and an end. It was under the first covenant or law covenant. The office of high priest of this covenant was filled by men who

were sinners as you and I; by men who died and another would take their place; by men who could not atone for the sins of themselves or the people; by men who offered sacrifices and offerings that were only types and shadows of better things. If the first covenant had been faultless then should no place have been sought for the second. But, the first could not save anyone from his sins. Rather, it brought condemnation and the ministration of death. Therefore, the Lord said, I will make a new covenant with the house of Israel and with the house of Judah. I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people. Christ is the mediator of a better covenant established upon better promises.

The Levitical Priesthood made nothing perfect. It could not cleanse anyone. Therefore, it was necessary that another priest should rise after the order of Melchisdec and not after the order of Aaron. Christ is our high priest without beginning of days or end of life. He abideth a priest forever. Our high priest can be touched with the feeling of our infirmities and was in all points tempted as we are, yet without sin. Christ, as our high priest, doesn't need to offer sacrifices daily as did the ones under the Levitical priesthood. He offered up himself once and it was sufficient. *“Wherefore he is able to save them to the uttermost that come unto God by him, seeing*

*he ever liveth to make intercession for them."*

Now, there being a change in the priesthood, there must also be a change in the law. Hence, the new covenant with God's laws being put into your minds and written in your hearts. Since there is a change in the priesthood and in the law, what need is there for tithing? What can you give Christ? Rather, it is he who gives to you. Would your money help spread the gospel? The scripture says that the word goeth forth out of his mouth and shall not return unto him void, but shall accomplish that which he please, and shall prosper in the same whereto he sent it. Tithing can't take the gospel anywhere. There is no precious little lamb of God that will be too far away or in such great affliction that the word of God cannot come to where he is. It came to the one thief on the cross in his dying moments. It came to the man with an unclean spirit dwelling among the tombs, crying, and cutting himself with stones. This is the experience of a child of God under the conviction of sin condemned under the law who sees only death. The word came and the man fell at his feet and worshipped Christ. He was now clothed and in his right mind.

There is no commandment in the new testament by Christ or instruction by his apostles to the gospel church to tithe. The Apostle Paul speaks of it only in reference to the Levitical Priesthood and Christ men-

tions it twice and both times in relation to the scribes and Pharisees. The scribes and Pharisees believed that one much keep the law under the first covenant in order to obtain salvation. In Matthew 23:23, Christ said, "*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*" In other words, "*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*" The scribes and Pharisees claimed to be so religious and boasted of keeping the law, yet they could not any more than we can. They did not know Christ who fulfilled the law to a jot and tittle for his little flock. The second occasion that Christ spoke of tithing was Luke 18:9-14, "*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,; God be merciful to me a sinner. I tell you, this man*

*went down to his house justified rather than the other: for every one that exalted himself shall be abased; and he that humbleth himself shall be exalted.*" People like to boast of all that they do for the Lord. However, it is *"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."* God's humbled poor would but cry, when did we do any of these things.

Certainly, we are not to neglect those brethren who are in need of some natural assistance in this life, or the expenses of our ministers, or the maintenance of our church properties. The Apostle Paul admonished the Church at Corinth, *"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."* This collection was for the poor in Jerusalem. In Romans Paul says that we are to distribute to the necessity of saints. In his epistle to the Corinthians, Paul also says, *"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"* Our brethren are very diligent in caring for the needs of their brethren in this world, the expenses of their ministers, and repair of the church properties.

To summarize, tithing was commanded only under the law covenant for the necessity of the Levitical Priesthood. No where is it set forth for the gospel church. When the Levitical Priesthood ended, there was a

change in the law. A new covenant was given with Christ as high priest and therefore, a completely different priesthood. Our high priest doesn't need tithes and offerings. He has all power and authority. *"He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"* The Lord said, *"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof."* Whose image is on all the money? Man's. As Christ instructed his disciples, *"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."* If he needed our money or help in any way, he would not be the true and living God.

May the Lord keep us ever humble before him in love esteeming our brethren better than ourselves.

Elder Cleo Robertson

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**JOHN 6: 35.**

*And Jesus said unto them, I am the bread of life: he that come to me shall never hunger; and he that believeth on me shall never thirst.*

*And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2:15-16.*

**W**hat does the tree of the knowledge of good and evil symbolize and what kind of death did they suffer after partaking of it in disobedience to God's command?

In the natural mind we attempt to answer such questions using carnal reasonings and always arrive at erroneous conclusions because the natural mind cannot understand spiritual things. Spiritual things may only be understood by the spiritual mind as they are revealed of God. We must therefore wait upon God for the revelation of the truth since we are not able to obtain it by ourselves.

The apostle wrote *"When we were in the flesh the motions of sins, which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter. What shall I say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: For I had not known lust except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence (desire for that which is forbidden). For without the law sin was dead. For I was alive without the law once: But when the commandment*

*came sin revived and I died. And the commandment, which was ordained to life I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy and the commandment holy, just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin working death in me by that which is good; That sin by the commandment might become exceedingly sinful. Rom. 7:5-13.*

Adam, before the commandment was given, knew no sin because nothing was forbidden until the commandment was given. He was alive. But when the commandment came, the desire for that which is forbidden sprang forth from the lust of the flesh, the lust of the eyes and the pride of life. After the commandment came, Eve was drawn away of her own lust and enticed and when lust conceived it brought forth sin (the transgression of the law) and sin, when it was finished brought forth death.

Eve was deceived by the serpent (sin). He told her that they would not die if they disobeyed God by taking of the fruit but that their eyes would be opened and they would be as gods knowing good from evil. When she saw that the tree was good for food (the lust of the flesh) and that it was pleasant to the eyes (the lust of the eyes) and a tree to be de-

sired to make one wise (the pride of life) she took the fruit thereof, and did eat, and gave also unto her husband with her and he did eat. And the eyes of them both were opened, and they knew they were naked. God said in the day that thou eatest thereof thou shalt surely die. Did they not die that day to their ignorance of the vanity of their flesh and see themselves as they were - naked - before God?

The apostle said that he was alive without the law once, but when the commandment came sin revived and he died. He said that sin taking occasion by the commandment, deceived him, and by it slew him. He said that the commandment which was ordained to life he found to be unto death. Are not the same principles at work with us as were at work with Adam and Eve and the apostle? Have we not had the same experience?

At one time in our lives were we not like these, going along in the bliss of ignorance not realizing the vanity of our flesh? When the law of God first appeared unto us did it not seem like a very good thing? Did we not desire to know good from evil? Did we not take the law into ourselves and try to keep it thinking that it might nourish us and make us wise? The more we were given to see of it, did it not make us see our sins become exceedingly sinful because of it? Did we not then understand that we were sinners deserv-

ing the wrath of God because of our state? Were we not driven out from our state of ignorant bliss and killed to it? From this point forward must we not abide in that death? Is this not why the inspired apostle wrote "*O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.*"

This law, even in its severity, has been used for our good, as a schoolmaster to bring us to Christ. We have been taught that we are truly transgressors deserving the punishment of death. We are made to see that it is impossible for us to deliver ourselves from this just sentence. We are made to cry out "*God have mercy upon me a sinner.*" God in His wondrous love and mercy, revealed Jesus Christ to us as the very Son of God who came to take away our sins by offering up Himself as the perfect sacrificial lamb of God. We are made to have no confidence in the vanity of the flesh. All our hope and trust has been safely placed in Him who has all power and in His finished work of redemption.

Is not the tree of the knowledge of good and evil, the righteous, holy law of God? Is not the death that they suffered then and also that which we have suffered in our experience, the death to the ignorant and blissful confidence in the flesh?

Is not their being driven from the garden to eat bread by the sweat of their face like unto our being driven

away from the garden to eat bread like unto our being driven away from our old life in the flesh, groaning and waiting for our change to come?

Thanks be unto God that Christ has been revealed to be the Tree of Life that was given for the healing of the nations. May the God of all wisdom give us understanding and keep us in peace and love.

Written in love, I hope,  
J.B. Farmer

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### VOICES OF THE PAST

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#### THE CREATURE MADE SUBJECT TO VANITY (Romans viii. 20.)

**W**ho is this creature which *“was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope?”* It is the same creature spoken of in the preceding verse, whose *“earnest expectation waiteth for the manifestation of the sons of God,”* and which in the following verse it is said *“shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”* It belongs to the same spiritual creation referred to in verse 22, which in former dispensations groaned and travailed in pain together, and which now in the gospel day is manifest, as it ever was, by suffering, even in the apostles and early saints, who had the first fruits of the

Spirit, *“who groan within themselves, waiting for the adoption, to wit, the redemption of their body.”*

This creature is the same spoken of in 2 Cor. v. 17: *“If any man be in Christ he is a new creature,”* and also in Eph. ii. 10: *“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* This workmanship of God whereby we are created in Christ Jesus, is experienced by a man, a sinner of Adam’s fallen race. Before that work of God was experienced, this man did not know himself as a sinner, and therefore did not have that kind of suffering which comes from such knowledge. In the first verse of this chapter the apostle speaks of those who are in Christ, and in the ninth verse we learn that to be in Christ, or in the Spirit, is to have the Spirit of God, or of Christ, in him. It is not until we have this experience of Christ in us that we can know that the body, which means the natural or earthy man, is dead because of sin. (Verse 10.) Let it be here noted and remembered that when the body or flesh is spoken of by the apostles in this sense, as dead because of sin, reference is not made merely to the physical body, for that cannot sin, but to the man, who is *“of the earth earthy,”* the man who sinned and was condemned. The sin, the sinfulness, the depravity, are felt by the christian to be in his mind, in his heart, and not in the literal flesh.



The life that is now ours is the Spirit of Christ, *"The Spirit is life because of righteousness."* *"Christ is our life,"* and that life is all the light we have by which to see the deadness of our body, or the living beauty and glory of Christ, and of the kingdom of God. (Verse 10.) *"In him [the Word] was life, and the life was the light of men."* — *John i. 4.* The giving of this divine and ever holy life to the sinner is the creative work of God. It is not that the divine life or Spirit of Christ was created, nor is it that the Adamic man is new created, or made over again, but the bringing of the man forth in this new life, the causing him to be thus born of the Spirit, the manifesting of *"the life of Jesus in our mortal flesh"* (*2 Cor. iv. 11*), this is the workmanship of God; this is creating the man in Christ Jesus, and causing him to be a new creature.

This man who has been born again (from above), who has been brought forth in the life of Jesus, was first born of the flesh, brought forth in the life of Adam. In neither birth was any change of nature effected. In the first birth the life and nature of Adam were manifested. In the second birth the life and nature of Jesus were manifested. In being given the life of Jesus the life of the flesh was not changed in its nature, but remained a sinful life. Therefore David says, *"My soul cleaveth to the dust;"* and Job says, *"My soul is weary of life;"* and Paul says, *"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."* And throughout the Scriptures holy men have mourned on account of the felt sinfulness of their own life, and rejoiced in the evidences that the Lord was their life, and such is the experience of saints today. *"Except a man hate his own life,"* Jesus says, "he cannot be my disciple." The two natures, the two lives, the mortal and the immortal, are both in the one person, but the spiritual or immortal is the stronger, and shall control and prevail.

The creature spoken of in the text is not the spiritual life in itself considered, nor the man who has experienced the new birth in himself considered, but it is the spirit or life of Jesus as manifest in the flesh, and it is the man considered as having this divine life, the man as being thus *"in Christ."* The man himself, regarded in his Adamic nature, is a sinful man, and his heart is deceitful above all things, and there is not enough goodness in his nature to cause one throb of sorrow on account of sin, or to excite the least hunger after righteousness; and the Spirit of Christ, considered separately from the flesh, can have no sorrow or pain. It was in the flesh that Christ suffered. It was for the purpose of suffering that he came in the flesh, and those who have the Spirit of Christ suffer with him. It is this suffering of the people of God with Jesus that the apostle is considering in this connection. He ex-

plains to them the cause of their suffering, and enters into the depths and heights of doctrine as he traces the exercises and describes the feelings of the little children, and thus points out and designates the humble followers of Christ.

The apostle in various places speaks of the one person in his relation both to the flesh and the Spirit. While there is an essential distinction between the flesh and the Spirit, and this distinction is maintained in all the teachings of the apostles, yet they are both in one person, and there is an experimental sense in which they must be considered as together, though separate. *"That which is born of the flesh is flesh,"* and will remain so until the change shall come, *"and that which is born of the Spirit is Spirit,"* and will ever remain in unyielding opposition to the flesh." But the christian is possessed of both of these opposing natures, the human and the divine, and the apostle uses the personal pronoun when speaking of both. *"For I know that in me (that is, in my flesh), dwelleth no good thing."* He speaks of the flesh as "me." *"That which I do I allow not."* *"The good that I would I do not; but the evil that I would not, that I do."* *"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."* *"O wretched man that I am! who shall deliver me from the body of this death?"* *"So then with the mind I myself serve the law of God, but with the flesh the law of sin."*

Thus it is the same I who realizes death in Adam, or in the flesh, and who realizes life in Christ. It is the same I who may at one time be experimentally in Christ, and, sowing to the Spirit, reap life everlasting, and at another time may be living after the flesh and die to spiritual things; may be sowing to the flesh, and of the flesh reap corruption.

But the apostle is considering here the unchanging, unvarying inclinations of the Spirit or life of Christ which is in all his people, and the consequent suffering of the child of God because of the vileness that is thus discovered in us by the light of the Spirit. And he is intent upon declaring and showing the certainty of the glory that shall succeed that suffering in every one who has been born of the Spirit, and who is therefore a partaker of the divine nature. *"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."* How wonderfully connected the apostle's argument is. How one thing follows another, just in the order that keeps along with the exercises and travail of the christian. Observe how many of these verses begin with the word "for," connect-

ing it with what was said before.

*“For the earnest expectation of the creature waiteth for the manifestation of the Son of God.”* This earnest expectation is entirely of the Spirit. It is the view of faith, looking to things not seen by mortal powers. It is the expectation of things promised in Christ, and revealed to the faith of God’s people. Faith makes no guesses, but sees eternal realities. Concerning these things it is said, *“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.”* Therefore, while there is deep suffering because of the corruptions of the flesh, there is at the same time, down in the depths of the soul, a calm and confident waiting for that which the quickened soul so earnestly desires, to see in ourselves the manifestation of that relationship as sons of God. We cannot see it in ourselves now, but we long for it, hunger for it, have been made to expect it, and quietly wait for it. We are saved by this sweet and sure hope. All this earnest expectation is in the Spirit; not in the Spirit of Christ considered in itself, but in that spirit as given unto us, and as living in our poor-hearts, and as able to turn our thoughts toward heavenly things, and to set our affections on things above.

Now the apostle shows against what great and dire obstacle the earnest expectation of the creature

waiteth for such a wonderful and holy manifestation. That obstacle is the vanity of our fleshly nature, which he afterward calls the bondage of corruption. This is why we do not see in ourselves evidences of sonship, such as we desire. Though to our faith may come assurances at times that *“we are now the sons of God,”* yet *“it doth not yet appear what we shall be:”* and we are often left to doubt that we bear such a relationship, because of the vanity of the flesh.

But now the apostle shows us that in the wisdom of God in creating his people in Christ, in giving them the life of his Son, he made them subject to the vanity of this nature. He could have caused them to be at once freed from sin and depravity, and to enter into a holy and sinless state. But it was his will that the new, divine life, the Spirit of Christ in them, should have this opposition to contend with, that this new creature should be subject to this vanity. *“Every man in his best state is altogether vanity.”* *“All the goodness and glory of man is as the flower of the field.”* As soon as the Spirit of the Lord bloweth upon it, it fades away. (Isa. xl. 7.) And because of this the workmanship of God is the more clearly manifest, and the power of the Spirit more clearly displayed, as the enduring quality and value of gold are shown more clearly when it comes in contact with fire.

For our comfort we are told of one thing that we would not have

thought of without being told, and yet which we see at once to be true; *“Not willingly.”* The Spirit of Christ is essentially and forever opposed to sin. That life of Christ which is within the poor sinner’s heart is just as pure and as much opposed to vanity there as it is in himself; as the sunshine is just as pure when it falls into a polluted atmosphere as when it leaves the sun. We can at times see that there is a principle within us that is opposed to all the vanity and corruption of our natures, and which makes us long to be perfectly free from it. Thus with our minds we serve the law of God (we have the mind of Christ) while with our flesh we serve the law of sin. (Romans vii. 25.) The apostle had no reference here to evil deeds, against which he would admonish his brethren, but he referred to that corruption of the flesh to which we must always be subject, feeling it as a bondage while we remain in this mortal state.

Not willingly. This is why we suffer in the flesh. This is why we can find no permanent rest in this mortal state. This is why, when we are spiritual, we hate not only evil deeds, but the vanity of even the most exalted and the purest of earthly things. This is why our days on the earth are a shadow, and there is none abiding. This is why we hate our own lives at times, and count this world a wilderness of woe. And it is because the new creature is not willingly subject to vanity, that exhortations and admonitions have a

place and power. For this creature is ever seeking the honor of God, and desiring to follow Jesus, and to show forth his praises, but ever feels the hindrances of the vanity of the flesh, and so can never do the good it would do, but is always dissatisfied with even its best works. And no matter how far one may have gone astray, it is always right to exhort, when we can do it in meekness, for though we cannot make the word of exhortation effectual, the Lord peradventure may give repentance to the acknowledging of the truth.

Then how sweet and comforting the assurance that this subjection of God’s gracious work in us to vanity is in hope. We cannot see in ourselves now what we wish to see (verses 24, 25), but we are given good ground to hope for it. For the apostle by inspiration positively asserts that we, the new creature, shall be delivered from this vanity, from this *“bondage of corruption, into the glorious liberty of the children of God.”* This we are given faith to believe shall be. We long for it, and in the Spirit we expect it, and thus we have that hope which saves us from being overcome and brought down to the gates of despair by this vanity. *“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”* No child of God can see himself as he wants to be, therefore he can never be pleased or satisfied with himself while in the flesh. He

must see himself compassed with infirmities, held down by a bondage of corruption, therefore he cannot see himself as a son of God now, cannot see himself without sin, cannot see in himself, that is, in his flesh, any good thing. Therefore he is not only subject to vanity, but is subject to the temptation with which Satan tempted Jesus, *"If thou be the Son of God."*

But here comes into view the preciousness, and the saving power of that hope, which the Lord, who subjected the new creature to vanity, has given to light up the darkness, to cheer the heart, and to be *"as an anchor of the soul, both sure and steadfast,"* holding the vessel of mercy securely against all the adverse tides and terrible storms that must be met with on the ocean of time. This good hope is through grace, and does not depend for sustenance upon goodness in ourselves, or in our works, which every child of God longs for but can never see, but upon the revelation of Jesus Christ as *"of God made unto us wisdom, and righteousness, and sanctification, and redemption."* At every new revelation of the blessed Savior to our souls, our hope seems to be renewed and strengthened. So we continue to hope for that we see not, for goodness, sinlessness, perfection; for the manifestation of the sons of God; for deliverance from the bondage of corruption, into the glorious liberty of the children of God; for *"the redemption of our body,"* which

shall be fashioned like unto the glorious body of Jesus; and for all these blessed things so surely promised and assured unto us, we patiently wait, wait in the enduring and unfailing patience of a living faith in Christ.

Not willingly. Still more and more blessedly does this wonderful expression shine out from the sacred page of inspiration, with assurance of hope, and with heavenly comfort, to the afflicted and poor people of God, who are still ever struggling on against barriers which present impossibilities to them, who are daily tried and are daily dying, and yet *"who against hope believe in hope."* What a comfort it is to see this *"not willingly"* in their own poor hearts. When they have to acknowledge that they do the things they would not, and do not do the things they would, how glad they are at times, in the midst of their infirmities and under the bondage of corruption, to remember that they would not do an evil thing, and that they would do good things.

*"But if indeed I would,  
Though I can nothing do,  
Yet the desire is something good,  
For which my praise is due.*

*By nature prone to ill,  
Till thine appointed hour,  
I was as destitute of will,  
As now I am of power."*

How comforting to find that the apostles are with us in this experi-

ence of infirmities which the Spirit only can help. How glad we are that Paul, as well as we, had to confess, *"The things that I do I allow not."* Not referring to a course of wrong conduct, but to the fact that sin is mixed with all we do, so that we cannot do the things we would, but feel *"the sentence of death in ourselves,"* tainting all our works, only as we are given faith to do our works in Christ, to look to him for the goodness, and not to ourselves.

Not willingly. This is the holy Spirit of God from which this *"not willingly"* comes. There is no half way will here, no uncertainty about this will that is ever and eternally against all sin. This is the will of the Father that was done in and by the Son. There is no weakness in this will. It is not even the will of Jesus, as a suffering man, which caused him to cry, *"If it be possible let this cup pass from me,"* but it is the will of the Father which caused and enabled him to say, *"Not my will but thine be done."* His own will was the will of a pure and sinless man. This will he did not come to do. This will must be crossed, denied, crucified, for it would have turned from suffering. The Father's will was done in and by him, and by that will he was crucified; by that will he gave himself to the smiters, and became obedient unto death. By that will he was raised from the dead, and by that will we are saved. That is the will concerning which that Holy Spirit teaches us to pray, *"Thy will*

*be done in earth as it is in heaven."* It will be done in the children of God, and through its power and exercise within them they will all eventually be brought into perfect conformity to the image of God's Son by the mighty power and working of his holy Spirit. He works in his people to will and to do of his good pleasure. In his own time, and in his own way, each of them will be made fully to know his own vanity, his own inability, *"his own sore and his own plague,"* and will then be brought forever away from sin and weakness into the liberty of the sons of God, and will be prepared to give God all the praise of his salvation for time and for eternity.

Those who the apostle says are groaning and travailing in pain together until now, are not the natural creation, for it is not true of either man or beast. He is showing the sufferings of the Lord's people from the beginning. They were distinct from the legal worshipers, though they were among them. They all had faith in every dispensation, and by that faith they saw Christ as their Savior, and we trace them through all the Old Testament Scriptures by their groanings, complaints, self-loathings and bitter self-reproaches, as an afflicted, suffering people, whose sufferings are on account of sin in the flesh. And the apostle joins himself and all the saints under the gospel with the holy men of old, who were as much the creative workmanship of God as we, showing that al-

though the gospel saints had received the first fruits of the Spirit, yet they groaned within themselves, looking for no comfort from the flesh, but looking for the promise of Jesus' coming, when the adoption would be fulfilled in the redemption of our body from corruption, and the inheritance into which we were adopted (using adoption as a legal figure) would be received, which is to become sons of God. This name, Son of God, Jesus received by inheritance in his resurrection. (Heb. i. 4, 5; Rom. i. 4; Acts xiii. 33.) We are heirs with him of this sonship, and when the manifestation of the sons of God shall be complete in the redemption of our body from corruption, and in the fashioning of it like unto the glorious body of Jesus, then we shall be manifest, not as adopted children, for the purpose of that legal figure is attained when we come into the inheritance, but as the real "*children of God, being the children of the resurrection.*" — Luke xx. 36. This inheritance unto which we are begotten again by the resurrection of Christ from the dead, is not a corruptible, defiled and fading inheritance, as was the sonship we inherited from Adam, but it is incorruptible, and undefiled, and it fadeth not away, and it is reserved in heaven for all who have received the Spirit of adoption, for all who feel themselves to be poor, helpless sinners, who hunger and thirst after righteousness, and who long to be like Jesus; and all the heirs of this

blessed inheritance are kept by the power of God unto salvation, ready to be revealed in the last time. (1 Peter i. 3-5.)

July 15, 1901.  
Elder Silas H. Durand

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*CONTRIBUTIONS*

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*MATTHEW 6: 21-22.*

*For where your treasure is, there will your heart be also.*

*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

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**OBITUARIES**


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**INEZ HOLLEY HOLLIE**

**O**ur dear Sister was born in Pittsylvania County on May 19, 1912, the daughter of Susan B. and Lester Holley and passed from this life on December 16, 1999 at the age of 87 at Roman Eagle Memorial Home.

She was a member of Danville Primitive Baptist Church for 32 years. She was married to Allen J. Hollie August 19, 1933. They were blessed with four children, two sons and two daughters; Sandra Dodson of Ringgold, Va. Charlene Stone of Burlington, N.C., A.J. Hollie, Jr. of Danville, Va. and Carroll V. Hollie of Nampa, Idaho.

She left one Brother, Irvin Holley and two sisters, Viola Davis and Gladys Stegall, all of Danville, Va.

She was faithful to her church and went as long as her health allowed. She will be missed by all who knew and loved her.

Her funeral was held at Barker Funeral Home in Danville, Va. by her Pastor Elder C.B. Davis, Jr. and Elder Julian Williams. She was laid to rest in Highland Burial Park beside her husband to await the resurrection. May we be resigned to God's will in our loss and her eternal gain.

Written by her two sisters, who loved her dearly, by request of Danville Primitive Baptist Church.

Viola Davis and Gladys Stegall

**SISTER GAY SMITH**

**I** will attempt to write in memory of our dear Sister who passed away December 5, 1999. She was born on December 7, 1918 making her stay here on earth two days short of 81 years. She was the daughter of Elder Landon and Sister Lola Harris who preceded her in death, also one brother. Howard Smith, her husband of more than 50 years. She is survived by a son and daughter-in-law, Wayne and Shelby Smith. Daughters and son-in-law Lovelyn and Columbus McGrady, Brenda and Norman Poff and Wanda Smith Phillips. Twelve grandchildren, Ten Greatgrandchildren. She united with the Primitive Baptist Church April 26, 1953. She attended her meetings faithfully as long as she could. Elder Hale Terry had been her pastor for 28 years! Her funeral was held at Mayberry Chapel at 10 a.m. December 8, 1999. Ministers were: Pastor Brad Snyder and Elder Hale Terry. Intermiment was in Captain George Cemetary. Done by request of Church at our last business meeting by Dorcie Semones.

Elder Terry, Moderator

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**PSALM 27: 1-2.**

*The Lord is my light and my salvation; whom shall I fear?*

*The Lord is the strength of my life; of whom shall I be afraid?*



# Signs of the Times

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

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### POEM

#### ONE STARRY NIGHT

*One starry night,  
My world was complete.  
Then a star fell.  
The perfect night sky  
Destroyed by the absence of that  
Bright star.  
The guiding light  
A bitter-sweet memory  
Never to dim and die.  
The star, now buried beneath the  
earth,  
Shines triumphantly in my heart-  
Will one day twinkle  
In the eyes of my children.  
One starry night  
I knew complete sadness  
And endless love.*

*-For Grampa- Aubrey A. Oakes  
Stephanie S. Spissu*

### EPHESIANS 2: 4-6.

*But God, who is rich in mercy, for  
his great love wherewith he loved us,  
Even when we were dead in sins,  
hath quickened us together with Christ,  
(by grace ye are saved;)  
And hath raised us up together, and  
made us sit together in heavenly places  
in Christ Jesus:*

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**EDITORIAL**


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## SOVEREIGNTY OF GOD



Elder C.C. Wilbanks

**I**t is impossible for the natural mind of man to conceive the power, knowledge and wisdom of Almighty Sovereign God, who is *“the blessed and only Potentate, the King of kings, and Lord of lords.”* *“I am the Alpha and Omega, the beginning and the ending, saith the Lord. which is, and which was, and which is to come, the Almighty.”* And God said unto Moses, **I AM THAT I AM**; and he said, *“Thou shalt say unto the children of*

*Israel, I AM hath sent me unto you.”* It was for the deliverance of the Israelites that Moses was sent, and these are a type or figure of the chosen children of God to whom God sent his only begotten Son. And God said unto king Pharaoh, *“For now will I 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 shew in thee my power; and that my name may be declared throughout the earth.”* Ex.:9:16. What great power and wisdom this does show, but there are many who do not believe it. Neither do they believe in the election, that God chose a particular people in Christ before he created the world, or even that Christ existed before the world. They cannot understand that the Word was Christ, that *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”* Jn. 1:1-3. God the Father, God the Son, and God the Holy Ghost, these three are one. Unbelievers are still searching how and when the world was made, for they do not believe the very first verse of the Holy Scriptures, *“In the beginning God created the heaven and the earth.”* Many believe in the “big bang” that supposedly happened millions of years ago, and the evolution of all things, including man.

But David said by inspiration, *“Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.”* After God had created every thing else he took dust of the earth and made man, breathed into his nostrils the breath of life, and he became a living soul. *“And God said, Let us make man in our own image, after our likeness.”* This word “our” is verily evidence that Christ was with God before man was created. *“So God created man in his own image, in the image of God created he him; male and female created he them.”* What an awesome thing it is when one is blessed to believe the power and wisdom of God in performing this miracle. He called their (not his) name Adam, and in the loins of the first Adam was the seed of generation from which would spring forth all who would ever be born in the flesh. All people are but Adam multiplied for God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth. He also gave them a commandment not to eat of the fruit of the knowledge of good and evil which was in the midst of the garden, and he said, *“In the day thou eatest thereof thou shalt surely die.”* Though he was made in the image of God, he was also made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. The crooked serpent, which God formed with his own

hand, was there to deceive Eve, and because she was subject to vanity she was deceived and did eat the forbidden fruit, and gave to her husband and he did eat. Thus they transgressed the commandment of God, sin entered the world and they died, and God’s purpose was accomplished in the way he had purposed. Take away any one fact that he made man subject to vanity, the tree of the knowledge of good and evil, his commandment not to eat of it, and the presence of the crooked serpent, then would God’s holy purpose have been accomplished? No. Shall we not say that his purpose is that men should worship him with praise, honor and glory? Adam would not have any reason to do this if he had not sinned and condemned the world. *“Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned.”* Paul said, *“For all have sinned, and come short of the glory of God.”* He also said that we are justified freely by his grace through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in his blood. All men are born dead in trespasses and sin: *“And you hath he quickened, who were dead in trespasses and sin.”* No man can know his dead state which he is in before being born again of the Holy Spirit. The false teachers of this world tell us that all we have to do to be born again is ask to be born again. How

can a person who is dead ask for any thing? Did you ask to be born of your earthly parents? Jesus said to Nicodemus, *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”* Who are they that shall be born again of the Spirit? Are they not the ones chosen in Christ before the foundation of the world? Surely they are. The greatest blessing ever bestowed upon man by the grace of God was God’s choice of a people in Christ, and writing their names in the Lamb’s book of life: the Lamb that stood as slain before the world was. Knowing that his children would sin and be condemned under God’s holy law, a covenant was made between the Three-in-One God that Christ should come into the world and redeem them, for he loved them with an everlasting love. *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, Wherefore in all things it behoved him to*

*be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”* Heb. 2:14-17. How amazing, wonderous and beyond comprehension of man the love and grace of God, that he should give his beloved Son for sinful man, and the love of Christ that he should condescend to be made like unto sinful flesh, suffer, bleed and die for his children. *“But when the fulness 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.”* This is an amazing miracle, impossible for us to comprehend, but by grace given we believe. Without the shedding of blood there is no remission of sin, and it is not possible for the blood of bulls and of goats, etc. to take away sin. *“Wherefore when he cometh into the world, he said, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me.”* That body was the body of Jesus Christ the son of man and the Son of God. An angel of the Lord appeared unto Mary, a virgin, and told her that she would conceive and bring forth a son, and she would call his name JESUS, for he shall save his people. And the angel said, *“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called*

*the Son of God.*" Mary did conceive and bring forth a son, therefore he was the son of man and the Son of God. The people then did not believe this, and many do not to this day. But there were men from a far country who saw his star in the heavens and came seeking him, asking, Where is he that is born King of the Jews? These wise men were surely believers who were led to Jesus, and fell down and worshipped him, but king Herod immediately desired to find and destroy him. However, we know that an angel warned Joseph to take Jesus and flee into Egypt. This he did, and did not return until an angel of the Lord appeared and told him to return to the land of Israel. When Herod saw that he was mocked, he sent forth and slew all the children that were in Bethlehem, and in the coasts thereof, from two years old and under, and the prophesy by Jeremy was fulfilled which said, *"In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."* Herod did not know that he was fulfilling the will and purpose of God, and we do not know the purpose, but there is a season, and a time to every purpose under heaven. If there had been no purpose in it it would not have been done for he hath 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."*

As a son of man Jesus was flesh and blood, and he grew up subject to his parents. He grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Luke 2:40. As a flesh and blood being, he suffered all the things that we suffer in the flesh, as hunger, thirst, tiredness, temptations, persecutions, etc., and he learned obedience by the things he suffered. After he was baptized and led into the wilderness he suffered all the temptations of Satan, yet without sin. In Isaiah 50:6, *"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."* *"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."* Heb. 2:18.

What a great prophet, priest and king our Saviour Jesus Christ! While here in the flesh he was poor, having no place to lay his head. *"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich."* II Cor.8:9. He went about the country preaching the gospel, and performing miracles. He told the disciples of John, *"Go and shew John again those things which ye do hear*

*and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.*" The healing of the infirmities of the flesh then was marvelous but only temporal, while they pointed to what he would do for his elect people spiritually which would be everlasting. First of all they must be born again by the Holy Spirit, for they were born dead in trespasses and sin. Jesus said, *"The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."* There is only One who can cause the dead to hear and live. Jesus said, *"I am the good shepherd: the good shepherd giveth his life for the sheep."* *"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish."* This life is in Jesus Christ, for in him we live and move and have our being. As Paul said, *"Set your affections of things above, not 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."* However, the price of redemption must first be paid to satisfy the holy justice of God, and without the shedding of blood there is no redemption. As I said before, the blood of bulls, goats, etc. will never accomplish this, only the pure and holy blood of Christ will suffice.

*"For as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but by the precious blood of Christ, as a lamb without blemish and without spot."* Jesus said to his disciples, *"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. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."* What tremendous power this! Jesus fulfilled the law to a jot and to a tittle, and blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross. As he hung upon the cross he prayed the Father, *"Forgive them for they know not what they do."* As our High Priest he offered himself a sacrifice for our sins and *"by one offering he hath perfected for ever them that are sanctified."* Half of his blood flowed to the hinder sea, and half to the former, covering all the sanctified from the beginning unto the end, washing them whiter than snow from all their sins. He had finished the work the Father had given him to do. Of this he had said, *"Of them which thou gavest me have I lost none."*

Beloved brethren, our Lord and Saviour is coming at the last day with great power, for he hath said, *"-for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come*

*forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” Paul tells us, “Behold, I shew you a great mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.” And again, “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”*

Brethren, I realize that I have only touched this tremendous subject, but I also know that of all that has been said and written about it from the beginning the half has never been told. I hope that what I have written is to his praise, honor and glory, and if it please him, he will comfort one or more of his beloved children. When at the throne of Grace, please remember this poor sinner.

Eld. C.C. Wilbanks

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## CORRESPONDENCE

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Dear brethren that are subscribers to the Signs of the Times,

**W**hen, what I hope is a message to you, just stays in my thoughts, I know of no way except to express these thoughts, whether profitable to you children of God you may judge.

In Malachi 3:16 are these words. “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name”.

Are the believers today less remembered in that book than in former years? I don't believe the Lord is ever forgetful of His children. If you read the past issues of the Signs—ten—twenty—thirty years ago, you will find many people were sending writings for publication. Is your experience less precious? His instructions are to speak often one to another. The Signs of the Times is a blessed means for us to speak to each other - though miles apart. When receiving our monthly issue, I look first to see if I am acquainted with any of the writers. It is such a blessing to read of the Lord's dealings with His people and I feel it so needful for the spiritual health of our churches and also for our magazine. The editors are very faithful to get

the publications out each month and it should cause us to support them with something that is food for the flock.

I can, it seems, hear you say that I couldn't tell anything a saint would get food from. Set down and tell what great things the Lord has done for you and let the publishers judge it's worth. All souls that have Christ revealed to them have a story to tell.

I trust I write this for the great love I feel for you and not for you to take offense.

Your unworthy brother,  
Burnell Williams  
A trustee of the Signs

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## ARTICLES

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### AMAZING GRACE

**T**his present world is using our sacred song "Amazing Grace" in ways that are dishonoring to the writer, John Newton", and to our God. I will not say that there are not people that feel God's grace is amazing and that they are His children, but the general public does not seem to feel it is sacred.

I would desire to relate some of my experiences that have caused me to feel how utterly amazing is the grace of God unless I am deceived. Over fifty years ago, when I was a young man, I was driving my car to meet with friends for a worldly party

and dancing. I was struck into my heart by what I hope was a message from Heaven. It seemed I felt so condemned for the enjoyment I received from what I was engaged in at that time. Before that message into my heart from what I hope was the voice of God, I had not felt anything but pleasure of the worldly events. I was so completely amazed that such a sinner as I would ever be noticed by so great a power.

Why would the Creator of all things and the savior of His people and the preserver of all creation notice a worm of the dust such as I? **AMAZING GRACE!**

I never have forgotten that time until this day. I could go to almost the exact spot this happened to me. I pondered over this experience for following years and decided it was only my imagination that I felt this happening. Later years, I can't remember the time, but again this quickening dart caused me to feel that someday I would have to ask for a home in Malmaison church. In the year 1957, I was given a home in the church but I still doubt as to whether I am one of the true Church of God's members. If so, then what "Amazing Grace" that such an unworthy creature is so favored. What possibly could cause an act of the creature on earth that would cause God to favor any of us. **AMAZING GRACE!** Through these years of travel with the Lord's people, they have been so sweet and loving to this sinner. I



have had responsibilities that I was afraid to attempt but also afraid to say that I wouldn't try to obey the dictates of God's people. I believe they are the wisest people on earth but only because the "perfection of all things seen and unseen has been their teacher. AMAZING GRACE! In our journey through this life, how many times do we see the hand of God in our natural preservation. Once, when coming home from a date, I went to sleep and crossed into a field but was not harmed. Again I was in an auto wreck and was saved by His "Amazing Grace". My dear wife was in an automobile wreck and had severe injuries but she was blessed to have no permanent injuries. My daughters have seen many narrow escapes in their lives — we, in nature, would call such happenings escapes but the preserving hand of God is our escape from harm every day that we are in this natural life.

To Him do we owe all thanks for all blessings for all our days. We will surely go in that path that is set before us and this was determined by Him before we get to that path or know any of the future things that are before us. Such AMAZING GRACE to unworthy creatures of His creation.

Finally, when we can be blessed to see that all of our natural life, and much more so our spiritual life, was determined before time was and I

hope that His love has included me when Christ comes again in the cloud to carry His children home. What AMAZING GRACE!

A sinner in hope,  
Burnell Williams

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## VOICES OF THE PAST

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### LUKE XVI. 9.

*"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."*

**A**nd I say unto you." Jesus did not speak like other men. The officers that were sent to take him said truly, "*Never man spake like this man.*" He taught not only in a different manner from other men, but upon a different principle. The words of his that are written by the pen of inspiration are not words by which his teaching is to be done, but the words which tell how his teaching has already been done. The written words tell to the enlightened understanding what the spirit and life of those words has already written in the new heart. "*The words that I speak unto you, they are spirit, and they are life.*" - *John vi. 63.* When he said, "*Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven,*" he said in words what his Spirit always says

within his people. These words do not express a proposition on his part which may or may not be employed with by those to whom they are addressed, but they tell what has been, and is being wrought in them by his creative power. They express the same invincible power by which God commanded the light to shine out of darkness, as he now shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. iv. 6.) When Jesus says, *"But I say unto you, Love your enemies, bless them that curse you,"* he did not present a condition to those to whom he spake which they might or might not fulfill, but he declared what he speaks with living power in the hearts of those to whom he gives spiritual life, and which they can, in the Spirit, no more refuse to obey than Adam could refuse to breathe when God breathed into his nostrils the breath of life. This speaking of Jesus is not to the fleshly mind and heart, but to the new heart, and the flesh responds to these living words of Jesus as it is moved upon by the power of spiritual life. These spiritual powers are always inclined to perfect obedience, and when they are in exercise, by the grace of God, then they become effectual weapons of warfare, pulling down the strongholds of fleshly opposition, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

*thought to the obedience of Christ.* (2 Cor. ix i.)

*"And I say unto you."* Not as one man says something to another which it will be profitable for him to hear and attend to, but as the Creator says to the creature in that creative work by which he is *"created in Christ Jesus unto good works."* When we come at the true meaning of the words of Jesus which are at the head of this article, we shall find in them not a recommendation of a course that will be for the benefit of his people to follow, but a command which has already been written in their hearts. Here is the difference between the legal character and the subject of gospel grace. Here is the difference in principle and action between the unjust steward, who is a Pharisee and is covetous, and who sees in legal things only a chance for self-exaltation and emolument, and the gospel character, who has been given an honest spirit, and who sees in legal things the just requirements of a holy God, whose name must be glorified. Here is the difference between the teaching of this world's wisdom to *"the children of this world,"* and the teaching of the wisdom which is from above to *"the children of light."*

The unjust steward made friends with his lord's goods, or riches, by requiring of his debtors less than they owed; and his lord (not our Lord) commended him, not for honesty, but for a wise forethought and care to provide for him-

self against the day of adversity. His wisdom was earthly, sensual, devilish, but it was wisdom in a worldly sense, and looked to his worldly advantage. It pertained only to worldly things, and was eminently selfish, and it was only commended in a worldly sense. It is only as using the wisdom that he thinks will best advance his interests that he is commended by our Savior to the attention of the children of light. They are not directed to do as he did except in one thing, and that is, to pay attention diligently to the dictates of the wisdom which belongs to them, as he diligently attended to the directions of the wisdom of this world. The Savior said, *“Be wise as serpents, but he did not say, “Be wise like serpents.”*

The children of this world are compared with the children of light to the disadvantage of the latter in one thing only, and that is, that they are wise in their generation, looking after what will be best for themselves in this world, while the children of light are not wise in their generation, when left to themselves to look after their own interests, but are constantly liable to turn aside from the path of true wisdom, and cannot therefore trust in themselves to guide themselves for one moment, but must be led constantly by the dear Savior. That point in which they are liable to fail of true wisdom is their tendency to make use of the wisdom of this world, which constantly holds out allurements to

them to follow its lead. And how often they follow the lead of that worldly wisdom, looking for the advantages it promises, until they are led by it into trouble, desolation, famine and death. The true wisdom of the child of God is always to distrust the dictates of earthly wisdom. Therefore from the beginning of his experience he is turned away from the wages of this world, and taught a different way, and a different wisdom. This is indicated here. *“And I say unto you, Make to yourselves friends of the mammon of unrighteousness.”* To make friends with those riches was to use them unjustly, as the Pharisees (the unjust steward) did; to make friends of them is to experience and acknowledge the justice of their claims against us; to honestly own our full indebtedness, and to ask no reduction, even though we have nothing to pay, but must give up our own selves to satisfy the claim. For the mammon of unrighteousness undoubtedly means the things of the law. The word mammon simply means riches, wealth personified. Unrighteousness here does not mean anything evil or wrong, but the lack of righteousness or value. There is no real value in a pattern or in a type, but only a representative of value; there are no riches in an account, but only the representation of riches. The things belonging to the legal dispensation had no real righteousness in themselves, but they were important as representing

the *“true riches”* of the gospel dispensation. And these true “riches of righteousness” brought forth in the gospel, which belong to the children of light, are only committed unto them after they have been found faithful in regard to the riches of unrighteousness, or the things of the law in which there is no righteousness, but only a typical representation of righteousness. One has made friends of those legal riches, the commands, ordinances, types, accounts of the legal dispensation, when he has acknowledged the justice of them. Under the law an Israelite had paid the debt when he had given up himself to be sold for it. Then the claim was settled, and in the year of jubilee he went free with no claim against him. No charge could be brought against him, for the law would stand his friend. So the law is the friend of the poor sinner who has acknowledged the justice of its claims against him. The moment he feels that he is justly sold under sin, that he is justly condemned, that moment for him the year of jubilee has come, and he is received by the very law which held such a claim against him, into the everlasting habitations of the gospel.

All of this chapter to the eighteenth verse confirms the view of the text which I have thus briefly suggested. The Pharisees were covetous, so is every one who justifies himself before men. These are those who depend upon the works of the law for salvation. Though they ap-

pear to men, and to themselves, to be true servants of the law, yet in their hearts they are covetous, and do not really care for the honor of God, nor seek to magnify his law, but are seeking their own honor and riches. They are not faithful in that unrighteous mammon, or riches, which belonged to another man, and under which they were known as servants, because they had not faith. As soon as one is born of God he has faith to see the true requirements of the law. He feels that its claims against him are just. He can say, *“The law is holy and the commandment is holy and just and good, but I am carnal, sold under sin.”* Now he wants the law honored. He could not accept deliverance at the expense of the law; - it would be no deliverance for him. He is faithful in these riches of the law, though there is no righteousness in them, yet they represent righteousness. There is no real value in the page of the account book which shows the great debt he owes, but it represents the true value, which he knows ought to be paid. It represents true riches. He could not dishonor those riches, that holy law, by accepting any release upon the payment of half or four score. He feels in his soul the truth which he does not yet understand, that every jot and tittle of the law must be fulfilled, that the whole debt must be paid.

*That when ye fail.* There is a time when every living soul must fail, and that is when he sees the amount of his indebtedness under

the law of God, and the justice of it. When that is seen and acknowledged then the time of failure comes. Ten thousand talents in debt, and not a farthing to pay. Then all at once the law ceases to hold us, the soul is delivered, and we are astonished and amazed to find ourselves at liberty, freed from guilt, and rejoicing in a sense of righteousness. In his own time and way Jesus appears as having satisfied the law, and it is the riches of that legal dispensation, the accounts of that law now satisfied, which receive us into the gospel, the city of habitation. The righteousness which that law represented is now fulfilled, so that nothing can be laid to our charge, and thus the gates of the holy city are opened unto us, never to be shut any more.

November 15, 1901.  
Elder Silas H. Durand

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CHAPTER XVII.  
CHRIST'S MINISTRY.  
(*Footsteps of the Flock*)

**L**uke IV. And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him, throughout all the region around about.

“Of which spirit he was full, and by which he was led into the wilderness, and had combated with Satan, and got the victory over him; and by virtue - of which he entered on his public ministry, wrought miracles

and taught with authority. He returned unto Galilee where he had been brought up, and from whence he came to John at Jordan, by the wonderful influence of the Holy Spirit which was in him, to the place where he was to begin his ministry, and work his miracles, and so fulfil a prophecy of him, Isa. IX. 1.2; see Matt. IV. 12-16; *and there went out a fame of him, throughout all the region around about*; through all Galilee, Syria, Decapolis and Jordan, see Matt. IV. 23-25. The report of his doctrines and miracles was spread far and near, and on account of them, he became the subject of common talk of the people everywhere.”

Luke IV. 15. And he taught in their synagogues, being glorified of all.

“In the place of public worship used by the Galileans, where they met on the Sabbath days and week days to pray and hear the Scriptures expounded. Christ engaging here as public teacher was the reason of his fame being spread around the country: being glorified of all, that heard him; they were astonished at his doctrine; they wondered at his gracious words; they praised him as a preacher, and glorified him and God for him, because of the mighty works which were done by him.

Luke IV. 16. And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up *for* to read.

“ After he had gone through all Galilee, and had acquired great credit and reputation by his ministry and miracles, he came to the place where he was brought up, and was known to the inhabitants; and therefore it was proper that he should first exercise his ministry, and obtain reputation in other places which would prepare him a reputation among his townsmen, who otherwise in all likelihood would have treated him with disrespect and contempt: *and as his custom was, he went into he synagogue on the Sabbath day.* This was either his custom from youth when he dwelt at Nazareth, while a private person, and before he engaged in public service, whither he used to repair as an “inhabitant of the city, and a member of the congregation, to attend and join in worship as he now did; or it refers to his custom since he became a public preacher, who at Capernaum, or any other place in Galilee when there was a synagogue, used to frequent it, whether on the Sabbath or any other day, as he did here: and stood up for to read; by rising and standing up signified his inclination to read a portion of Scripture, if a book were delivered to him, It may be observed, that common Israelites, as well as priests and Levites, were allowed to read the Scripture publicly; and every sabbath day seven persons read, a priest, a Levite and five Israelites; the order was this: the priest read first, and after him the Levite, and it is said to be a known custom to this

day that even an unlearned priest may read before the wisest man in Israel. Now Christ, on account of his great fame for his wisdom and mighty works, was admitted to this public service, and though he was not a Levite, and known by the inhabitants of the place to have been brought up to a trade.”

Luke IV. 17. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written,

“That part of the sacred volume, which was delivered unto Jesus at that time, *was the book of the prophet Esaias;* it is likely, that the lesson for that day was to be read out of the prophecy of Isaiah; and it is probable that this was the single book of Isaiah, or that prophecy, rolled up by itself in one volume, that was delivered to Christ; as the law was divided into five parts, each fifth part was sometimes in a book or volume by itself; hence, a fifth part of the law is by the Jews interpreted, a book of the law, in which there is but one fifth part, so might the prophets be in separate and distinct parts. And when he had opened the book: or unrolled it, for books formerly were written on rolls of paper or parchment; and in this form is the law with the Jews in their synagogues to this day. He unrolled it until he came to the place where he intends to read, *and found the place where it is written:* as expressed in the following verse, which is to be seen in Isa. LVI. 1,2;

which was either the lesson of the day, or what Christ particularly sought for, or was providentially directed to, pertinent to himself and proper to be read at that time; for it was not by chance that he lit upon this place and read it, but was according to his purpose and with design. Before the reading of the prophets, a blessing used to be said, which was in this form; 'Blessed art thou, O, Lord our God, the King of the whole world, who hath chosen the good prophets, and art well pleased with their words, which are said in truth; blessed art thou O, Lord, who hath chosen the law, Moses thy servant, and Israel his people and the prophets of truth and righteousness.' Whether this was said by Christ is not certain; however, he read the following passage."

Luke IV. 18. The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised.

"By whom is meant the third person in the Trinity; so called to distinguish him from the other spirits; and who gave to Christ as man, without measure, whereby he was qualified for his great work; and intends the Spirit of Jehovah with all his gifts and grace, who was and abode on Christ, as a Spirit of wisdom and understanding, of counsel, and of might, of knowledge and of

the fear of the Lord. He was upon him and in him, the first moment of his conception, which was by his power; and he visibly descended on him at his baptism. The phrase denotes permanency and continuance of him, and with him. Because he hath annointed me; for it was with the Holy Ghost he was anointed, to be a King and Priest, and so likewise to be a Prophet; hence he has the name Messiah, which signifies annointed. This unction he had, in order to preach the gospel to the poor; in Isaiah it is the meek, which designs the same persons and means such as are poor in spirit, and are sensible of their spiritual poverty, have low and humble thoughts of themselves, of their own righteousness and look to Christ for durable riches, and true righteousness, and frankly acknowledge all they have and are is owing to the grace of God; and generally speaking, they are the poor of this world, and have but a small amount of natural wisdom and knowledge; to them the gospel, or glad tidings of the love, grace and mercy of God, in Christ, of peace, pardon, righteousness, life and salvation by Christ, was preached by him; and that in so clear a manner and with such power and authority as it never was before or since; and for this purpose was he annointed with the oil of gladness, and above his fellows: He hath, sent me to heal the broken-hearted; whose hearts are broken, made contrite by the Holy Spirit, and humble under a deep sense of sin,

and mourn on account thereof and are ready to perish: for a wounded spirit who can bear. Now Christ was sent to heal such persons by his own stripes, by binding up their wounds, by the application of his own blood to them, which is a sovereign balm for every wound; by making manifest his pardoning grace to their souls and opening and applying comfortable promises of his gospel by his spirit to them; to preach deliverance to the captives; who are captive of sin, Satan and the law; from which there is no deliverance, only by him, who saves his people from their sins, and redeems them from the law, and leads captivity captive: *and the recovering of sight to the blind; which in the prophets is, and the opening of the prisons to them that are bruised;* now because persons in prisons are in darkness, and see no light, therefore they are represented as blind; both are the case of sinners, they are in the prison of sin and of the law, are blind, ignorant and insensible of their state, until Christ opens their eyes and sets them free; opens their eyes and gives them spiritual sight; when he says *to the prisoner.*” *Go forth, and to them that are in darkness, Show yourselves, Isa. XLIX. 9.*”

Luke IV. 19. To preach the acceptable year of the Lord.

“The time which he willed and fixed for the redemption of his people, and in which he showed his good will and pleasure unto sinful men, in the gift of his son to them,

and for them; which was a time *acceptable to the Lord.* The sufferings of Christ were according to his will; his sacrifice was a sweet smelling Savor to him; his righteousness was well pleasing to him, and the satisfaction and atonement for sin, he made, was a complete one; all Christ did and suffered was grateful to God, because his perfections were glorified, his people saved.”

Luke IV. 20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue fastened on him.

Luke IV. 21. And he began to say unto them, This day is the Scripture fulfilled in your ears.

Luke IV. 22. And all bare him witness, wondering at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?

Luke IV. 23. And he said unto them. Ye will surely say unto me this proverb. Physician heal thy self. Whatsoever ye have heard done in Capernaum, do also here in thy country.

Luke IV. 24. And he said, verily I say unto you, No prophet is accepted in his own country.

Luke IV. 25. But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land.

Luke IV. 26. But unto none of them was Elias sent, save unto Sarepta, a city in Sidon, unto a



woman that was a widow.

Luke IV. 27. And many lepers were in Israel in the times of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian.

Luke IV. 28. And all they in the synagogue, when they heard these things were filled with wrath.

“The ruler and minister, and the whole multitude of common people that were met together for worship, and who before were amazed at his eloquence and gracefulness of his delivery, and could not account for it, also approved of his ministry, but could not tell how he come by it: *when they heard these things*; the two instances of Elijah and Elisha; the one supplying the wants of a Sidonian widow and the other healing a Syrian leper, when no notice was taken by them of poor widows and lepers in Israel: *Were filled with wrath*; for they saw by these instances, that they were compared to the Israelites of the times of Ahab and Jezebel, and that no miracles were to be wrought among them, or benefits conferred on them, though they were his townsmen; yea, that the Gentiles were preferred unto them; and indeed the calling of the Gentiles was here plainly intimated, which was always ungrateful and provoking to the Jews; and it was suggested that the favours of God and grace of the Messiah, are dispensed in a sovereign and discriminating way; than which nothing can be more offensive to the carnal mind.”

Luke IV. 29. And rose up and thrust him out of the city and led him to the brow of the hill whereon the city was built, that they might cast him down head long.

“They rose up in great tumult before the service was over, and without being dismissed, and thrust him out of the city; first out of the synagogue and then out of the city, as unworthy to be in it, though an inhabitant of it; as if he had done something deserving death and therefore to be punished as a malefactor without trial; And led him to the brow of the hill; the edge of it, where it runs out and hung over the precipice; whereon the city was built; that they might cast him down headlong and break him to pieces, in the manner ten thousand Edomites were killed by the Jews, in the time of Amaziah, 2 Chron. xxv. 12. These men without regard to the place of worship they were concerned in, or the Sabbath, rose up in great confusion, wrath and fury, and without a show of justice, and in the most brutal and barbarious manner attempted to killed Christ.”

Luke IV. 30. But he, passing through the midst of them, went his way. Another discourse preached by the Savior is recorded as follows:

Matt. XI. 27. All things are delivered unto me of my father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

“This is to be understood of Christ, as the Mediator; for as God, nothing was delivered unto him, he had all things”, all perfection, power and glory; all persons are given into his hands, angels and men; good angels are delivered to be confirmed in him as their head, and to be made use of by him; evil spirits which are subject to his disciples, are also at his command and disposal; and all powers in heaven and on earth are given unto him; all the treasures of wisdom and knowledge are hid with him, and distributed to the sons of men, all the blessings of grace and the promises of the everlasting covenant, and all the glory and happiness of his people, are put into his hands: *and no man knoweth the Son but the Father ... the transcendent glories and perfections of his nature, as the Son of God; nor the whole of his work and office as Mediator; or all that he was to do and suffer for his people; all that he had done for them, and should communicate to, and bestow upon them. Neither know any man the father save the Son; his essence of glory, his mind and will, his purpose and decrees, his counsel and covenant; the grace and love of his heart to his chosen people; what he had prepared and laid up for them and will make them partakers of to an eternity: and he to whomsoever the Son will reveal him; both himself and his Father, and the grace and glory of each, which he does by his Spirit, who is the Spirit of wisdom and revelation in the knowledge of him; and*

which entirely depends on his own sovereign will and pleasure.”

Matt. XI. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

“Christ having signified that the knowledge of God and the mysteries of grace are only to be come at through him; and that he has and things relating to the peace, comfort, happiness and salvation of men in his hands, kindly invites and encourage souls to come unto him for the same; by which is meant, not local coming on account of hearing him preach; for so his hearers to whom he now directed his speech were already come; many of them as multitudes did and might do, come to Christ in this way, who never know, or receive any spiritual benefits from him; nor a bare coming to him under the ordinance of baptism or attendance at the Lord ‘s supper, the latter of which was not yet instituted; both may be performed by persons who are not yet come to Christ; but is to be understood of believers in Christ, the going of the soul to him in the exercise of grace from him, and desire after him, faith and hope in him; believing in Christ and coming to him are synonymous terms, John VI. 35, Those who come to Christ aright, come as sinners to a full, suitable and willing Savior, venture their souls upon him, and trust him for righteousness, life and salvation, who shows his willingness to save, and his readiness to give relief to distressed minds, The persons invited, are not all mankind,

*but all ye that labor and are heavy laden;* meaning not those who are laboring in the service of sin and Satan, are laden with iniquity and insensible of it; these are not weary of sin, nor burdened with it, nor do they want or desire any rest for their souls, but such who groan on account of the burden of sin on their conscience, and are pressed down with the yoke of the law and the load of human traditions, having labored until they are weary in order to find peace and rest for their souls." Matt. IV. 29. Take my yoke, upon you and learn of me; for I am meek and lowly in heart; and shall find rest for your souls.

"Christ exhorts persons to come to him for rest and happiness; to profess their faith in him, to embrace the doctrine of the gospel, to submit to his ordinances, live according to his laws, commandments and orders, which he as King of saints has made and requires obedience to; so those who come to him for life and believe in him as the Saviour of souls, must not set in idleness or lay aside the performance of good works, and live in licentiousness, but always doing the work and will of the Lord. This he calls his yoke, in distinction from the law of Moses and tradition of the elders: and learn of me, for I am meek and lowly in heart; reference seems to be made to Zach. IX. 9, when such characters are given to the Messiah. The meekness, humility and lowliness of Christ appears in his assuming human nature; in his subjection

to his Father; in the whole of his conversation and deportment among men; in his submission to the ordinances of baptism; in the course of his obedience to God, and in his sufferings and death; and is to be imitated by all his followers, who may learn many excellent things from his examples, as well as from his doctrines, particularly that whereas he was such; a person yet condescended to perform every duty with readiness and cheerfulness, should not think it below them to conform to every ordinance of his, every branch of his will; for he has set them so many examples, and they should tread in his steps, and walk as he walked. There never was such an example of humility and lowliness of mind, nor is there any instance so worthy of imitation as his. Our Lord says: learn of me, not of men, and ye shall find rest for your souls; which shows the rest he speaks of to be a spiritual rest, which is to be enjoyed in obedience to Christ's commandments: whose ways are ways of pleasantness and his paths are paths of peace.

J.K. Booton

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*PSALMS 116: 1-2.*

*I LOVE the Lord, because he hath heard my voice and my supplications.*

*Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.*

RENSSELAERVILLE, N. Y., Jan. 17, 1909.

**M**ISS LAURA BAILEY :- May I say sister Laura T You will no doubt be surprised to receive a letter from a stranger, but although I would not know your face if I should meet you, yet here I am with pen in hand to write to you. I do not know what I shall write, but I have just, read your letter to Elder Vail, as published in the SIGNS of January 15th, and it seems almost every word brings to mind my own experience (if I have any), and as you ask the question, "Is there anyone like me", I can assure you there is one at least like you in that query, as well as many other things you write. You say others tell such beautiful experiences, and know just when they felt they were guilty before God, and lost, and then know just when they were delivered, and felt. such joy and praise to God. Now that very thing has troubled me these many years, yet still I have a hope that my sins are forgiven, and that I am one for whom Christ shed his precious blood, but not for any worth or worthiness of my own, for,

*"Nothing in my hand I bring,  
Simply to thy cross I cling."*

It is all of mercy, and all the reason I can give is, "Even so, Father: for so it seemed good in thy sight." I have no great or beautiful experience to tell; I cannot tell when the burden of my sins came upon me, nor when it left me, and have ever wondered what I could have said to

the church (Middleburg Church) that they received me thirty-one years ago, and have ever since been very kind and forbearing toward me. I, like you, was young in years, and I cannot remember when I was not interested in hearing people talk on religious subjects, and had many thoughts about it, and felt there must be a great change before I could be a christian. I think I was about seventeen years old when an aunt wanted me to go with her to visit her sister (and my aunt) in Otsego County, and then attend the yearly meeting at Otsego, which I did, and it was at that time the burden of my sins was upon me more than ever before. Everyone was good and kind to me, and I felt if they could see me as I saw myself they would turn from me. I thought they were all christians, and how I longed to be like them. On our way home my aunt wanted to stop and attend the meeting on Schoharie Hill, on Saturday and Sunday, and there I saw more of those lovely people, and I remember as they came in the house one by one I thought I could plainly see the mark in each face that they were the children of God, and O what would I have given to be like them, to feel my sins forgiven and have an evidence that I was a child of God. I came home, bringing my burden with me, but I was young and went with other young people to places of amusement, but could not enjoy myself I as they seemed to, and many times promised myself never to go again, but when invited

I seemed to have no excuse, and so would go. I had tried to keep my trouble to myself. I cannot tell how or when my burden left me, and thoughts of uniting with the church were in my mind. I did not think I had any experience to tell, or any reason for a hope, but hoped I might have some time, and so for some time I was hoping I might have a hope in the mercy of God. I knew if I was ever saved it would be by grace alone, and not by anything, I could do. But, as I trust, God in his own time and in his own way made me willing, to accept the evidence he had given me, and to own and trust him as my Savior, and gave me strength to go to the church for a home in November, 1877. I then knew I was young, weak and ignorant, but thought I would grow wise and strong as I grew older; but here I must confess, fifty-one years old today, and just as weak and helpless as then, and as dependent upon God for everything, both temporal and spiritual, as I ever have been. I can say with you:

*"I am a stranger here below,  
And what I am tis hard to know."*

I have never felt such great joy at any time as many can tell of, but, if I am not altogether deceived, I have felt some of the sweet peace that the world knows not of, and there is comfort in believing, and trusting in God, who has all power; he speaks and it is done, he commands and it stands fast; he declared the end from the beginning; his arm is not shortened, he is able

to do all his pleasure. Many things seem strange to us, and we feel it ought to be different, but I desire to leave all things in his hand, knowing he doeth all things well, and he knows his little ones wherever they are, and will never leave nor forsake them. Sometimes he hides his face, and the enemy is always around to make them afraid, and though we cannot see our Deliverer, yet his eye is ever upon his little ones, and no enemy is able to pluck them from him. Do not think it strange that you have doubts, fears and trials, for God has promised that in this world we shall have tribulation, but be of good cheer, he has overcome the world, and when we have done with earth and time things, and awake with the likeness of our blessed Redeemer, then, and not till then, will we be perfectly satisfied.

I have not written as I thought I would, and do not know why I have written it was a sudden impulse to write as I read your letter, and I have written just as the thoughts have come to me, and am surprised at the length of this, but hope if there is no comfort in it for you that there will be no harm done, and that you will excuse the writer. Now that I have written it seems like presumption in me, and many times after writing I feel that it is all from the head, and not from the heart, and that I know nothing of spiritual things. God knows me just as I am, I do not.

I have been to Schoharie Church many times. It is always a sacred

place to me, as it always brings back my first visit there, together with many remembrances.

I will close, hoping God may lead, guide, guard and protect you all your journey through, and I desire the same protecting care for myself. I am sure he will take care of his own. I would be very glad to hear from you if you ever feel like writing me.

Yours sincerely,  
(MRS.) ADDIE COOK.

### MEETINGS

#### OLD PINE CREEK CHURCH

**A**n annual all day meeting will be held, the Lord willing at Old Pine Creek Church on the 4th of July 2000. The church is located off highway #221, five miles North of Floyd, Va. Those coming from Floyd turn left on to road #682. Those coming from Roanoke, turn right on to road #682. All lovers of the truth are invited and especially all ministers of our faith and order.

Elder Hale Terry

#### ROMANS 8:11.

*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

#### PIGG RIVER

#### PRIMITIVE BAPTIST ASSOCIATION

**T**he 2000 Pigg River Primitive Baptist Association will convene the Lord willing, for our one hundred seventy-fifth session at Pigg River Church, in Franklin County, Va.

Services to begin on Friday August 4, and two days following, Saturday, August 5, and Sunday, August 6.

Those coming from North and South on 220 go to Rocky Mount, Virginia, take route 602, go by college campus app. 4 miles from 602 - go straight on 752, turn right on 750 to church.

We invite our dear Brethren and all lovers of the truth to be with us.

Jamie E. Cooper, Clerk

#### STAUNTON RIVER ASSOCIATION

**T**he Staunton River Association will convene, the Lord willing, at Weatherford Church meeting house. This will be our 159th session. Services will begin at 10:00 a.m. Saturday, July 8th and Sunday July 9th.

Weatherford Church is located about five miles from Gretna, Va. in Pittsylvania County at the intersection of highways 760 and 763.

We invite all visitors of our faith and order to attend this meeting with us.

Burnell B. Williams,  
Association Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## ONE DAY AT A TIME

by Kris Kristofferson &  
Marijohn Wilkin

*I'm only human,*

*I'm just a woman.*

*Help me believe in what I could be  
and all that I am.*

*Show me the stairway*

*I have to climb.*

*Lord, for my sake, teach me to take  
one day at a time,*

*One day at a time, sweet Jesus,  
that's all I'm asking from you. Just  
give me the strength to do ev'ry  
day what I have to do. Yesterday's  
gone, sweet Jesus, and tomorrow  
may never be mine.*

*Lord, help me today, show me the  
way, one day at a time.*

*Do you remember when you  
walked among men*

*Well, Jesus, you know if you're  
looking below that it's worse now  
than then*

*Pushin' and shovin', crowding my  
mind*

*So for my sake, Lord, teach me to  
take ONE DAY AT A TIME.*

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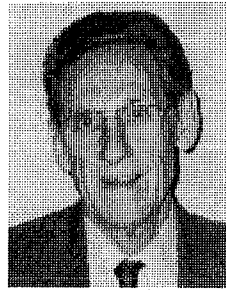
**EDITORIAL**


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*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (2 Cor Chap 3, vs 17-19)*



Elder R. H. Campbell

**W**hen man sinned, in the garden of Eden, he became alienated from God and all of his attributes, his wisdom, power, love, mercy and grace which he had bestowed upon them abundantly; providing all things necessary for their peace, joy, love and all of the needful provisions for life and contentment. Because of sin they were driven from the presence of God; estranged from the joys and happiness that was theirs to enjoy in that realm into which they were created. They were given coats of skin, their natural garments for dwelling in this low ground of sin and sorrow, and placed on earth, the kingdom of Satan, and in this condition, they knew not God, as they did in the garden, and could never know him unless they are brought back into that state of innocence which they had in the garden before the fall. They were no longer in the image of God and after his likeness, a foreign element, sin, had been added that marred man, even as the vessel was marred in the hands of the potter, so that it was no longer the vessel of honor as in the beginning, therefore man was driven from the garden and exiled into this low ground of sin and sorrow.

This is where man has dwelled from that day forward, and would forever dwell, unless or until, he is reconciled again unto God. Man can-



not do this of himself, as he is helpless to make himself anything other than what he is in nature, in and of his own strength. He was created subject to vanity and will always seek and desire the things that are pleasing to the flesh, the things of the world, the things that are delightful to the eye. If he had the power to change himself, or to control his own destiny, he would never have let it happen to him in the first place. This is why it is so ridiculous to hear the man in nature say that God can't save them against their will, or that they must let him do something, or that they can help him do something. Man is a creation of God, after his own good pleasure, and he is and always will be subject to the will and the determinate counsel and foreknowledge of the creator.

Man in nature will always lust after the pleasures of the flesh, sin, the riches of this world and desire to have the preeminence over his fellow man; he strives for mastery in all things in nature, and believes that his destiny is in his own hands and that he needs no help from anyone or anything. He does not realize the weaknesses and the severe limitations of his own arm; he can only compare himself with others of like abilities and ambitions; never realizing that his every move, thought and deed was determined before the world was formed and that he is but running the race that was set before him, or as one of the prophets said, living his life as a tale that is told, because it was all in the

mind of God before time began.

Man, in this condition, will never turn to God because he does not know him, for as Paul wrote, (*1 Cor Chap 2, vs 1*) "*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.*" and again, (*Heb Chap 11, vs 6*) "*But 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.*" They must have faith in God and believe that he is before they will seek him, and this faith is given by the grace of God and is not a decision that is made by man, lest any should so boast; it is solely the mercy of God that is bestowed upon them. There was an occasion when some asked Jesus, (*John Chap 6, vs 28*) "*What shall we do, that we might work the works of God*" and Jesus replied, (*Vs 29*) "*This is the work of God, that ye believe on him whom he hath sent.*" If man had any responsibility, regarding the work of God in the salvation of sinners, Jesus would have told him so right here.

Man is carnal, sold under sin, and can no more recover himself from the lost condition that he is in than he could have refused to die, when he partook of the tree of the knowledge of good and evil, God had declared it, and so it shall be. Man cannot understand this, be-

cause he can only see one side of the equation, and therefore hates it because he does not understand it and does not have the primary roll in the decision making. (*Rom Chap 8, vs 7-8*) *“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”* There is a barrier that was placed between man and God, the coats of skin, or, the veil that is over their faces, and they could not see the end of the law that was given them in the flesh; this barrier cannot be removed, except by the one who placed it there originally because of sin, and this is only done, in Christ.

(*Deut Chap 32, vs 8*) *“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”* This is when the distinction was made, when the election was held, and the separation was to sanctify a portion unto himself, those whom God said was his portion, Jacob the lot of his inheritance. As Paul said, (*Rom Chap 9, vs 15-16*) *“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth. but of God that sheweth mercy.”* Mercy sets them apart, not the efforts of the

natural man because the best efforts of man are as filthy rags before God and have nothing to do with his spirituality; this separation of them from the world is the work of God, and is reserved for those whom God created for himself to show forth his power and absolute sovereign authority over all of his creation.

Man, in this carnal state, has no claim to the heritage that is reserved for the heirs of promise, the blessings that they enjoy here in this time world, and those which they will enjoy in the world to come. There is no fear of God, before their eyes, in fact, they are not even aware of his presence in their lives, and feel that they are complete, and have no need of any assistance from any other source, but rather are in a position to extend help to others. Oh the vanity of man, in nature, naked and destitute of anything good, and not even aware of it, even as Adam and Eve who were unaware of their nakedness in the garden until they partook of the tree of the knowledge of good and evil. The natural man will never see his sinful and undone condition unless the light and liberty of revelation makes them aware of it, then, and only then will they abhor themselves and repent in sackcloth and ashes, according to the testimony of the prophet.

The natural man comes forth talking of their making a decision for Christ, accepting Christ as their own personal savior, as though they were doing him a great service, or any of the other trite phrases that

they use to explain their reason for coming to God, but this just reveals their ignorance of spiritual matters, and their lack of understanding of where they actually are in their present condition. These are not of those for whom Christ died, and redeemed from this world of sin and woe; they give no evidence of having a broken spirit or a broken and a contrite heart, in fact, they are at home in this world and completely satisfied with the things of nature, the pleasures of the flesh and the pride of life. They bring them right along into their churches and continue reveling in the things that they enjoyed here in this time world, and are the ones of whom Paul was speaking when he said above, from such turn away. Jude speaks of these (*Jude 19*) *"These be they who separate themselves, sensual, having not the spirit."* or as Paul told Timothy, (*2 Tim Chap 3, vs 5*) *"Having a form of godliness but denying the power thereof, from such turn away."* They believe that they are helping God accomplish what he has been trying to do without them, and certainly are not the new creature in Christ, spoken of above.

There must be a very drastic change in this individual, as great as the experience of the apostle Paul on the road to Damascus, for this wild man, this Gadarene, this man in his natural state to be made clothed and in a right mind. This change, Jesus told Nicodemus, is being born again, not of the flesh,

but of the Spirit. This is how God's children are made reconciled unto God; they are given a measure of the gift of Christ, in the flesh, and this transforms them, by the renewing of the mind, so that they may prove, by their faith, what is that good and acceptable and perfect will of God, so that they turn from the wicked ways of the earth and seek to be with Jesus, as the Gadarene mentioned above. Paul said, (*2 Cor Chap 5, vs 19-21*) *"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."*

God is the only one that can reconcile the natural man unto himself; he placed the curse upon him in the beginning, and at the same time that he placed the curse upon man and drove him out of the garden, he placed the cherub and the flaming sword, Christ, in the garden to keep the way of the tree of life. He did not place the security there to keep man away from the tree of life, but rather to keep the way of the tree of life, for those for whom it was created. Jesus has done this from the beginning, as he told his apostles, I am the way the truth and the life, no man

cometh unto the Father, but by me. This way is for the elect, as Jesus said, speaking unto the church at Philadelphia, (*Rev Chap 3, vs 8*) "*I have set before thee an open door, and no man can shut it:*" or (*John Chap 10, vs 9*) "*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*" This is the way of salvation, and the work was completed, in Christ, before time began.

The scriptures, at the heading of this article, are the words of the apostle Paul, setting forth the results of the experience of the child of God in their transition from, the man in the flesh, to the new man in Christ, that new man that takes up its abode in the same body with the old man, creating that cross that all must bear, the flesh lusting against the spirit and the Spirit against the flesh. They are the same individual, in the eyes of the world, that they have always been, but from the perspective of the soul of the inner man; they are as different as though they were another person. They are indeed a new creature, in Christ, old things that they have enjoyed in the past, have lost their attraction for them; their desires and their pursuits are now after the things of the spirit, this new life that has been opened up unto them, and they desire to learn more and more about it.

They desire evidence that they are, in reality, included among those for whom Christ died, those to whom the promises were made, one of

them being that He would never leave them nor forsake them, and another being that he that began this work in them would perform it until the day of Jesus Christ. Promises made, by God who cannot lie, and whose determinate counsel and foreknowledge established it before the foundations of the earth were established, and the highest hills were formed. They realize that this is the only plan of salvation that will reach them.

The new creature now, views the old man, in the flesh, as objectively and as critically as though they were another individual, without the normal bias, preference and allowance, for their actions, that the man in the flesh has always made for himself in nature. The desires of the flesh are no longer the driving force in their life; as the old slave in, Wilson Thompson's history, said, they now have a greater master that they must follow, regardless of what their peers may expect of them or what the customs of the world may dictate; or regardless of the consequences that it may bring about in their life. The old man, with all of its lusts and desires in nature, now takes a lower priority in the life of the new creature, in Christ, in fact, the struggle begins immediately as the new man desires to be free from the temptations that they encounter in the race that is set before them. They are made to pray daily to be delivered from these temptations, and granted the power to overcome them and to do all things, as unto the

Lord, in praise and honor unto his glorious name.

This change in their life is not something that they have sought nor caused by any action or decision that they have made conciously; it is something that, as far as they are concerned, just happened to them without any prior knowledge, desire or anticipation . They had no understanding of the spiritual realm into which they have been born, and had no knowledge upon which to made a decision regarding these things, because, as the scripture says, they are a new creature, and the new creation had no more knowledge of what spiritual life is , prior to this time, than they had of their natural life before they were born in the flesh; so how can man, in this condition make a rational decision regarding this matter..

*( Rom Chap 5, vs 8-11) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."* Elder W. G. Brown, a former pastor of the church in Memphis, used to say, look at that word atonement. (at-one-ment) All of God's children

were reconciled unto God by being brought into a oneness with Him in the death of his only begotten Son, being baptized into his death, and being given the Spirit in their heart. Jesus told his disciples, just before he was crucified, (*John Chap 14, vs 16-17*) *"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."* This is how that the natural man is reconciled unto his creator, he is made one with him, (at-one-ment), and this is a perfect work, as are all of God's works. As Paul wrote, (*Rom Chap 8, vs 38-39*) *"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."* That reconcillation is something that is sure and steadfast and cannot be reversed by man, or anything this world has to offer.

Paul said, (*2 Cor Chap 5, vs 20*) *"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God,"* An ambassador is one that represents one party or government to another, and

speaks in their behalf, reconciling their differences, with the authority of the party or country who has sent them. All of the apostles were sent for this purpose, to declare unto those of like precious faith, the common calling, hope and experiences that they all share, those things which binds their hearts and souls in a love of which the natural man has no knowledge. Their message is food indeed to the hungry soul that has been made to see their dire need of this comforting doctrine, as John said, the things we have heard, seen with our eyes and our hands have handled of the word of life declare we unto you that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. Luke said, it seemed good to me to write unto thee, in order, that thou mightest know the certainty of those things, wherein thou hast been instructed. Paul was sent unto the gentiles to open their eyes, and to turn them from darkness to light, and the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ. These witnesses of these things bear witness with the spirit, or experience, that these are children of God, and if children of God, then joint heirs of Christ. this is the purpose of the calling of those who are sent, to feed the sheep, as Jesus told.

This is how the old man is made a new creature and reconciled to God, and it says in the above text, that all things are of God. He is the Alpha and the Omega, the beginning and the ending, and all things in between. As Jesus told a group, on one occasion, *"It is the work of God, that you believe on him who he hath sent."*

This reconciliation unto God is something that occurs over a lifetime, not that God could not do it immediately, but they are brought to this point of reconciliation by the trials of their faith, to tempt them and to prove them, not unto God but unto themselves. They are made to realize that although they feel themselves to be the chiefest of sinners, they believe, in spite of this that God is their heavenly Father and is with them at all times, and will never leave nor forsake them. As Peter said, *(1 Pet. Chap. 1, vs 6-7-8-9) "Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your salvation, even the salvation of your souls."* The new creature in Christ experi-

ences many trials and temptations because it still dwells in this old body of flesh, with the thorn, that Paul spoke of, that was given him lest he become exalted above measure, because of the abundance of revelation that was given him. He experienced seasons of deliverance and seasons of captivity, in this bondage of flesh, that kept him ever mindful of the fact that he is not walking in his own strength, but ever dependent on the Lord to direct his steps. The Lord did not remove the thorn but said, my grace is sufficient for thee, meaning that his support was sufficient to meet all obstacles and was placed there to make him humble before him, ever realizing from whence his strength came.

Man, reconciled unto God, has been made to see what he is in nature and what he must be by grace, and the vast gulf between these two extremes. He has been made to know that, but by the grace of God he would have continued as he was, never knowing anything spiritual and never having realized the depravity of man in the flesh and experiencing the love, joy, peace, longsuffering, gentleness, goodness faith, meekness, and temperance, which are the fruits of the spirit that now dwells in them. They pray daily that the will of the Lord be done in all things, because, they know where they would be, if left to their own devices. (2 Cor Chap 4, vs 7-10) *"But we have this treasure in earthen vessels, that the excellency of the power may be*

*of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body."* afflicted but enabled to bear whatsoever things are placed in their path.

Jesus, said, in this world ye shall have tribulations: but be of good cheer; I have overcome the world. He overcame the world for the new creature in Christ, not the whole world as some claim, and therefore they can, by faith, lay aside every weight and the sin which doth so readily beset them, and run with patience the race that is set before them, looking unto Jesus the author and finisher of their faith. (1 John Chap 3, vs 3) *"And every man that hath this hope in him purifieth himself, even as he is pure."*

In bonds of love  
Richard H. Campbell

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**PSALM 27: 1-2.**

*The Lord is my light and my salvation; whom shall I fear?*

*The Lord is the strength of my life; of whom shall I be afraid?*

## WE REMEMBER JUST A FEW SHORT YEARS AGO!



Elders from as far as Ontario, Canada, gather for Upper Country Line Association.

By **BONNIE ROSS COOPER**  
Senior Staff Writer

**M**AYFIELD, N.C. -- Strains of "Rock of Ages" flowed from the grove behind Dan River Primitive Baptist Church this weekend as thousands gathered for the 72nd annual session of the Upper Country Line Association.

The three-day meeting ended at noon today. Generations of Primitive Baptists travelled from as far as the west coast to attend the association meeting.

Visiting elders came from Alabama to Ontario, Canada.

The meeting opened at 11 a.m. on Saturday. Elder D. V. Spangler of

Danville, Va., delivered the introductory sermon.

It was Elder Spangler's fifth association meeting at his home church -- DanRiver. "I was here at one 62 years ago," he recalled. With 13 churches in the association, each hosts the annual session once in 13 years.

About 2,000 people attended the Saturday meeting. Despite the rain, the number nearly doubled on Sunday.

Elder Alex McColl travelled the farthest of the visiting ministers -- 800 miles.

Two retired schoolteachers attended from the west coast -- Ruby Gilbert of California and Mrs. Ruby





**Elder D. V. Spangler talks with Primitive Baptists from Washington State.**

Feldman of Washington State. Others came from Tennessee, Maryland, Alabama and Georgia.

Campers stayed in metal trailers, converted buses and tents for the three-day meeting but were not so numerous as in previous years.

"When my grandfather and great-grandfather went to association meetings, they used to camp in two-horse wagons," remarked Harry Perkins, a fourth-generation Primitive Baptist.

A native of Casville, he is a member of Pleasant Grove Primitive Baptist Church in Caswell County. Although he moved to Burlington in 1935, he still travels to church in Caswell County.

Perkins, 62, comes from a long line of Primitive Baptists which began with his great-grandfather Nathan Perkins, who was born in 1809, continuing with his grandfather William Perkins, born in 1847, and his father Willis M. Perkins, born in 1882.

In addition to Pleasant Grove and Dan River, the Upper Country Line Association encompasses Big Meadow, Bush Arbor, Gilliams, Greensboro, Lick Fork, McCray, Monticello, Moon's Creek, Pleasantville, Prospect Hill and Reidsville. Seven ordained elders serve the association of churches which have a total membership of nearly 500.

An abundance of food lined the tables under the large shelters at the meeting. Country hams, fried chicken and homemade berry pies were popular fare.

The shelters provided refuge from the rain for those who attended Sunday morning. The sermon was delivered from inside the church, but loud-speakers broadcast the message to the thousands sitting under shelters and umbrellas outdoors.

By Sunday afternoon, the rain had ended, and the elders preached from the grove.

Glancing around at the thousands gathered this weekend, Elder Spangler remarked, "*They're the salt of the earth.*"

*Reprint from*  
**THE BEE**, Danville, Va.

## *VOICES OF THE PAST*

### A BIOGRAPICAL SKETCH

by Elder Lee Hanks

*The Gospel Messenger*, 1889

I was born in Pittsylvania County, Virginia, June 13, 1861, and was the youngest of twelve children, of whom were nine boys and three girls. My parents, William and Frances Hanks, were not members of any denomination. (I baptized my mother last summer.) My parents were extremely poor. My father was badly afflicted and died of consumption when I was a very

small boy, leaving a wife and eight children. When my father died we were very destitute; he did not have a hat or coat to wear and we were destitute of provisions. We made one little piece of meat do us from April until late in the fall, and of course had but little meat and but very little bread. I suffered greatly with hunger, and have gone to neighbor's houses and begged for a morsel of bread. I have suffered so greatly that I could eat lard or candles, or almost anything. The first hat I ever had I was going on fourteen. I have had to labor in the winter, and my feet cracked open and the blood would run out on the cold ground. I was turned out without a home at the age of eight years and six months, and have had to wander from place to place and receive the severe abuse of infidels and wicked persons. My clothes were so ragged I have often had to tie them on me with hickory bark. I knew nothing of the advantages of going to school or even associating with good society, but was looked down upon by those who had superior advantages. I cannot find language in so short a space to tell of the severe abuse and the sufferings of hunger and cold. My mother was feeble and went from place to place.

At the age of fifteen, while living in Bland County, Virginia, where I had taken my mother, and we had cleaned out an old stable and split slabs for a floor, and we were living in the stable and a portion of the time had to exist on Irish potatoes, I was

there enabled one night to see that I was forever lost and to view the justice of God in my condemnation, yet previous to this I had been very moral at times, and had had many serious impressions about my eternal welfare, yet I did not think it would take long for me to get religion (as it was called). But there I saw the elect of God in their glorified state all adorned in heavenly draping and I was cast off with the wicked where I soon had to forever make my abode in an endless perdition with demons. Oh! the deep agony of soul that I was in! My sins were as mountains before me day and night. My heart, I saw was a sink of sin, being deceitful above all things and desperately wicked. I would go away off to find a place to pray, but no place was secret enough for me. I would fall upon the earth and my tongue would cleave to the roof of my mouth. My heart was as hard as adamant.

I tried to cry but could not cry; I tried to pray but could not pray, yet that awful burden was pressing me down as a mighty weight that I could not get rid of. I could not wear it off in society; the more I tried to work the deeper in sin it seemed to sink me. I was brought to see that I was helpless, my strength gave way, and I looked around me and the earth was shrouded in darkness; there were no charms on earth for me. I felt that I should soon die and be forever lost, and I started to go to the woods to pray once more before I died, and my strength gave way

and I was sinking down, it seemed. While there in that awful dilemma I cried as I thought for the last time: *"God be merciful to me, a poor, lost sinner."* My burden was taken away and my whole being seemed robe filled with love sweeter than ever before, and all things in creation seemed to be praising God. A rain soon came up and I went to an old house in the field and lay down upon a plank, and I looked at my ragged and dirty clothes and it came to me: *"These clothes are too filthy for you to wear,"* for I felt to be clean; I felt that Jesus had cleansed me and clothed me with his righteousness as with a garment. The church was then presented to me as a home for God's elect, and the doctrine of election, predestination, salvation by grace and final preservation and resurrection of the dead was presented to me. I never felt that it was simply an angel that took up its abode in me, and that it was the child of God, but I felt that I, Lee Hanks, was changed; not that I was changed from flesh to spirit, or that my natural appetite for natural food ceased, but I loved things I once hated and hated things I once loved; I had a desire to do right, but evil seemed to be in my flesh so that I could not do the things I desired. I never had stayed under the roof of a Primitive Baptist up to this time; I knew nothing of them.

But there was an irresistible impression for me to leave and go to West Virginia. I knew no one there, but I arose and went, though

very poorly clad, and had to beg my way and was looked upon as a tramp. When I got to a certain place I had to stop, and I hired to a Methodist, and soon got to hear Baptists preach for the first time, and it seemed to me that they were the loveliest people I ever saw, and I could say of a truth, these are my people if I were only fit to be with them. But the next Sunday I went eleven miles and told the dear Baptists what I hoped the Lord had done for me, yet I could not see how they could receive me, but to my surprise they did. I was baptized in New river by Elder William Dobbs, October 14, 1877. (I had to borrow clothes of a Methodist to be baptized in.) I there received the answer of good conscience; I trusted and felt that all was well. But soon an impression which seemed worse than I could bear was upon me, bidding me to go and tell of the works of the Lord, but O, how can I? I am too poor! I know nothing but Negro language, such as "gwine," "dis," "dar," etc. I cannot read anything correctly. I am not acquainted with the Primitive Baptist doctrines well enough, and if I was I cannot tell it; I have no education and have such a miserable bad stammer in my speech, hence I could not see a qualification I possessed, and I thought the Lord would not call me.

The Scripture was continually on my mind. *"Upon me necessity is laid, and woe is me if I preach not the Gospel."* The burden was so heavily upon me I prayed to die

to get rid of it, and I went on until my mind was almost gone and I was stricken down in my field in September, 1879. While lying there I was made willing to go and do the best I could, and on the Sunday following I made my first effort, though it was a mighty cross, yet I received an ease of mind. I have been hobbling along trying to quit and trying to talk a little ever since. I was ordained in August, 1886, by Elders J. W. Parker, John Purvis and William Galloway. I am trying in weakness to serve four churches, and have baptized about eighty-three since I was ordained. I have many ups and downs to contend with, and realize more and more of my weaknesses, but I desire a home among God's people while I live, for whenever I travel among them I feel at home, and would to God that I could see His saints united, but while some may be separated here, ere long they will all be one.

Lee Hanks

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## PREDESTINATION

by Elder Lee Hanks

*Advocate and Messenger,*  
January, 1936

**P**redestination is loved and believed by all our dear people who are willing to take the plain Bible teaching and their experience as a guide. We should not fall out with our good brethren. But our expressions should conform to

Bible teaching. Predestination is an act of God, what He does, intends, designs, purposes, appoints and determines to be done or restrict or overrule to His glory.

A person cannot build a house without predestination, -- he purposes and designs the dimensions and the kind of material of which he shall build. The good woman practices predestination in making a dress, cooking or house-keeping. We see an orchard of beautiful fruit trees; there is a design in all the kinds of trees in the orchard, and back of that there was a designer. We practice predestination in our every-day life. The merchant, the mechanic, and in all avocations of life predestination is practiced by man. The trouble with men they may purpose, design, intend and determine; but for lack of means they are often thwarted in their expectations. A wise person will count up the cost before he begins to build. Will we suppose that God will perform His work on more of a haphazard system than man?

God spoke this earth into existence out of nothing. He purposed, designed, intended and determined to create the earth. The universal, vegetable, and animal kingdoms were all created by the mighty hand of God and was all according to His predestination. God determined to make man for a purpose of His own glory. Out of the great mass of Adamites He purposed, intended, determined and designed to save a portion of the human family. He gave

them to His Son and gives them grace in Him, and a sufficiency of grace to meet all the demands of the law, which He knew man could violate and bring death and condemnation upon all of the human family, -- all alike fell in Adam their head and representative. Adam, of his own will without compulsion, coercion, or God's approval, acting voluntarily, fell under the death sentence. He, in his entirety, fell and died a death in transgression and sins, and all his posterity being in him. This was a fruit of man's will. He and all his posterity are justly condemned. Since then he has been described as a corrupt tree which cannot bear good fruit. Notwithstanding God saw that man would fall, He chose them a portion -- in Christ, before he fell, and all of the sins of His chosen were imputed (charged) to His Son. The Father laid all the iniquity of the sheep or chosen upon the divine Shepherd. Their names were written in the Book of Life before the world began -- before there was any of them in existence. He knows His sheep and they were predestinated to be conformed to the image of His Son. This number He calls, justifies and glorifies -- This is the number that are predestinated into the adoption of children. God has appointed them to obtain salvation through Jesus Christ. He ordained them that they should bear fruit and their fruit should remain. He ordained them to eternal life -- and belief is a fruit of it. It is according to predestination that Jesus came here and redeemed all

the chosen who had sold themselves for nought. He redeemed them by His blood,— redeemed them to God our of every nation, kindred, tongue and people, redeemed from all iniquity. By one offering He perfects forever all the chosen. Bears their sins in His own body on the tree. Put away all their sins by the sacrifice of Himself. He, as the Surety, Head, Husband pays all the debt- nothing charged to His people. We are complete in Him. He saved us and called us with an holy calling, not according to our works, but according to His purpose and grace given us in Christ Jesus before the world began, but is now made manifest. (2 Tim. 1:9).

When I saw myself a poor, justly condemned sinner, seemingly with mercy's door closed, sweet deliverance came into my soul, and I, by faith, could look to Calvary and see all my sins were atoned for in the blood of Jesus. Yes, sweet Jesus brought this salvation to my soul. He intended, determined or predestinated to save me before He saved me. He did not save me accidentally or unintentionally. Predestination is also taught in our experience. All blessings, for time and eternity, come to us from the blessed hand of God,— which blessings He intended to bestow before we received them. All promises of God are full of His sweet predestination- what He wills, purposes, intends to do for poor needy sinners. We need the Lord in providence and in grace. His left hand (providential blessings) is

under my head. His right (covenant or spiritual blessing), hand doth embrace me. How good to feel that we are in the bosom of Jesus-near His heart-where we shall be kept until He calls us to our eternal home. Is not this predestination good enough? Let us be satisfied with Bible teaching and all live in peace.

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#### THE SEVEN SAYINGS OF OUR SAVIOR WHILE ON THE CROSS.

**B**rethren, it is my desire to write a few lines, using Paul's language as recorded in 1 Corinthians ii, 2: For I determined not to know anything among you, "save Jesus Christ, and him crucified." I cannot find one thing in myself to boast of, therefore all the goodness I have any hope in is that which Jesus accomplished while here on this earth. I believe that he fulfilled the law to a jot and tittle, and suffered the penalty for the many sins of God's chosen, by shedding his precious blood on the Cross of Calvary.

Feasting upon the thoughts of the crucifixion of Jesus, brings to mind the seven statements that he made while hanging on the cross. Matthew and Mark record the fourth statement, Luke records the first, second and seventh, while John gives the third, fifth and sixth. Seven signifies fullness and completeness, and I verily believe the full and complete doctrine of our Lord and Saviour Jesus Christ is given in these

grand utterances Jesus made while suffering the intense pain and agony being nailed to the cross.

Let us first notice the first statement Jesus made, which was a prayer to his Father. *“Father, forgive them, for they know not what they do.” Luke xxiii. 34.* I verily believe this was a true prayer, inspired by the God part of the character that was hanging on Calvary’s cross. I further believe that all true prayers are answered, therefore conclude that all when Jesus was praying for were forgiven. He was praying for those who had nailed him to the cross. We find that those who crucified him consisted of both Jews and Gentiles. Those who naturally crucified him were typical of those whose sins were laid upon his shoulders. Figuratively God’s chosen among both Jews and Gentiles nailed Jesus to the cross with their sins. *“The wages of sin is death,”* and Jesus died in the stead of God’s chosen. In fact, he died that God’s people might live. In the death of Jesus justice was satisfied and the sins of God’s people were forgiven. We, therefore, finally conclude that Jesus’ prayer while hanging on the cross was answered.

His second utterance was, *“Verily I say unto thee, Today shalt thou be with me in paradise” - Luke xxiii 43.* He was addressing these words to one of the malefactors crucified with him. This one realized (as do all of God’s children, that his crucifixion was just. He was also blessed to realize that Jesus

was the Christ. Therefore he beseeched Christ to *“Remember me when thou comest into thy kingdom.”* Each time the penitent child of God realizes his own hopeless condition unless he be “remembered” by that Christ who is the sufficiency of God’s chosen. The other malefactor spoke as the ridiculing sarcastic world who have never been brought to repentance and the knowledge of our Lord and Savior Jesus Christ. Jesus said to that penitent one who was crucified with him. *“Today shalt thou be with me in paradise.”* I believe it is a paradise for God’s chosen who feel justly condemned to die to realize that Jesus has remembered them.

The third statement of Jesus was to his mother and the disciples he loved; *“Woman, behold thy son! Then saith he to the disciples, Behold thy mother!” - John xix 26, 27.* The natural mother of Jesus represented Mother Wisdom, or the Holy Spirit. John, whom Jesus loved, represented those for whom he died. God’s wisdom had designed the way by which justice must be satisfied. You will notice that John took the mother of Jesus unto his own house. Jesus told his disciples (John xiv. 18) that he would not leave them comfortless, but would pray the Father and he would send another comforter (John xvi) which would guide them into the way of all truth. The mother of Jesus (Wisdom, the Spirit of truth) has abode in the city of God, the house of God’s chosen, or in the

hearts of his elect, the people for whom Jesus died. This comforter is a grand comforter, crying to Jerusalem, the city of God, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins.

His fourth cry was "*My God, my God, why hast thou forsaken me?*" - *Matt. Xxvii, 46; Mark xv. 34.* You will notice that the Son of God did not realize his relationship by noting the difference in address. He formerly addressed God as "Father", but after being forsaken he addressed him as "My God". Jesus was forsaken that those he died for might be owned. He could not have died had he not been forsaken. Jesus was bearing the penalty for the sins of God's elect. Justice had to be satisfied, therefore Jesus was forsaken in the stead of God's elect, that mercy could be extended them and the grace doctrine be the truth. Jesus was as destitute of the wisdom as to why he was forsaken as any of God's children are when it pleases God to withdraw his Holy Spirit.

The fifth saying of Christ on the cross was, "I thirst" - *John xix. 28.* The result of being forsaken after enjoying the sweet relationship was this thirst. When Jesus thirsted he was given vinegar to drink. He was given something bitter to drink so that when God's children thirst they might be given something sweet. Jesus said in his sermon on the mountain, "*Blessed are they*

*which do hunger and thirst after righteousness; for they shall be filled.*" Jesus drank the bitter cup that the people of God might be blessed to drink of that fountain of life. Yes, he wore a crown of thorns that God's elect might wear a crown of glory. He was forsaken that we might be owned.

The sixth saying that Jesus made while nailed to the cross was, "*It is finished*" - *John xix 30.* He had fulfilled his mission upon earth. He had completely fulfilled law and prophecy. He had kept the law in behalf of God's children. He had suffered the agonizing pains of death as the penalty for the sins of God's people. Therefore justice was satisfied and every one of God's elect was blameless and without blemish. "It is finished" Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

*John vi. 38, 39* again in *John iv. 34,* "*My meat is to do the will of him that sent me, and to finish his work.*" *There on the cross he said "It is finished"*.

We notice in the seventh saying that he was in possession of this wonderful relationship again as he addressed Jehovah as "Father". This alone shows that God was well pleased with his Son's accomplishment. In this seventh and last statement he said, "*Father, into thy*



*hands I commend my spirit”- Luke xxiii 46.* There he gave up the ghost. This was a crowning work, worthy of acceptance with the Father. The voice which spoke out of the clouds to those on the mount of transfiguration proclaimed concerning Jesus. This is my beloved Son, in whom I am well pleased; hear ye him. Jesus said I am the way, and the truth, and the life. I believe he is alpha and omega, the beginning and the end, the author and finisher of our faith, therefore my determination among God’s people is not to know anything save Jesus Christ, and him crucified.

I have only hinted at the beauties contained in these seven wonderful statements of Jesus on the Cross. I have read over this manuscript and find it very imperfect, like the writer, and very brief, but I do not believe I have stepped aside from this determination not to know anything save Jesus Christ, and him crucified.

In conclusion, permit me to say the editors and contributors to the Signs have been blessed to stay closer to this determination than have the writers of any periodical I have been blessed to read. May God forbid that private opinions, personal differences and confessions ever be published in this good paper which would mar the harmony of its contents. God grant its continuance. This wonderful doctrine of grace and love is soothing and comforting to this poor, sinful, wretched mortal, who through sad tribulations

and experience has lost all confidence in self and the arm of flesh. As Job, my earthly possessions and wealth have been taken away, to make me realize that even temporal and natural things are unmerited and blessings of God.

Dear readers, please write me when you can.

Sent in by Elder E. J. Lambert  
Printed in Signs, April 1939  
Sent in by Mae M. Williams

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Cambridgeport, Mass., Feb. 20, 1858.

PARABLE OF THE  
RICH MAN AND LAZARUS.  
(Luke 16 :19-31)

**O**ur Savior, in the first eighteen verses of this chapter, has been pointing out the distinction between the two dispensations. At the 16th verse he declares that the legal or Mosaic dispensation ended, and the gospel commenced in the days of John. At the 19th verse he begins a parable to illustrate his previous instructions, and to point out the relative position of the Jew and Gentile under the gospel dispensation.

By many this portion is held to be historical, rather than a parable; hence they base upon it many assumptions respecting a future state. Such a view not only destroys the obvious connection with the context, but furnishes an anomaly in the scripture teachings, which are uniformly and designedly silent respecting the state of the dead.

The terms rich and poor are almost invariably used in scripture to denote character. Here the rich man seems evidently designed to bring to view the Jewish nation or those who are under the legal dispensation. These claimed all the blessings of the Abrahamic covenant, and excluded the Gentiles. Such, moreover, is the temper of all the legalists, who justify themselves and despise others. Of the Savior it had been said "*this man receiveth sinners and eateth with them;*" and he had declared, "*Blessed are the poor in spirit for theirs is the kingdom of heaven.*" The poor man seems to bring to view those who were not Jews by nature, and who consequently were excluded from the blessings of the Abrahamic covenant, and it may be also a gracious soul — one who is a beggar.

Such is the relative position of these characters - the legalist rejoicing in his abundance, and the beggar desiring to be fed with the crumbs which fell from his table, as in the case of the Samaritan woman. See also the experience of David recorded in the 73rd Psalm. But in the time of John, there came a change of circumstances. Let us consider it more particularly .

The beggar and the rich man both died. The one was carried by the angels into Abraham's bosom; the other was *buried*, and in Hades, or in his grave, as the word signifies, he was in torment, and saw Abraham afar off, and Lazarus in his bosom. That this describes the end

of the legal dispensation, seems most evident. The close of that dispensation was the grave of Judaism. It is said that when Moses died on the mount, the Lord buried him, and no man knoweth of his sepulchre unto this day. The Jew is in his political and national grave - the types, ceremonies and pompous rituals of his worship have ceased, never more to be revived.

This change of dispensation affects equally the Jew and the Gentile - the legalist and the gracious soul. The poor man is carried by angels into Abraham's bosom. By what singular straining of metaphor, this is made to represent Heaven as a paradise, it is difficult to understand. Our Savior had said they should come from the East and the West, and should sit down with Abraham in the kingdom of God, and he had further declared, "*there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.*" - *Luke xiii. 28*. That this has reference to the enjoyment of gospel blessings by the Gentiles, is clearly evident. The despised beggar becomes a sharer in the promise made to Abraham; the exclusive privilege of the Jew exists no longer. The very existence of both Jew and Gentile as such has terminated, for under the gospel dispensation there is neither Jew nor Greek, and circumcision or uncircumcision availeth nothing; all that are of faith are

blessed with faithful Abraham. The Gentile, therefore, as such, no longer exists, nor yet the Jew; while the one is, through grace, admitted to share in all rich new covenant blessings, and the other is buried without hope of relief or resurrection.

Perhaps it may not be out of place here to allude to the experience of Peter when he was sent for by Cornelius, and the manner in which he was taught that the Gentiles had been made partakers of the blessings of the gospel. The history of the attempt made to bring the Gentile converts under the Jewish yoke in the early period of the church, is too well known to need recital. The spirit of Judaism, though the system is in its grave, still remains, and more than one child of grace has had experience of its proselyting and ensnaring power. We now come to a most remarkable part of this parable - the conversation between Abraham and Dives - especially remarkable according to the hypothesis of those who hold that the narrative is designed to teach us anything respecting the future state. To imagine such proximity of place between the abode of the blessed and the damned as this hypothesis pre-supposes, and upon which is based the whole system of means and appeals to the ungodly to flee from the wrath to come, is monstrous indeed. Nor does the idea of an intermediate state, or spirit land, relieve the subject of its difficulties. Nor have we on such hypothesis, any means of determin-

ing the true nature of the instruction here conveyed. But by supposing that the spirit of Judaism, or legality, is here endeavoring to infuse itself into the gospel system or upon gospel characters, we have a key for unlocking the whole. The legalist, finding himself deprived of the exclusive benefits he had before claimed, now seeks aid from the gospel. All he wants is a little help. He is reminded of two things : first - he has had his good things. "*He that doeth these things even he shall live by them.*" Second - there is a great gulf between him and the aid he seeks.

A question may arise whether a legalist ever comes to a state where he finds his resources fail him, and be reduced to that state of torment here expressed. It may be answered that the parable is designed to teach the fact that the legalist has no longer any hope from the law. Even Abraham, whom he was so proud to claim as his father, declares that his day has passed. Under the first covenant, natural blessings were promised and enjoyed; but whatever they might have been they have passed away, for that dispensation has come to an end.

But if it were not so - if there were still any hope from the provisions of the law - the gospel can do the legalist no good. There is a great gulf between law and grace, over which those on one side or the other cannot pass. You cannot take a sinner out from under the law, and place him under the gospel; nor can

you bring a gracious soul under legal requirements. The attempt to introduce conditions into the gospel, or to amalgamate the two systems, is equally destructive of both, and utterly futile for the relief of the soul. The idea that if the sinner does all he can, Christ will do what he cannot do, is annihilated by the teachings of this parable.

The believers in an indefinite atonement and conditions of salvation, are welcome to all the comfort they can draw from the parable. Dives was evidently a believer in "missionism," and true to the promptings of his legal nature, and the spirit of his system, he asks that Lazarus may be sent to his brethren at his father's house. Whether any particular meaning is to be attached to the number five as indicating ten tribes of Israel, since by the supposition one is made to represent two tribes, the house of Judah and Benjamin, is perhaps immaterial to our present examination. It may give some strength to the idea that these six brethren were designed to represent nominal Israel, or all who are under the covenant of works. The spirit of his request is that the gospel may be preached, and its blessings presented to those under the law. Abraham refers him to the law and the prophets. *"What things soever the law saith, it saith to them who are under the law."* Besides, these pointed to and had their fulfilment in Christ. - John v. 46.

But the legalist questions the efficacy of these means and would

have something more powerful used. Let but one go to them with the gospel they will repent. Whether some reference is not had in the words "from the dead," to the resurrection of Christ, or to the children of God who have part in his resurrection, would be, perhaps, an interesting enquiry. It is a favorite idea with the legalist that some extraordinary means resorted to, would be sufficient to arouse the sinner and lead him to repentance. At any rate, that the preaching of the gospel, the presentation of offers of mercy, and earnest appeals to the unregenerate, are the means of grace, and God's appointed instrumentalities for the conversion of sinners. The answer of Abraham teaches another lesson. *"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."*

There are two or three lessons taught by this parable which are worthy of most attentive consideration. The difference between law and gospel is evidently pointed out, as well as the relative condition of those who are subjects of one or the other. Many contend that at the close of the legal dispensation, the entire race came under the gospel, as it was supposed to have been previously under the law; and that now, although salvation is not attainable by the deeds of the law, yet it is attainable by and possible to all by faith in Christ. Then would the parable have shown us that Dives as well as Lazarus, was received

into the bosom of Abraham. Instead of this the law still holds its subject, demands full satisfaction, and condemns the least violation. Therefore is he condemned already, and the wrath of God abides upon him. In this sense the legalist may be said to be in his grave. Dead in trespasses and sins, no offer or hope of life presented. Christ, however, has redeemed his chosen ones; they are delivered from the dominion and curse of the law; by virtue of the part they have in the resurrection of Christ, they are raised with him, an entrance is ministered to them abundantly into the everlasting kingdom, and their life is hid with Christ in God.

To cross the gulf thus formed between the two systems, is impossible. No power can divorce the sinner from the law; nor can a gracious soul be separated from Christ, his Head. That system which recognizes terms or conditions of salvation, to be performed by the sinner, is but an ineffectual attempt to cross the gulf. The mere enunciation of this gospel can never benefit one who is in his legal grave. Indeed, the gospel is a source of discouragement and torment to a legal soul, as it annihilates his hopes and destroys his life; as in like manner, legality is opposed to the hopes and comforts of a gracious one. 2 Cor. ii. 16. The one is the law of the spirit in Christ Jesus, the other is the law of sin and death.

But it would not be well to dismiss the parable without alluding to the idea that we are here taught

something respecting a future state. Some suppose it brings to view an intermediate state between death and the resurrection; others, the final, fixed condition of the righteous and the wicked. But whatever are the views thus held, all who believe in the means system, insist that it teaches the conscious state of the dead, and thereupon base those earnest appeals which are supposed to be so effectual for the conversion of sinners. On the supposition that the parable refers to a future state, the rich man appears to have been a believer in spiritualism as well as conditions of salvation. The similarity of his language to that of many now, is singularly significant. "*Nay, father Abraham, but if one went unto them from the dead they would repent.*" Little wonder is it that spiritualism secures so many converts, when what are denominated evangelical pulpits so continually resound with Tetzal-like appeals respecting the sufferings of the damned or the enjoyments of the blessed — appeals of which spiritualism is but the inevitable result.

Brother Beebe, thus imperfectly have I sketched some of my views touching the leading points of this much used, and as it appears to me, much abused parable. I send them to you with the sincere desire that, should you make use of them, they may be of some service to the members of our Father's family.

Yours for the truth,  
Leonard Cox, Jr.

(The above is taken from the

*Signs of March 15, 1858. - J. D. W.)*  
Requested reprint by  
Elder Wayman Chapell

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## CONTRIBUTIONS

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FOR MAY 2000

Vernon Furr, NC .....	\$7.00
Mrs. Flora Vest, VA .....	2.00
Elder Stone, Va .....	2.00
Mrs. H.A. Harlow, TX .....	10.00
Mrs. Ernestine Sharp, LA .....	2.00
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## OBITUARIES

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### OBITUARY OF NANNIE CARTER

It is with a heavy and humble heart, and at the request of one of the deacons of Dan River Primitive Baptist Church, that I endeavor to write the obituary of this dear sister in Christ. Even though I am weak, with God's blessing, I will be able to do so. All power comes from Him.

I have known Sister Nannie for over fifty years. We lived close together and our husbands died the same year, 1979.

We spent much time together and talked on the telephone almost every day before she became unable to live alone. We talked about our

Lord and Savior and what he had done for us, so blessed to be counted, we hope, among God's chosen people.

Sister Nannie was unable to live alone for over eleven years. She spent this time in nursing homes in Graham, North Carolina. She didn't get to come back to church many times, but she loved her church and brethren. I never got a letter from her that she didn't ask about the dear ones that were sick and always wanted to know how they were.

Sister Nannie joined the church on May 24, 1959, and remained a faithful member as long as her health permitted, and she was a firm believer in the doctrine of grace. Surely, we can say with David in Psalms Chapter 34, verse 19: "*Many are the afflictions of the righteous, but the Lord delivereth him out of them all.*" Sister Nannie surely had many afflictions along the way, but we believe she is now asleep in Jesus, awaiting His second coming.

Sister Nannie was born on September, 1908 and departed from this life on March 12, 2000. She was laid to rest in the church cemetery beside her beloved husband where she had longed to be to await the coming of our dear Lord that glorious day when Christ shall bring them forth to forever be with Him in all His glory. Sister Nannie is survived by one sister, Louise Allen, of Burlington, North Carolina. She was preceded in death by her husband, James P. Carter, and her father, William Allen, her mother, Martha Blackwell Allen, eleven brothers and sisters." The funeral service was conducted by Elder Kenneth R. Key.

Gradie H. Strader

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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## HOW GREAT THOU ART

*O Lord my God! When I in awesome wonder — Consider all the worlds Thy hands have made, — I see the stars, I hear the rolling thunder, — Thy pow'r through-out the universe displayed,*

*(REFRAIN)*

*Then sings my soul, my Savior God to Thee; — How great Thou art, — how great Thou art! Then sings my soul, my Savior God to Thee; — How great Thou art, — how great Thou art!*

*When through the woods and forest glades I wander— And hear the birds sing sweetly in the trees; — When I look down from lofty mountain grandeur — And hear the brook and feel the gentle breeze; —*

*(REFRAIN)*

*And when I think that God, His Son not sparing; — Sent Him to die, I scarce can take it in; — That on the cross my burden gladly bearing — He bled and died to take away my sin;*

*(REFRAIN)*

*When Christ shall come with shout of acclamation— And take me home, what joy shall fill my heart! Then I shall bow in humble adoration— And there proclaim, my God, how great Thou art!*

*(REFRAIN)*

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EDITORIAL

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JOHN 10 CHAPTER 27TH VERSE

*“My sheep hear my voice, and I know them, and they follow me.”*



ELDER J.R. WILLIAMS

on earth.

First we must believe he was God in the flesh when on earth, and that he did come to the earth at the

appointed time of God. This for a special purpose; to do the will of the Father that sent him, and was given power over flesh to give eternal life to all that the Father had given him.

Then we wonder not that he could call them my sheep. They were His, are today and will forever be His. Given to him by God the Father, who couldn't give them to the Son if they were not His, could He?

They are sheep, not any other animal, the most humble of all animals we read in nature, and most likely to need a leader or shepherd, *“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.”* This gives me to think of a natural shepherd, have you ever heard of one that didn't know sheep from goats or some other animal or did you ever hear of a shepherd that was blind or had to be helped with his flock.

If in nature he was hired to look after another man's sheep, they could not be *“my sheep”*. *“My sheep hear my voice,”* care for any animal for a while and see if he knows your voice, see if it does pay attention when you speak. Then think of this great shepherd that speaks and it is done, commands and it stands fast. Can speak and it sounds like thunder or in a small still voice. Adam & Eve in their day *“And they heard the voice of the Lord God walking in the garden. Don't tell me His sheep don't hear his voice. Not only hear his voice but follow him. His sheep are looking for guidance all through this life, that may be*



compared to a pasture, some time the grass is so green and tender, then a change of season that makes it dry and lifeless.

Do not his sheep wait so often to hear the voice of the shepherd? He is too far away, it's not the right time to be called to a new pasture or location, but that doesn't keep them from crying out Lord help or I perish.

His sheep won't follow anyone or shepherd that comes along, they must recognize his voice and must be made ready to move from the barren land they are on. As long as a sheep is satisfied where he is, I don't believe they are looking for their shepherd or care to be moved.

From a spiritual standpoint I don't think they would be looking for Him until they have eaten all of self-works, pastures of dead works, no new pasture they know of, or try to find. Then they are looking for His appearing and listening for His voice. *"I know them, and they follow me."* They will never follow a stranger for they know not the voice of a stranger. We read to know God is life eternal, so as much as he knows his sheep, I believe they know the shepherd and will some day follow him to that eternal pasture where the grass will never turn brown or dry and the stream of living water cease to run, For *"my sheep hear my voice,"* Do we not trust we have heard His voice and will follow His to that rest that remains to His sheep.

In hope,  
Elder J.R. Williams

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## CORRESPONDENCE

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My dear Sister Mary Frances,

It's 11:15, first Sunday in May. I can see many of you sitting in Malmaison Church. It is your communion Sunday. May the dear Lord bless you, listeners and Elders who speak. You asked me sometime ago to write to you. I don't know how. There have been a few moments when I would think of you and very pleasant thoughts were with me. As I sit here now, where are the good words?

The dear Lord willing I would tell you that He has been, is and ever shall be King of this universe and I hope of my small world. I was born to a man and woman who loved each other and me. If indeed that hope I call the biggest part of my life is a good hope, then that King knew me in the annals of time and He predestinated me to be in this chair this hour. My sister and I grew up hearing no bad language or ugly stories in the house we lived in. Today that is a beautiful heritage and I hope I thank God for such.

So how did I become so contaminated with sin? I am not willing to tell anyone the depths of miry clay from which I hope the dear

Lord Himself has raised me. I don't know. I do hope and often beg that good Lord to forgive me.

To one who knows himself to be a sinner, the good news that God

sent His Son into the world to save such from sin is the most wonderful news ever to be heard. And we want to hear this news again and again. I love the words, *“Go and shew John again... .”* What beauty and love and patience! I realize very much that I may not understand these words correctly. But I love them.

My experience of being with a church is a little different from what I hear some little ones express. I never had a longing to be united with the church. I had known for a long time exactly what I was and, I fear, still am. The sinner. There were five Sisters in Springfield who were as Mothers in Israel to me. One yet lives. And Elder Tench encouraged me to come to the church. These are facts but not enough to *“join a church.”* A certain day came when I wanted to tell these people that I loved them. I stood on Saturday night after service before second Sunday in April 1968 and told these people, *“I hope I love you.”* To this day I want to tell the dear ones I love them.

I love to visit many brethren, hear the Gifts speak of the Giver of all gifts. May He who is Our Father be pleased to bring us together often.

With love I hope  
Reidy

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## ARTICLES

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*“But this he spake of the Spirit, which they that believe on should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.”*  
*John 7:39*

**D**oes this mean that the Holy Spirit was not yet given at all, in any measure, at any time or does it mean that the Holy Spirit was not fully given as it was manifested at Pentecost after the Lord ascended?

What was the condition of men prior to Christ's resurrection and Pentecost? Were any given a spiritual faith or did they possess only a natural faith? Were any given spiritual life or were they altogether in nature? Were any given any understanding of spiritual things or were they in total darkness? Was there an indwelling Holy Spirit in anyone prior to Pentecost or were they only acted upon externally? Were any of them of old given grace or were they altogether held under the strictness of the law? Were any of them made to look for the spiritual redeemer or was all their hope in the works of the law? Were any caused to grieve for sin or were they completely hardened in self righteousness? Were any of the children of Israel given to look beyond the natural service of the law to the reality or did they all

think that there was salvation by the sacrifice of beasts? Were any made to embrace the spiritual promises of God or did they altogether reject them? Were any of the prophets made to have any understanding of the prophecies they were given or were they blinded to their meanings? Were the disciples of Christ given to understand any of the things He explained to them or were they still in ignorance? Were they given to love Him with a spiritual love or was it altogether natural?

God only knows the answer to these questions. He alone is able to give satisfactory answers. We can only guess what the answers might be unless he reveals his truth unto us. We lack wisdom but God said *"if any man lack wisdom let him ask God who giveth all men liberally and upbraideth not."* May God be gracious unto us and show us of His truth that we be not children tossed about with every wind of doctrine.

Has God always had a people to show forth His praise? He said that he would not be left without a witness. Righteous Abel offered the sacrifice of faith and God had respect unto his offering. Noah by faith built an ark that preserved life. He found grace in the eyes of the Lord. Abraham believed God and it was counted to him for righteousness. He was the very friend of God. Lot vexed his righteous soul from day to day with the wicked deeds of those around him. By faith Isaac

took a wife of his kindred as did Jacob. Joseph, by grace, was sent before his family into Egypt in order to preserve their lives. Moses refused to be called the son of Pharaoh's daughter but chose to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season. Was not the spiritual love of God in Ruth proved as she went with Naomi? She went against nature in forsaking her people and her gods. Were not David and the prophets given to understand some of the things they were inspired to utter concerning the coming of Christ, His sufferings and His glory? Was not John the baptist filled with the Holy Ghost, even from his mothers womb? Did not John the Baptist truly recognize the Son of God whom he baptized? Was not Elizabeth filled with the Holy Ghost when she heard the salutation of Mary, and the babe leaped in her womb? Did not Peter understand, when the Father in heaven revealed to him the truth about Jesus? He declared *"Thou art the Christ the Son of the living God."* Jesus said, *"blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."*

Also, it is written *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what manner of time the Spirit of Christ which was in*

*them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:10-11.*

All those old saints of God, of whom this world was not worthy, many of whom, by the grace of God, laid down their lives for the truth's sake surely had some knowledge of the purpose of God in those things. Has there not always been a remnant according to the election of grace? Are they not the very seed of Christ with a measure of true spiritual faith, understanding and love of God abiding in them? Is it not evident from the scriptures that those of that remnant before the coming of Christ, believed and embraced the promises of God concerning the spiritual kingdom? According to the scriptures, these all lived in the true faith and died in it being sustained by the spiritual Hope which was in them. Did they not look forward in faith to His coming in the flesh and ultimately in glory? Did they not see Him afar off as the sinless Lamb of God who would take away their sins? Were they not steadfastly kept in this Hope by grace until the end?

After listing many of the faithful children of God such as Abel, Enoch, Noah, Abraham, Isaac, Jacob and Sarah along with their faithful deeds, God caused the following scripture to be recorded for our instruction and comfort, if we be His. *“These all died in faith, not having received the promises (the coming of our Lord Jesus*

*Christ in the flesh did not come to pass in their lifetimes) but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth.” Hebrews 11: 13.* Were not they, before Pentecost and we after, if we be his, kept by the power of God through faith unto salvation ready to be revealed at the last time?

There was a great outpouring of the spirit of God at Pentecost such as was not known before and has not been known since as was indicated by the great miracles which were manifest in those times. Does this great outpouring of the spirit of God at Pentecost nullify the spiritual experiences of the saints before then? God forbid. Or rather was it a confirmation of their spiritual experiences and prophesies? God only knows the fullness of these things and we hope He will make the truth known to His own, who by grace are made to earnestly contend for the faith once given to the saints.

Written in love, I hope,  
Elder J.B. Farmer

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#### JOHN 14:25-26.

*These things have I spoken unto you, being yet present with you.*

*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

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**VOICES OF THE PAST**


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ISAIAH 22 :22-25

*“And the key of the house of David will lay upon his shoulder; so he shall open and; none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house. And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it.”*

**A**nd the key of the house of David will I lay upon his shoulder.” There can be no question as to whom the prophet has reference to. The prophecy of Isaiah is a wonderful book, for there is given to you and to me the beauty of Christ. This prophet was one among the many who presented, even before the birth of Christ, Christ in his humility and Christ in his glory. The gospel of Christ would be incomplete, wherever preached, if we did not present Christ both in his humiliation and in his glory. Those who fail

to preach a fullness of the doctrine of salvation by sovereign grace, fail to present Christ in his glory - in his glory in the sense that when he entered heaven it was with a finished work. Among the last words the Saviour uttered before he died, as he bowed his head on the cross, were, “It is finished.”

In the courts of the land it is customary to accept the testimony of dying people: much more would we accept the testimony of the Son of God when he was dying. Whatever he had under consideration when he bowed his head and said, “It is finished”, was finished. In another place Jesus said, I have finished the work thou gavest me to do”; and the work the Father gave the Son to do, was to save his people from their sins.

I awoke this morning with this scripture: *“He shall save his people from their sins”* - a message brought to a fearful person when Joseph was questioning about taking the virgin Mary as his wife, knowing she was a virgin, and with child; for God sent an angel to Joseph, and said, *“Fear not Joseph to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”* So the work of Christ was to save his people from their sins; and, if there had been one sin against any for whom he died that was unatoned for in his redemptive

work, his work would not have been finished, and he would not have saved his people from their sins.

Here the prophet presents him as having the key (not keys, but key) of the house of David upon his shoulder. This was an important key, wasn't it? the key to the house of David. It was said, "In that day," speaking of the day of Christ when he should come, "*In that day shall there be a fountain opened to the house of David*" - the same house we are talking about here. A fountain shall be opened for sin and uncleanness. The fountain that is spoken of to be opened to the house of David for sin and uncleanness, was the blood of Christ that was to be shed on Calvary's cross: wherein the fountain would be opened, opened to the house of David, to the Church of God, to the ones for whom Jesus came into the world to redeem. It is the same fountain mentioned in the hymn: "*There is a fountain filled with blood, drawn from Emmanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains.*" Isn't that the kind of salvation we long for, rejoice in, and glory in? It is the kind wherein Christ has been presented, and is presented, as the one who has the key to the house of David laid upon his shoulder.

In this same prophecy Isaiah views the work of Christ (before Christ was born) as if it had actually been accomplished. He said, "*Unto us a child is born, unto us a son*

*is given.*" The son was given before the child was born, for Christ existed from all eternity: ever one with the Father. "*His name shall be called Wonderful, Counselor, the Mighty God, the Prince of Peace.*" Isn't this a wonderful description of Christ? Do you know anywhere in the Bible where there is any description that exceeds this description which Isaiah gives of him even before he is born? "*Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace.*"

I think that if we could just read that in the scripture sometimes, you and I, it would help us. Wouldn't it? - that the Son of God was all this. The prophet doesn't stop there, but says, "*The government shall be upon his shoulder.*" The government of his people shall be upon his shoulder - and he has never divided that authority. "*And of the increase of his government there shall be no end.*" This same prophet, in speaking of Christ with the key of the house of David on his shoulder, said he shall not fail or be discouraged 'till he sends forth judgement unto victory. No, Christ was to never fail or be discouraged until he sent forth judgement unto victory. These things are described of him before he even took a body of flesh.

In the 53rd chapter of Isaiah, the prophet brings to us Jesus in his suffering and in his glory. "*Who hath believed our report? and to*

*whom is the arm of the Lord revealed ?*” Christ is the arm of God; for God has made bare his arm, and has said in his word, *“Mine own arm shall bring salvation.”* Then he describes Christ in which he shall grow up before him as a tender plant, as a root out of dry ground to his own nation; that, when they should see him, there was nothing about him that they should desire him. He was despised and rejected of men, but he said again that it pleased the Lord to bruise him. *“He hath laid upon him the iniquity of us all”*. Laid on whom? on Jesus Christ. *“And with his stripes we are healed.”* And that is the only thing I have ever known that would heal our great disease of sin — the stripes of Jesus Christ.

*“All we”*, the prophet said, *“like sheep have gone astray; everyone turned to his own way; and the Lord hath laid upon him the iniquity of us all.”* He does not leave him there, but he shall see the travail of his soul, and be satisfied; and by his knowledge shall he justify many, for he shall bear their iniquities.

*“And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and shall shut and none shall open.”* I wonder how often you and I, in our daily life here, pause to think about the greatness of the power of Jesus. I wonder how often we realize that Jesus Christ has the keys to death and hell; but on this as this prophet presents

Christ, it is as God laying upon Christ the key - laying on his shoulder the key to the house of David. A key is something by which we obtain an entrance into a building. And the key to the house of David ( there is only one key) , man has never had. It has never been laid upon the shoulder of a man; but this key was laid upon the shoulder of Jesus Christ. What do we mean by the expression, the key was laid upon his shoulder? we mean that all the power to open salvation to lost and ruined sinners, rested on the shoulder of Jesus Christ. He said in the word of God, that God looked, and of all the people there was none to help: Not that he needed any help, but there was none to help because God had plenty of help. Therefore, he said, *“Mine own arm has brought salvation; and my fury has upheld me.”*

Should not each of us have in our heart this morning the deepest interest in one who has the key to salvation; who has the key to death; who has the key to hell? The prophet is speaking here of salvation, when he said *“I will lay upon his shoulder the key of the house of David.”* No one has entrance into that house only as is provided by the one who has the key; and he shall open and none shall shut - he is the only one who shuts this door, and he is the only one who opens it. He is just as sovereign in one as he is in the other. If God has purposed salvation for a sinner, no power under heaven can prevent that sinner

from having that salvation; for he shall open and none can shut. ***“I am the good shepherd of the sheep.”*** ***“The good shepherd layeth down his life for his sheep.”*** He doesn't only have the key to the house of David upon his shoulder, to open and none can shut, and shut and none can open, but he himself is the door into the house of David.

***“And I will fasten him as a nail in a sure place.”*** I have seen people drive nails into the wall of the home, and sometimes they don't find a piece of solid timber to place the nail. Put a little weight on the nail, and down comes whatever is hung upon it. For a nail to support a burden, the nail must be fastened in a sure place. And God said of Jesus Christ, ***“I will fasten him as a nail in a sure place.”*** I will fasten him as a nail where I can hang all the glory of heaven upon him. What a wonderful thought! I will fasten him; I will fix it so that he will support all that I lay upon him: I will fasten him as a nail in a sure place. I will fasten him in such a way that not one whose salvation depends upon him will ever fall. I will fasten him in such a way that every sin of his people shall be completely put away in his atonement. Have you seen Christ as that, my friend? Has God given you a faith to see all you need in this world; to keep you; to guide you; to save you in heaven in Jesus Christ?

I like to preach Jesus Christ. I have been trying it a long time. I feel to those who are called, that time is too precious for us to talk about

anything but the Lord Jesus Christ. I want to preach him; I want to sing to him; I want to pray to him. ***“I will fasten him as a nail in a sure place.”*** I will fasten him in such a way that he will support all I lay upon him. God has determined that wherever salvation comes to a sinner, it comes from a sovereign God, and is given him graciously, gloriously through the merits of Jesus Christ. I would like to talk about a few of the things set forth in the scriptures wherein Christ is fastened as a nail in a sure place.

Do you remember when Jonah was commanded to go to Nineveh and to cry against the wickedness of that city? Jonah in his trip to Nineveh, was to be a type of Jesus Christ; for Jesus said in the 12th chapter of Matthew, ***“Ye wicked and adulterous generation, ye seek after a sign, but no sign shall be given you but the sign of the prophet Jonah, and as Jonah was in the belly of the whale three days and three nights, so must the Son of Man be in the heart of the earth three days and three nights.”*** Jonah was a type of Christ: the type whereof Jesus referred to even before he died and went into the grave; but as he said Jonah was in the belly of the whale this number of days and this number of nights, so must the Son of Man be in the heart of the earth this number of days. You know that when Jonah started to Nineveh, he had decided he would go his own course. He had decided that he



wouldn't go to - Nineveh where the Lord had commanded him to go; and he entered a ship, and God sent a great storm upon that ship; and the waves tossed the boat to and fro. Why was the storm sent? because Jonah was there; and Jonah was to be the deliverer of all the people upon that ship, wasn't he ?

The first thought of these people when the storm overtook them, was that we will just toss out the heavy material on the boat, and we will be all right. There are a lot of people who feel in the first work of grace, that if they just had time things would be alright: they'll live a better life, they'll accept the Lord Jesus Christ, they'll turn over a new leaf; but if Jonah's people travelling with him could have taken the heavy things out of the ship and lightened it, and taken care of the situation, it wouldn't have been like it was. But they lightened the ship, and it did not take care of the situation, for God's eye was upon Jonah. Finally, when they couldn't take care of the situation, they cast lots to see what the trouble was; and, you know, the lot fell on Jonah - and it didn't fall by chance, either. Jonah is a type of Christ. The lot fell upon Christ to die for us: I will fasten him as a nail in a sure place; I will lay the key of the house of David upon his shoulder - and there the lot falls upon Jonah. He's fastened as a nail in a sure place. They looked for Jonah, and he's asleep: he wasn't worried; and they awoke him. You know Christ was asleep on the boat when

his disciples were on the sea of Galilee, and they awoke him, and said, Master, don't you care if we perish? And he just rebuked the waves, and there was a calm. They ask Jonah, "*Who are you ?*" "*And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land.*" I'd like to say that truly in my heart this morning, (and you would more than anything you know), I fear the Lord; I fear God. The fear of God is the beginning of wisdom; and people who have the fear of God, have some knowledge of God. He's a type of Christ; and he said if I'm causing all the trouble on the boat, just pitch me overboard: The storm couldn't cease until he went overboard.

*"For I will fasten him as a nail in a sure place."* Peace couldn't come to us until Christ goes down into the deep; until the grave received him. Until death receives him, no peace can come to you and me. I must go overboard before the winds will cease blowing, and the tempest is calmed. He said, Put me overboard, and it was calm. "*I will fasten him as a nail in a sure place.*" He fastened Jonah there in the right place. He handled all the situations: everything was in the hand of God. It even tells us that he had prepared a great fish to swallow Jonah; and as Jonah went down into the deep, so Christ our Lord went into the grave three days and three nights.

*“And he shall be for a glorious throne in his father’s house.”* It is not natural for us to think of a throne as being a person, is it? We think of a throne as a place where the king sits. But Christ is presented here as a nail fastened in a sure place: he shall be for a glorious throne to his Father’s house; and I will hang upon him all the glory of his Father’s house. Whatever the Father’s house is, and wherever it is, God has said in his word that he would hang all the glory of that house upon Jesus Christ. If this could be divided between him and men, then he would not have all the glory of his Father’s house. The gospel of Christ - wherever men preach it, he is preached as the one who has accomplished the work his father gave him to do; he is preached as the one who has accomplished a finished salvation, and entered heaven: been crowned with glory and honor, and been seated at the right hand of God. *“And they shall hang upon him all the glory of his Father’s house.”*

*“In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it.”* There was a day that that nail was to fall, and was to deliver all that hung upon it; and that day was when Christ died upon Calvary’s cross. He was cut down, and all that hung upon that

nail, all the depended upon it, are delivered from condemnation. No wonder, then, the prophet could say, *“I will fasten him as a nail in a sure place.”*

If a man owned ten thousand dollars, and he paid every penny of that ten thousand dollars but one dollar, he would still be in debt. If Christ redeemed his people from every sin except one, that sin that is left unatoned for will sink us into hell. It’s either eternal redemption accomplished through the blood of Christ, or there isn’t any redemption. It’s either a doctrine that Christ has saved somebody, or nobody is yet saved. Which doctrine do you believe? Do you believe that Christ has made an atonement and an offering for salvation, and nothing is sure about it yet? If you believe that doctrine, I want somebody to tell me what glory he has in heaven. Tell me what glory the Son of God has in heaven, if nobody has been completely saved yet: if his blood hasn’t atoned for sin; if he hasn’t put away sin. Suppose we started out to do a job of some kind, and it took fifty years to do it; and after forty-nine years the job was given up. The work is as incomplete, in one way, as it was when we started it. But, *“I will fasten him as a nail in a sure place.”*

There are only three theories in the world that men accept: religiously: that Christ has completed a complete atonement for the sins of his people and put them away

with the sacrifice of himself, and is in heaven and has been crowned with the glory of a conquering king; or that sin has not yet been atoned for; or that if He saves sinners, they will be saved if they accept his work of atonement. If you believe a doctrine like that, there is a possibility that all the blood of Christ was shed in vain, and that not a single sinner would ever be saved in heaven. The gospel of Christ presents him in his glory. *“And I will lay on him the key of the house of David, and he shall open and none shall shut, and he shall shut and none can open. And I will fasten him as a nail in a sure place.”* He shall be cut down; and when he is cut down those who hang upon his atoning work, are delivered from bondage.

I want to exalt his name, and you who have been taught of him, you want to feel the preciousness of his love in your heart. You want to feel that assurance that he died for you. You want to feel that renewal of your blessed hope that he has given you, day by day. You want to feel what the world cannot give you, and that's the peace that he sent.

When we shall come to quit the walks of men - we don't know when it will be. When we see each other here, we don't know we will see each other any more. How often it is when I go to church, and before I go again, someone is gone. But, my friend, let me say this to you: you will fall where it is the Lord's will to take you, and when it's his will; and if you

have that blessed faith, that blessed hope in him, all is well. If your soul is resting alone in the merits of Him, nothing shall harm you.

(Sermon by Elder D.V. Spangler, Dan River Primitive Baptist Church, February 22, 1959.)

Sent in for reprint by  
Burnell B. Williams

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### THE SOUL OF MAN

Brother Beebe:-Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spitler

**R**eply -- The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford-*“God breathed in man the breath of life and man became a living soul.”* And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspira-

tion in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery forever and ever, to our limited mind admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, *"This day shalt thou be with me in paradise,"* we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the

scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the *perfect accomplishment of the decree, "To dust shalt thou return."* We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures — among others the words of our Lord concerning the rich man. To him it was said, *"Thou fool, this night thy soul*

*shall be required of thee!" "Fear not him that can kill the body, but after that have no more power; but fear him who is able to cast both body and soul into hell."* The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal fire. From all of these considerations with many others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spittler and our readers, permit us to remark that the scriptural word immortal with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words eternal life, and Christ only hath immortality, dwelling in the light, and

it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong conformation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect. *"For when he who is our Life shall appear,"* says Paul, *"then shall we appear with him in glory."* The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. *"He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Believest thou this?"* So spake Jesus to Martha.

On another occasion he said, "*He that eateth this bread that came down from heaven shall never die.*" There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul's gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the new man described above. All who are

born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, "*The soul that sinneth it shall die.*" And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But—

"When God revealed his gracious name,  
He changed our mournful state."

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the

time that we would gladly have believed that we had no soul to live after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding .

Elder Gilbert Beebe

Middletown, N.Y., June 1, 1854

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**LUKE 22:42.**

*Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

**I CORINTHIANS XV. 58.**

*“THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”*

**T**he power and force which scriptural words carry with them is due to the Spirit, which takes of the things of Jesus and revealeth them to him who readeth, and in whom grace aboundeth, and it is only by the exercise of the Spirit in us that we are enabled to eat and be comforted by the revealed word. Again, in order to attain unto that which is in the mind of the inspired writer, we dare not detach a sentence or a verse from that which goes before or which follows after, but search the written word, for we have the precious instruction which fell from the lips of Jesus: “He that seeketh findeth; and to him that knocketh it shall be opened.” God is not the author of confusion, but of peace.

“*Therefore.*” This word is used by the writer, referring to the things of which he has been speaking, as a reason for the admonition which follows, and which brings to our faith’s view the weighty and precious things which the gospel sets forth to our gladdened hearts, namely, “*How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.*”

We must know the one, to follow the other. The word *“therefore”* is important, for if the things of the gospel *“be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”* Therefore to follow Jesus we must know Jesus.

*“My beloved brethren.”* This expression of the blessed relationship of the saints of God is not a mere salutation, as men of the world use the word *“brother,”* carrying with it simply a meaningless expression, but these words came out of the apostle’s heart, and not merely from his lips. The words, filled with their proper meaning, would say, Because you are in my heart to live and die with you, because with me you believe in the Lord Jesus Christ, our hope is the same hope, our hearts are joined together with the cords of that love which God the Father bestowed upon his Son, and upon all who fear his name and look for his appearing, therefore you are my brethren beloved. Now the things which are in my heart I say unto you: *“Be ye steadfast,”* firmly fixed and established in the belief of the truth that Christ died for your redemption and arose again for your justification, and that he ever liveth and sitteth at the right hand of the Father, continually making intercession for you, He who is steadfast listeneth not to the voice of a stranger, to enticing words nor evil devices, but contendeth strenuously and firmly for the faith once deliv-

ered unto the saints. He looks well to the anchor which steadfastly holds his frail vessel which rideth the waves in safety because of the anchor (Christ Jesus). To be steadfast the eye must be single to the glory of God, knowing none other gods, save the God of salvation, pressing forward, turning neither to the right nor to the left.

*“Unmovable.”* This is a strong word and implies strength. The winds of false doctrine may blow with all their power and force against an unmovable child of grace, but cannot turn him from the way his mind and heart are set. He standeth upon the foundation of all truth (the rock Christ Jesus). He knoweth the security of the place of his feet. How refreshing to meet a brother or sister who is not ashamed of the gospel of Christ, under any circumstances, and who is proud to be numbered with the sect everywhere spoken against, and who is weaned from the milk, drawn from the breasts of mother Eve. When we remember that God is faithful in performing all his promises, that his faithfulness faileth not, that he remembereth us in mercy, that his love is an everlasting love, that he doeth his pleasure in heaven and in earth, that all his ways are goodness and his paths are paths of peace, that he is the Potter and we are the clay, that he maketh us vessels of his own pleasing” and what he does is right, that the righteousness which is in his Son he has imputed unto us, remembering



I say, all these things we become strong in the Lord, recognizing the power of his might. Thus are we “unmovable,” firmly fixed and built up on our most holy faith. *“How beautiful are thy feet with shoes, O prince’s daughter,”* walking, in all the beauty and order of the house of God, walking no more by sight, but by the faith of God’s elect in the secret of his love.

*“Always abounding in the work of the Lord.”* To abound is in every case to manifest life, therefore in order to abound one must necessarily be alive; in the life of the children of the kingdom sin abounds, and also grace, the one in conflict with the other. Now you will ask, What is the work of the Lord, to which we are admonished of the apostle! Belief in the Lord Jesus Christ is the work of the Lord in us, and causes us to suffer because of the abounding of sin in our mortal bodies, and these are the sufferings of Christ, for it is the work of the Holy Ghost which causeth the conflict and bringeth about the suffering. So the apostle says, *“For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”* The belief in the Lord Jesus Christ that a man once lived who was called Jesus Christ, does not make a believer in the Lord Jesus Christ, but your belief must be wrought out and made manifest in your mortal bodies, which work is by the Spirit of Christ in you. It is not sufficient to abound once in a while in the work; a Sun-

day christian and a weekday sinner is more of a hypocrite than a seven day sinner, for the one knoweth the way and walketh not in it, while the other knoweth not the way, so walketh in ignorance. If we suffer, we shall also reign with him,” and our peaceful reign in his kingdom with him is the consolation which aboundeth by Christ. This is a continuous work in the life of faith.

Forasmuch as ye know that your labor is not in vain in the Lord.” The knowledge of the truth of God in you makes you that you are *“steadfast,”* that you are *“unmovable,”* and that you do abound in the work of the Lord. The apostle is attesting to that which already exists in you: love for the brethren, a desire for holiness, a conviction of sin, a fear and trembling in coming before the throne of grace, a knowledge of our poverty, wretchedness, blindness and weakness; all these build us up in the faith which is set before us, showing us that it is the work of the Lord in us, and that it is not in vain, because it leadeth us to his mercy-seat and to the house of our Master’s brethren. We also know that our labor is not in vain, because the power and sweetness of the gospel lead us into an earnest desire for heavenly things, and turn us away from the things we once loved. It shows us, too, that it is truly the work of the Lord in us, for we know that we could not do this work of ourselves, it is in opposition to every desire of the carnal mind, for it

humbles our pride and makes us to be despised in the face of a vain world, for our garments are humility, and our ornaments *“a meek and quiet spirit.”* These things fulfill the law of God, and not the law of the flesh. May the love of God and the knowledge of his truth so occupy our hearts that all our labor in the Lord may be to the glory of God, and to the lifting of Jesus on high.

B. F. COULTER.  
PHILADELPHIA, Pa.

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*“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”* – 1 PETER iv. 12.

**T**HE *“fiery trial,”* then, is not a strange thing which happens only to a few of the Lord’s family, but is more or less the appointed lot of all. Do we not hear the Lord saying to his Zion, *“I have chosen thee in the furnace of affliction?”* All then that are chosen must pass through the furnace of affliction, and all know experimentally the fiery trial, for by it they are made partakers of Christ’s sufferings. But this is indispensable in order to be partakers of his glory. *“If so be that we suffer with him, that we may be also glorified together.”* Thus they suffer with him, *“that when his glory shall be revealed, they may be glad*

*also with exceeding joy.”* And this suffering with and for Christ in the furnace of affliction salts the soul, preserves it from corruption, communicates health, gives it savour and flavour, is a token of interest in the everlasting covenant, and is a seal of friendship and peace with God.

Elder J.C. Philpot

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*ISAIAH 60:1.*

*ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee.*

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## *MEETINGS*

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### CONTENTNEA PRIMITIVE BAPTIST ASSOCIATION

**T**he Lord willing, the One Hundred Seventieth session of the Contentnea Primitive Baptist Association will be held with Stump Sound Primitive Baptist Church, Holly Ridge, North Carolina on October 7-8, 2000. All who believe and love the doctrine of salvation by grace are invited.

From Highway US-17 in Holly Ridge, turn on Sound Road and go approximately one mile, turn left on Stump Sound Road and the church is 1/2 mile.

Elder Gene Lupton  
Association Clerk

### EASTERN KEHUKEE ASSOCIATION

**T**he Lord willing, the next session of the Eastern Kehukee Association will be held at Hancocks Church on September 30 and October 1, 2000. The church is located near Ayden, NC. Those coming from the Raleigh direction should follow Hwy. 264 East to Greenville, NC. Take Hwy. 11 South to Ayden. Turn left on Hwy. 102 East. Go about 3 or 4 miles outside of Ayden and at the first intersection, turn left on Country Club Road. The church will be about one and a half miles on the left. Services will begin each day at 10:30 am. We invite our brethren to visit with us.

Naomi Coker  
Association Clerk  
252-823-0786

### LITTLE VINE OLDE PREDESTINARIAN PRIMITIVE BAPTIST ASSOCIATION

**T**he Lord willing, the Little Vine Olde Predestinarian Primitive Baptist Association will meet with the Newfound Church located on Brier Creek, Wyoming County, West Virginia at 10:30 a.m. The Saturday before and the fourth

Sunday in August, 2000. All those who love the truth are welcome.

#### Directions:

Travel west from Pineville, WV on Route 97 about 12 miles, turn south on Brier Creek Road across a concrete bridge. Then go about 2 miles to Fan Rock, hold right at road fork. Travel about 3 miles to the meeting house. Located on left just past natural gas pumping station.

Elder J.B. Farmer  
606-474-4327

### SMITH RIVER PRIMITIVE BAPTIST ASSOCIATION

**T**he next session of the Smith River Primitive Baptist Association will convene the Lord willing with Old Union Church, Floyd County, Va. on Friday before the first Sunday in September. Dates Sept. 1, Sept 2, and Sept. 3, 2000.

Directions to Old Union Church. Traveling North or South on State Rd. 221, turn onto State Rd. 787 (Indian Valley Rd.) about 12 miles South of Floyd, Va. Go 5.7 miles and turn left onto State Rd 622 (Indian Valley Post Office Rd.) Go .7 (tenths) mile and turn right onto State Rd. 754 (Max Mountain Rd.) Go 2.1 miles to Old Union Church located on the right.

We invite all of our faith and order to meet with us at this meeting.

Association Clerk  
Wilford G. Parsons

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**SOUTH OUCHITA ASSOCIATION**

**T**he South Ouachita Association will be held, the Lord willing, on Saturday and Sunday, September 23 & 24, 2000.

Rehobeth Church, located at El Dorado, Arkansas — five miles North on Highway 7, and one-half mile West on Highway 335, will host the Association. All lovers of the truth are invited to come and be with us.

Ned Barron  
Association Clerk  
(318) 778-4217

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**CONTRIBUTIONS**


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**FOR JULY 2000**

Eld. Raymond Goad, VA .....	\$2.00
Mrs. Helen Pittman, TX .....	2.00
Mrs. Florence Maxey, VA .....	5.00
Mrs. Frances Jarvis, MD .....	2.00
Clinton & Mary Barron, LA .....	2.00
Eld. Carl Terry, VA .....	2.00
Marvin E. Terry, VA .....	2.00
G.T. Newman, TN .....	7.00
Mrs. Doris Giles, VA .....	2.00
Eld. J.D. Hamrick, TX .....	4.00
Mrs. Leola Meador, NC .....	2.00
Mrs. Harold May, AL .....	12.00
Mrs. Carrie McDaniel, VA .....	2.00
Eld. C.B. Davis, Jr., NC .....	2.00
Steve Everett, VA .....	7.00
Mrs. RLee Houchins, VA .....	2.00

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**OBITUARIES**


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**LEONARD FOSTER**

**G**od in his infinite wisdom has seen fit to call from our midst another dear member, Brother Leonard Foster.

Brother Leonard was born on July 6, 1914 in Pittsylvania County, Virginia. He was the son of the late Dave Foster and Queen Finney Foster. Later he moved to Eden, North Carolina. He worked in Fieldcrest Mills. On December 20, 1934 he married Elva Brown. They were blessed to have one daughter, Shirley Foster Grant. Brother Leonard was a kind and loving husband and father. He provided well for his family. He was a good neighbor and was always willing to lend a helping hand, whenever he was needed.

Brother Foster was a firm believer in Salvation by Grace. He received a precious hope and asked for a home at Dan River Church on September 26, 1982. He was baptized by his dear pastor, the late Elder David Spangler. Brother and Sister Foster loved and supported their church. They attended regularly and enjoyed the meetings and the sweet fellowship of the brethren.

After Sister Foster's death, Brother Foster attended his church until his health began to fail. In his declining years he continued to support and attend his church as long as he was physically able. Brother Leonard was loved and respected by

his brethren, family, friends and neighbors.

Brother Leonard departed this life on July 30, 1999. He is survived by one daughter, Shirley Foster Grant of Ringgold, Virginia. His loving and devoted wife, Sister Elva Brown Foster, predeceased him.

His funeral was held in Dan River Church by Elder H.W. Wray. His body was laid to rest beside his wife in Dan River Church Cemetery.

May all who mourn his death be reconciled to the will of our Heavenly Father who never makes a mistake. The Lord giveth and the Lord taketh away... bless his Holy name.

Written by

Sister Phyllis H. Stroud

#### OBITUARY OF BROTHER EDGAR SAMUEL HORSLEY

It is with a sad heart that at the request of Old Mt. Church, I will try to write in memory of our dear beloved brother in Christ, and deacon, Brother Edgar Horsley.

Brother Horsley passed away, April 23, 2000, at Roman Eagle Memorial Home, after several years of declining health. He was born, June 26, 1916, in Franklin County Va.

He was the son of William F. Horsley and Mary McCrickard Horsley. On Dec. 9, 1934. He was married to Virginia Holley Horsley, who predeceased him.

His entire life was spent in Pittsylvania County, and Danville,

Va. His early life was spent as a farmer.

He was employed at Sunbeam Bakery for 32 years, until he retired in 1978.

Brother Horsley and his wife Sister Virginia, joined Old Mt. Primitive Baptist Church, May 19, 1984, and was Baptized, July 5, 1984, at Old Mt. Church, by Elder Julian Williams, assisted by Brother Burnell Williams.

In 1985 the Church looked in to the qualifications of Brother Horsley as deacon. He was ordained, Dec. 14, 1985.

As A member and Deacon, He served well, the Church he loved so much. He was a firm believer of Salvation by Grace and the helplessness of man. He was also trustee of the Church. Survivors are two daughters, Margurate H. Mumford of Danville, and Jone H. Wyatt, of Wilmington, N.C. one brother, Ernest H. Horsley, of Glade Hill, Va.

Six grandchildren, eight great grandchildren.

His funeral was held at 11 A.M. Wednesday, at Old Mt. Primitive Baptist Church, by Elder C.B. Davis Jr. and Elder Julian Williams. He was layed to rest by his wife Virginia, in the Holley family Cemetery at Whitmel, Va. to wait the resurrection.

May God reconcile and comfort the the family, as only He can do.

By Sarah Barker

Elder C.B. Davis Jr. Moderator

## BEULAH FRALIN NICHOLS

**S**ister Beulah was born Aug. 8, 1904. The daughter of Robert L. Fralin and Ollie Turner Fralin. She grew up with four sisters and two brothers. Sister Beulah was married to Argie Nichols and to this union was born one daughter, Lela, who is married to Raymond Peters.

She had three grandchildren and seven great grandchildren.

Sister Beulah joined Paynes Creek Church Aug. 22, 1954 and was baptized Oct. 3, 1954 by Elder Odell Thompson who was her pastor at that time.

I knew Sister Beulah as a neighbor, a cousin and a good friend. She was a firm believer in the Primitive Baptist faith and attended church as long as she was physically able.

She died April 8, 2000. Her funeral was held April 10, 2000 at Gardner Funeral Home in Floyd by her pastor Elder Hale Terry and Rev. David Stetler. She was buried in Vista Cemetery in Floyd Co.

We will miss Sister Beulah, but believe our loss is her eternal gain.

Written as suggested by members of Paynes Creek Church.

Ora T. Nichols  
Elder Hale Terry, Moderator

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**PROVERBS 27:1.**

*Boast not thyself of tomorrow;  
for thou knowest not what a day  
may bring forth.*

DEACON HOWARD  
LESTER PETERS

**I**t has been pleasing to the Lord to remove from our midst our friend, brother and deacon, Howard L. Peters, after several years of suffering.

Brother Peters was born Oct. 5, 1912. He passed from this life April 30, 2000.

Brother Peters joined Riverview Primitive Baptist Church Bassett, Va. on Sat. May 21, 1949 and was baptized the next day, May 22, 1949 along with his wife Sister Clara Peters. They were baptized by Elder Cecil Turner.

His survivors are his wife Sister Clara M. Woods Peters, daughter Lois Scott, son Wilson Peters, Six grandchildren and ten great grandchildren.

His funeral was held at Flora Funeral Service at Rocky Mount Va. by Elders Lane Carter, W. T. Conner and Carl Terry. His body was laid to rest in Roselawn Burial Park, Martinsville, Va. to await the resurrection morning when Christ will come in the clouds. He will, send his angels to the four winds to gather his elect to meet him in the air. So shall we ever be with the Lord.

May we be resigned to God's will and our loss. Our loss is his eternal gain.

Humbly Submitted  
Elder Carl E. Terry

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 168

KEELING, VA., OCTOBER 2000

NO. 10

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SIGNS OF THE TIMES, INC.

1012 Bennett Circle, Keeling, Virginia 24566

TO ELDER D.V. SPANGLER,

*I've never seen God  
But I know how I feel  
It's people like you  
Who make him so real*

*My God is no stranger  
He's very strong and good  
He doesn't ask me to weep when I  
pray  
If I could*

*He's the stars in the heaven  
A smile on some face  
A leaf on a tree, or a rose  
in a vase*

*He is winter, autumn, summer and  
spring  
In short God is every real  
and wonderful thing*

*I wish to feel his presence  
More often than I do  
I would if there were  
More people like you*

*He's the roses of sharon  
He rules the open sea  
I have a hope in my breast  
He saved a wretch like me.*

Annie H. Hooker

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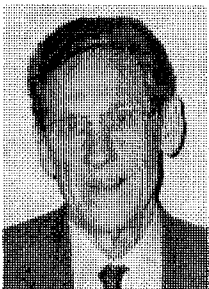
 EDITORIAL
 

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## THE FRUIT OF THE SPIRIT



Elder R.H. Campbell

**B**ut the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

In the beginning God said, let the earth bring forth grass, the herb

yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth the grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. Fruit is the product of a tree or plant, and is always the same, because it is from the seed which was created in the tree, or plant and was so designed by God. The fruit will always be the same from any given seed for it comes from the original which was so created and determined in beginning that it should bring forth after its kind; it cannot bring forth any other kind of fruit.

*(Math. Chap 7, vs 16-20) "Ye shall know them by their fruits, do men gather grapes of figs, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bringeth forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the furnace. Wherefore by their fruits ye shall know them."*

These are Jesus's words in his preaching, which is popularly entitled, "*The Sermon on the Mount*," and is his first recorded sermon, as per the gospel according to Mathew which, according to the scholars, is said to be the most complete account of Jesus's doc-



trine. Jesus, in this sermon begins with the law, with which the Jews were familiar, and carries them on into their fuller and richer meaning in the gospel day. He takes the points of the law as given to natural Israel and goes on into the depths of the spiritual teachings that are hidden therein, the teachings that can only be understood by man when revealed unto him by God, who is the author of the law, by the indwelling of His Holy Spirit.

The fruit of the law was the manifestation of a very basic truth: that man as he is in nature cannot keep himself, he cannot attain unto righteousness by his own efforts because of the weakness of the flesh, and since he was created subject to vanity he desires and lusts after all that his eyes behold and he will get it by hook or by crook, unless providentially hindered. In other words, he will not be inhibited by the demands of the law, but rather chooses the natural inclinations of the flesh which are greed, lust, adultery, fornication, uncleanness and all things that appeal to the natural mind, things that are an abomination unto God and are contrary to everything that is good; they come from the self love that man has for himself and the desire to be as God and in control of all that he surveys. Since time began the sin of the world has come from man's lust for the things that he does not have; and which he will take, by force if necessary, to satisfy these desires. This characteristic was demon-

strated in the life of the first two men, born of a woman, and it resulted in the death of one and the eternal condemnation of the other, the fruit of the man as he is in nature, the desire to be pre-eminent in all situations.

This has been true since that day, the flesh has always been at enmity toward God and anything that is Holy and good; as Paul wrote, the flesh lusting against the Spirit and the Spirit against the flesh, and this warfare will continue as long as these two entities exist in this natural man. Cain and Abel, as well as Jacob and Esau, in one sense of the word, represent the flesh and the Spirit of man. Cain and Esau are of the earth, earthy, and always will be; therefore, they represent the devil and his kind which is evil from birth, while Abel and Esau represent the new man, the chosen generation which is beloved of God, and whom God himself witnesses that he hath formed for himself before the foundation of the world. As in the case of Jacob and Esau, it is written that before they were born, before they had done any good or evil, God loved one and hated the other, so in their life here in time, this difference is but made manifest and the enmity between these two manner of people has been, and always will be, demonstrated by their antagonism, each toward the other in all ages of time.

Jesus, begins his sermon by stating that the children of God are blessed characters, and tells how this blessedness is manifested in

their lives, in their walk here on earth. He quotes the law, as recorded in the old testament, and expands upon it to interpret its true meaning in practice. The letter of the law did not incorporate the full extent of the wisdom behind the commandments because the natural man could not understand the reasoning for these laws being imposed upon them. Jesus said, *"Ye have heard that it was said by them of old time, (or, in other words, the law says) Thou shalt not kill: and whosoever shall kill shall be in danger of judgement: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire."* Hatred, in the heart of man, for all that is good and the lust for power and prestige, is the cause of all of the problems of the natural man; the results of this hatred in man's heart is sin. Hatred is sin whether it results in murder or any of the other many outward manifestations of it in the heart, or not. Killing is but the evidence of, or the fruit, of that hatred which is in the heart, and Jesus said that this is that which defiles the man. Man, being as he is in nature will always bear this fruit, unless a stronger man than he is comes in and takes over his house and gives him a new heart with different desires.

The natural man, in his best estate is but flesh, and God said that his spirit would not always strive with man because he is also flesh. Isaiah said, *(Isa Chap 64, vs 6) "But we are all as an unclean thing, and our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away."* When God said that he would not always strive with man, I believe that he was referring to the law, which he gave unto man and with which man strove to keep, but could not, God never strove with man, in the normal sense of striving to gain the mastery, or attempted to do anything, because it is done as soon as it enters his mind, for he said, even as I have thought, so shall it come to pass. With God, all things are possible, but with man it is impossible for him to change his ways, *(Jer. Chap. 14, vs 23) "Can the Ethiopian change his skin, or a leopard his spots? then may ye also do good, that are accustomed to do evil."* Man is as unable to change himself from evil, to that which is well pleasing unto God, as the Ethiopian and the leopard are to change their existence, from the way they were as created therefore, in the flesh, his fruit will always be evil because the seed is evil resulting from the vanity that he was created subject to.

The law was true and good, it contained the rules and requirements that natural Israel was to adhere to as a demonstration of their

faith and allegiance to God and their consideration and respect for the rights and mutual welfare of their brethren, the heirs with them of the promises made unto Abraham by God. In the keeping of them, God would bless them and protect them in their journey here on earth, cause them to prosper in their offspring, their cattle, the blessings of nature and he would deliver their enemies into their hands. Jesus is saying that although the law is good, as written, the Spirit of the commandments go much farther; the desire to keep it must proceed from the heart of the individual in praise and thankfulness unto God, for his mercy and not just in the performance of the ritualistic sacrifices and ordinances required of them under the law, as given unto them by Moses on mount Sinai. As, when Saul disobeyed God's commandment when he told him to completely destroy Agag the king of Amalek and all of the people, men women children and cattle; Saul saved Agag alive and kept the best of the cattle for a sacrifice unto the Lord, but, this was contrary to God's instructions and so he was removed from the throne of Israel, (*1 Sam Chap 15, vs 22*) "*And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*" Obedience is the fruit of the faith which Israel had in God, and this is that which is well pleasing unto Him,

for it renders praise unto him for all of his mercy and loving kindnesses that he has shown them in life, and the promises of blessings to come in the future, as his chosen people.

The Apostle Paul said, speaking of those who lived and died in this natural faith, under the law, (*Heb. Chap. 11, vs 39-40*) "*And these all, having received a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.*" The law was good, but, it was but a shadow of good things to come, and not the very image of the things, and therefore they could never with those sacrifices which they offered year by year continually make the comers thereunto perfect. In them, there was but a remembrance each year of the sin they were so subject to, not a sacrifice that put away that sin, but an acknowledgement that they were still sinners.

There is but one salvation, and that is in our Lord and Savior Jesus Christ, whether under the old law or under the new covenant, as the Apostle Paul said, (*1 Cor Chap 12, vs 5*) "*There are differences of administrations, but the same Lord.*" The law was natural, written on tables of stone, but salvation was still by faith in God, and his forgiveness for sin in the person of the Messiah that would come and take away their sins under the Mosiacal law. The new covenant was written in the fleshly tables of the heart and

God said, I will be to them a God and they shall be to me a people, they shall no longer teach every man his neighbor saying know the Lord for they shall all know me from the least of them to the greatest, for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more, but their salvation is by the same grace of god. That grace which was determined in the beginning and is wrought in time, under different administrations, but by the one Almighty God, our Lord and Savior Jesus Christ and the Holy Ghost, the triune diety.

In the thirteenth chapter of Romans the Apostle Paul said, in referring to the Jews and the Gentiles, in his illustration of the bringing in of the Gentiles into the kingdom, as the pruning of the branches of the tree, that they, the Jews, "as concerning the gospel, are enemies for your sake, but, as touching the election, they are beloved for the fathers' sakes", and then in verse 32, he says, "For God hath concluded them all in unbelief, that he might have mercy upon all." This is saying, as I understand it, that the Jews who are enemies to the gospel, or, do not fellowship the gentiles, nor the gentiles them; yet they are all children of God but just in different administrations of the kingdom of heaven, here on earth. Each group, only has that which is given to them, and that was for a purpose and a reason that is known only to God, and who would question that wisdom? The gentiles cannot boast to the Jews,

nor the Jews to the gentiles of any superiority in themselves, but each can only say, "*O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*" and be thankful that they have, each in their own time and way, been given a hope that keeps them following after the footsteps of the flock, in the way that has been revealed unto them. They are all as the apostle Paul admitted that he was, (1 Tim. Chap. 1, vs 13) "*Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief.*" they were all in this state of ignorance and unbelief, until the light shined into their heart.

(John chap 1, vs 17) "*For the law was given by Moses, but grace and truth came by Jesus Christ.*" Jesus came the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of the eternal inheritance. His death paid for the transgression of Israel under the first testament, and in his triumph over death and the grave he hath abolished the law of commandments contained in ordinances; for to make in himself of twain (both Jews and Gentiles) one new man, so making peace; and that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby. (2 Cor. chap. 5, vs

17-18-19) *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation.”* This is the only way that sinful man could be reconciled to a just and Holy God; by his being made a new creature, in Christ, by his having been born of the Spirit, which is the reconciling factor, even as Jesus told Nicodemus, *“Except a man be born again he cannot see the kingdom of heaven.”*

Once Jesus, while assembled with his disciples just after his resurrection, it is recorded that He breathed on them and said *“Receive ye the Holy Ghost, Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”* and this is referring to this new birth which occurred on the day of Pentecost, originally, and in turn to all as they are brought into a knowledge of the truth as it is in Christ Jesus. This outpouring of the Holy Ghost on the apostles, on the day of Pentecost, is that which makes them a new creature in Christ, and fulfills the prophesy of Jesus as recorded in, (*John Chap.*

14, vs 12) *“Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”*

This new creature goes forth, under the influence of the Holy Spirit, and manifests the fruit of the spirit which is within. The fruit is the greater work that they shall do which render praise and honor unto their God, because of Jesus ascending unto the right hand of the Father, ever making intercessions for them. Jesus told the multitudes in his sermon on the mount, ye are the light of the world, let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. The good works are the light that so shines, and gives light, strength and courage, unto all that are in the house, the household of faith that is, and they are made to rejoice in the light of this love that shows forth from a pure heart. Paul says in (*Eph. chap. 2, vs 10*) *“For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.”* These fruits do not originate in the heart or mind of the natural man, they are not anything for which he can boast, they are gifts from God which are sent unto the church that causes them to rejoice as they are made to realize that greater is that which is within them than that which is in this natural world. They glorify God when they

are blessed to see these manifestations of his power; their faith is renewed in the riches and glory of the kingdom of heaven, their hope of being partakers of that inheritance which is laid up for the saints of God is strengthened, and they go on their way rejoicing and praising God for his bountiful blessing shown them in this low ground of sin and sorrow.

Oh, that they could only feel the manifestation these characteristics in their lives, every day, wouldn't it be a wonderful and glorious experience. This is the influence that the Holy Spirit has on their lives, but it is not always present with them and they have absolutely no control over it, one way or the other. Solomon said. (*Eccl. Chap. 8, vs 8*) *"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it."* Even in nature, the trees do not bear fruit all the time, only at certain seasons, and so it is with the children of God; when the grace of God shines upon them they bear fruit and it is profitable unto the household of faith and all rejoice with them.

The fleshly nature of man, as he was created subject to vanity, sees everything only as it relates to his own personal desire and purely selfiish motives. His every thought

is for self gratification, to possess everything that he sees and to control all things around him. The fruits of the Spirit are completely opposite from this, they are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; everything that is good, holy and beautiful. They are the characteristics of the spiritual man that set him apart from the world around him and bears witness to others of like precious calling, that they are brethren. When Jesus told Ananias to go to Saul, he was afraid of him, but when Jesus told him that he was a chosen vessel unto him, Ananias, went gladly and called him Brother Saul; and when Ananias told Saul that Jesus who had appeared unto him in the way sent him, he knew that it was of the Lord and gladly followed Ananias' instructions. These evidences are the fruit of the Spirit and they bear witness with the spirit of the saints that they are indeed brethren in the Lord, even when stranger in the flesh.

The fruit of the Spirit is manifest every time that brethren come together, in the Spirit, sing the songs of Zion, dwell in peace and harmony, hear the preached word and rejoice in the love and fellowship that is their mutual heritage. They tell each of their own personal experiences and hear others tell how God has dealt with them in bringing them to the knowledge of the truth, share the fruit of the Spirit that they

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**CORRESPONDENCE**


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Dear Brother Wilbanks,

I received your letter and was very glad to hear from you. I thank God that I did not offend you. I am not very good at letter writing or putting into words what I believe the word of God teaches, so that is why I quoted Elder Thompson. He expressed it as I feel the Lord has taught me. Every time I have read it expressed differently that scripture would come into my mind so strong. I hope you know I am writing in love and a love of the truth. I don't say that you are wrong (please understand that), but I still believe the way Paul wrote it. "*Christ the first fruits, afterward they that are his at his coming.*" So, as you say, we should search the scriptures and pray for light and understanding of them.

I am 73 yrs. old and my writing is not so good. But I have been a member of the Primitive Baptists since 1958, I, like John, have to be shown over and over again. I feel God has kept me all my life, even when I was born (I weighed 2-1/2 lbs.) and the doctor said I couldn't live. But God had a life for me to live and has kept until this day and will as long as I live. Time will not permit me to tell all he has done for me on my pilgrimage. Many times I have seen His hand snatch me from sure death if His hand had not been there.

have been blessed with, and pure unbounded love is shared by all. In nature, when we hear a persons tell of their experience in the things of the world, that's fine, but we don't care to hear it again, but we have heard some experiences many times, and they are just as thrilling the hundredth time, if the Spirit is present, as it was the first time. This is the season when the fruit is most precious and love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance abound. Surely, this is what Paul was referring to when he said, (*Eph. chap. 2, vs 4-5-6*) "*But, God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins hath quickened us together with Christ,(by grace are ye saved:) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*" There is no other place, on earth, where such love and fellowship abounds as in seasons like these, and certainly these seasons are the fruit of the Spirit that God blesses his children with in their journey here on earth to keep them following in the way that leads unto eternal life. This is the day the Lord hath made, and all of his children will rejoice and be glad in it, and they will remember and relive it many days hence.

In bonds of love;  
Richard H. Campbell

One night I was in the bed and I just felt I was flying all to pieces. I cried out, Lord Jesus please do something for me. I lay on my back with my eyes closed and felt a presence over my head. I opened my eyes and looked into the most loving, compassionate eyes I have ever seen and said, Lord Jesus it is you. And the sweetest peace came over me and I lay there and listened to Amazing Grace being sung in me and went to sleep.

Dear Brother, none of us know for sure we are one of His, but we have a hope that we are. We know we have had a change in us that we did not do ourselves. We do not think like we used to. We know we are sinners lost except God chose us in Christ and he saved us by dying on the cross and his blood was shed for us. No, I did not ask you to write to me, but I hoped you would, and every day when I went to the mail box I hoped there would be a letter from you. So you know I was very glad to hear from you. I feel like David when he said, Is there not a cause. We are in the world but not of the world and have been killed to the love of the world and the things of the world. My own family thinks I am sorta strange not to want to go on trips and have things of the world. I don't have VCR and a computer, and I don't watch T.V. except to get the weather report. I live alone. I have one child (daughter) and God has blessed me that she loves me so much and is always there to help me in every way she can. Two sis-

ters live close by and we love each other, but they are more after the things of the world. So if we don't agree on what I wrote to you we still have a brother and sister love in Christ Jesus.

I did not mean to write so much, but it seemed like it just flowed out. One day the Lord will make it all plain to us when we see Him as he is and be forever with Him. But I find the Old Man wants to have something here such as good health and more peace of mind. But I pray God to help me be content with such things as I have in my circumstances. Most of the time I am so sad and restless I can't sit still to write very long, but He has blessed me to be still to write to you. So all things do work together to them that love the Lord, who are the called according to His purpose, but even as I pen these words I am crying out, Do I love the Lord? Am I one of the called? Do you have these feelings? Hope you will write to me again. Receive this in love.

Please remember me in your prayers. I am so destitute in prayer, but the Lord said He would hear the prayer of the destitute. My prayer is that God will lead us into all truth, for truth is what binds us together. He has promised, Ye shall know the truth and the truth shall set you free. Let us stand in the liberty wherein Christ has set us free. Paul wrote, Ye who are troubled rest with us.

Cast down but still  
hoping in the Lord,  
Your little sister in Virginia,



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*ARTICLES*

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**A** desire has been given to write down a little of the way which I have been brought concerning the call to the ministry, if indeed I have a call. To me, it has been more of a leading than an audible call. My earliest impressions were feelings of unworthiness, inadequacy and the fear of God. I was a quiet child, full of questions and doubts and fears. I remember a time when I was just barely able to read. My father would have me read from the bible when we sat upon the bed in the evenings. One time he said unto me, "Some day you will be a preacher." I said nothing but was terrified within and have been terrified ever since. I began to take notice of anyone called a preacher. In our part of the world there were no old baptists that we knew of. The only knowledge of any preacher I had was from the radio or the places my family would take me. When I was a very small boy, my father took me to a religious meeting that was held in a large auditorium. I think it was probably some kind of revival. The "preacher" spoke of the end of the world and the mark of the beast and many other scary things. He said that if one didn't receive the mark of the beast that he couldn't buy or sell anything and that he would starve to death. I felt sure after that I would never grow up. I thought that the world was coming to an end very

soon and that I would have to die rather than receive that mark. (Much comfort has been given in recent years concerning these things)

My childhood, in many ways, was very unhappy. My parents moved often, had many disagreements and finally divorced when I was about nine years old. My brother and I were thrust upon my grandparents who were very gracious to take us and give us a home. My grandmother had been a country school teacher and was interested in seeing that we were kept clean and clothed and fed and that we got to school on time. We were sent to the missionary meetings for Sunday school and vacation bible school. I remember one outstanding incident there. One day during bible school, we were to bring a money offering. I told my grandfather and he gave me a quarter, which was a lot in those days. When we were asked to give our offerings, one of the pillars of that place stood and said, "If any of this money is coming from liquor, I don't want it. I can smell the whiskey on it." Well, my grandfather was a guard at a distillery and I knew that he earned the money there. I was crushed and could not give the money and returned home weeping and gave the money back to my grandfather. I think I never returned to any of those meetings. Also, when I was about ten years old, I blinded one of my eyes in a childhood accident. My teeth came in very crooked and I thought that I was the ugliest person in the world. I was very self-

conscious and could not participate in any plays, dances or other things the other children seemed to enjoy. I would become physically ill when it came time to do those things.

When I became a teenager, I had overwhelming feelings of sinfulness that I could not relate to anyone. I thought surely that hell was my home and deservedly so. I tried to read the bible because, somehow, I thought that in it were all the answers to every problem. I read it to try to get some relief. I did not understand much of what I read but what I did understand condemned me again and again. I took up smoking and cussing and telling off color stories trying to fit in with the crowd but never could. Every way I turned seemed to be misery.

In my late teens, I was shown my dearly beloved wife to be. She had experienced many of the same things that I did during her young life. She was also raised by her grandparents. After about two years of dating, we were married. We thought that we would try to live right and that we should attend religious meetings somewhere. Again, we did not know that there was such a thing as old baptists. We decided to join the missionary baptists where the man who performed our marriage ceremony officiated. Of course they put us to work teaching Sunday school and working with youth groups etc. We tried to go along with the things they taught us concerning tithing, good works, witnessing, scripture reading etc. but

were miserable. It was about that time that God in his mercy and love began to reveal some of his deep truth to my dear wife and myself. I hope I am not greatly deceived about this. In the fear of God and feeling our wretched state, we were given a hope in the finished work of the resurrected Christ. As we earnestly searched the scriptures, it appeared to us that there were many things being taught there that were contradictory to the scriptures. We found no record of Sunday school, bible school, and missionary societies, Boards of directors, etc. We were shown, we hope, some things about election and predestination. When we raised any questions about the system or its contradictions in doctrine, the questions were either side stepped or ignored.

When one of the young ministers there saw that we were so full of questions, he suggested that we attend a college where bible history and the original languages of the scriptures were taught. He said that I might get some satisfactory answers if I were to study the bible for myself in the original language. I never went there to learn to become a preacher. Rather, I was desiring to be shown the truth, not by men, but hoping that God would reveal his truth to me in the scriptures. I had a great desire to go as directly to the original writings as possible. I must say that the original writings do not reveal the truth but rather confirm the truth.

After much anguish of soul, we sold our house, packed our belongings, gathered our small children and were set out on a journey. This was, I believe in the year 1967. We felt to be pilgrims and strangers on our way to a place we knew not. I hope we, by grace, were looking for a city which hath foundations whose builder and maker is God. After enrolling in a college which had a bible department, I found that the most learned bible teaching professors there were worlds away from what we believed that we had been shown. In our sincere discussions with them, even in private conversations, over a period of about three years, our views were thrust aside and discounted. We attended every kind of so called church we could find, thinking that surely there must be some people that believed like we did. All the places we went seemed to have pretty much the same views. They seemed to believe that if one did enough good and kept the ten commandments, one would finally reach heaven. Nowhere could we find any comfort or agreement. We were very fearful and full of doubting but were made to keep pressing on.

During this time, I was asked to fill in for the preacher at a small country assembly of missionary baptists. I had never spoken publicly and was of such a nature that I thought it would be a physical impossibility for me to do this. On the other hand, I thought that I must go where I was led even if it resulted in

my utter humiliation. Looking back on it, sometimes I think I can witness with Job when he said, "*Though he slay me, yet will I trust him.*" I begged God to show me if truly he had called me to preach or if it was just of the flesh. My greatest desire was that I not bring shame or reproach upon the cause of truth. I did then and have done many times since, when we have been brought into dire straits not knowing which way to go, ask God to show us the way with much assurance. I asked God to make it plain to me much in the same way that Gideon of old did. To my great astonishment, his answer was to preach. I think I will never forget the scripture that was brought on my mind the first time I stood. "*What manner of man is this, that even the winds and the sea obey him?*" I do not remember what was said but I do remember that it was my great desire to render all praise and honor and glory to the God of heaven and earth.

We were later called to serve a missionary baptist assembly, which we did for about three years. As the doctrine was revealed, I could not help but set it forth. To our great distress, but not amazement, the leading members rose up against us and expelled us from their midst. Our rocky road was not at an end. We were shown a group of people who also had been separated from the people they had been meeting with. It made me think of David when he fled the persecution of Saul to the cave Adullam. We were a pitiful band

of those who were in distress, in debt and discontented. We tried to meet together in our homes for mutual comfort for several years. The doctrine was preached but the order was not there. After a long season, we went our separate ways. By this time, I had been preaching this same truth, I hope, for many years and we still had no peaceful, loving church home.

We found ourselves all alone, seemingly in the wilderness, after many years of sore trials and tribulations. We were completely without strength and felt that we were ready to perish. My dear wife and I begged our God, we hope, to show us his people, where we might find comfort and fellowship for the rest of our journey. God in his great love and mercy soon showed us what we could not find by ourselves. He showed us a people, in the very same county where he had brought us to live, that loved the truth, who were walking in love and peace and order. In the Lord's time we were added to the church, we hope, and the church here called for my ordination to the gospel ministry and I was ordained in 1983. We have continued with these lovely brethren in love and peace to this day and hope to live and to die with them. We have been made to forsake all in nature, as all of his people are made to do (if we have been included in that number), but God in his wondrous

mercy and divine power has given unto us all things which pertain to life and godliness through the knowledge of him that has called us to glory and virtue.

It is our hope that this weak account might be to the praise and honor of his grace and that it might be to the comfort of one of his little ones. Written in love, I hope.

Elder J.B. Farmer  
7-13-2000

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*PSALM 41 : 1-7.*

*Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.*

*The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.*

*The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.*

*I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.*

*Mine enemies speak evil of me, When shall he die, and his name perish?*

*And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.*

*All that hate me whisper together against me: against me do they devise my hurt.*

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**MUSING ON THINGS OF THE PAST**

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# The elder of the elders: 57 years of ministering crown Spangler's life



**Spangler at Westover home**

**The Bee: Danville,  
Virginia, Friday,  
February 10, 1978**

**By BONNIE ROSS  
COOPER  
Staff Writer**

He might be called the elder of the elders.

After 57 years, the title has become more than a part of this name. It's a summary of his life.

Elder D.V. Spangler introduces himself with certain humility and in fine, modulated tones as "David Spangler." The voice begins deep inside and carries with authority, making one wonder which came first, the years of preaching or his authoritative voice.

Spangler has been preaching in



*Elder Spangler baptizes new member at outdoor pool*

Primitive Baptist churches longer than any other man in this country as far as he knows.

A native of Eden, N.C., he was born a son of Jacob Spangler, a Primitive Baptist preacher who served the Eden church for 40 years and the Danville church for 28 years.

At the age of 76, Elder D.V. Spangler serves four churches - Dan River Primitive Baptist where he has preached for 50 years, Reidsville, N.C., 25 years, Durham, N.C., 25 years, and Monticello, N.C., 20 years. He was ordained at Spray Primitive Baptist Church.

He and his wife, the former Nannie Turpin, live on Beechwood Lane in Westover Hills.

In a 25-mile radius of Danville, he estimates, there are some 20 churches of the faith with memberships ranging from a dozen to over 100 people. Spangler's home, church, Dan River, began with a membership of 19 and has grown to 135 today.

On meeting day, we usually fill the house," he notes. The church seats 400. Since each church generally meets one Sunday per month, the members visit among churches

and, Spangler adds, some people attend meetings for years without joining the church.

Membership is open only to those "who satisfy the church that they have had a change of heart," explains Spangler, and baptism by immersion in water is administered only to those who join the church.

"We have no christening," he adds.

Spangler has baptized about 300 people ranging in age from 16 to 90.

Although lakes and streams are used when available, some churches, such as Reidsville and Durham, have baptistries inside. At Dan River, there is a cement pool outdoors.

"The division between the Missionary Baptists and Primitive Baptists occurred in 1832 about 20 miles outside of Baltimore, Md.," relates the elder. "It was over foreign missions, which we don't believe in; theological schools, which we don't have; Sunday schools, which we don't believe are scriptural; tract societies, musical instruments and choirs, which we have none of."

The Primitive Baptists do practice congregational singing, says Spangler, and a considerable bit of that.

Preaching is extemporaneous - no prepared sermons - and lasts for 40 to 45 minutes .

The typical meeting begins at 10 a.m. with a 30-minute song service of congregational singing. Then the

worship is opened with a song and a prayer, followed by the sermon.

Does an elder ever preach himself hoarse?

"About 40 years ago, I was serving seven churches, preaching every day for a year," he recalls. "My voice gave out. In a Richmond hospital, doctors found a tumor in my throat.

"It was removed, and I did not speak for 30 days."

Afterwards, Spangler cut back to four churches.

In doctrine, "the articles of faith are similar to the Westminster Confession (Presbyterian) except in baptism by immersion and some practices of the church as to discipline and order," says Spangler. The Primitive Baptists believe in election, predestination, effectual calling of the elect, new birth, preservation, perseverance and resurrection.

"No member of our church is allowed to go to the law (file a lawsuit in court) against another member," the elder tells of one rule. "If the church is capable of deciding spiritual matters, it certainly is capable of deciding these matters, and anyone going to the law against another member is excluded from the church.

The church has no position on tobacco and alcohol, except that, if a member becomes drunk and disorderly, he can be voted out.

Women are allowed to vote but do not speak in church. They cannot be ministers.

The elders, or ministers, are chosen by individual churches. After a man preaches for a while, the church calls in two or three elders from other churches to sit in judgment. If they judge him qualified, he is ordained.

Although no salary is paid to the elders and no collection is taken in church, each member contributes what he will to the pastor and the church. In addition to preaching, Spangler has operated a country store and an appliance store in previous years.

Spangler's home church will host the annual association meeting this year on the third weekend in July. "Five thousand people will be there," he says. "We'll put a stand outdoors for three days of meetings for the 13 churches in the Upper Country Line Association.

Does Spangler have any plan to retire?

"Our ministers never retire," he says. "They serve until they are no longer able."

Elder Spangler died in 1985.

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### *VOICES OF THE PAST*

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#### ETERNAL VITAL UNION

**O**ne of my correspondents says, "I would be pleased to read an article from your pen on the subject of 'eternal vital union.' " Some seem to think that this term carries the idea that the children of

God actually existed in the annals of eternity before time was, but that the word "unity," in the place of "union," implies that the eternal life of the children was ever in Christ, while they themselves had not existence as such until manifested in the world by ordinary generation. I do not claim much as to the definition of terms and words, but I have understood all along that these brethren used the term, "eternal vital union," they have generally meant that the saints ever had their eternal life standing in Christ Jesus, while they have their earthly standing in their earthly head, Adam, which has its beginning in time. Now, I could not more clearly and comprehensively express what I have always understood to be the truth upon this subject, than my correspondent has done. Those who are born of God, receive a life that was theirs in Christ before the world began, as in the natural birth the life existed in the father before it was manifested in the son.

That the man who now receives eternal life in the spiritual birth was regarded by the Lord in that life before the world began all must admit, for he was then chosen in Christ, and grace was then given him, and all spiritual blessings are now received by him according to that choice. (Eph. i. 3, 4 ; 2 Tim. i. 9.) This was a personal choice of an Adamic man before Adam was created; it was the writing in the book of God of one of the members of Christ's



spiritual body, "while ; as yet there was none of them." (Psalm cxxxix.) Neither the eternal life alone, nor the Adamic man alone, the one distinctly from the other, is regarded in the Scriptures as the child of God. Though the eternal life eternally existed, and the Adamic creature did not exist until Adam was created, yet both are contemplated in the Scriptures when the children of God are spoken of, and the terms predestination, foreordination, foreknowledge and the like are used to express the purposes concerning them of that God "who inhabiteth eternity," to whom all things are ever present, and who "counteth things that are not as though they were." I have never used the term "eternal children," that I remember, for I have never thought that we are warranted in speaking of the life in the progenitor as a child. A will which gives an estate to children who are yet to be born, perhaps two or three generations in the future, does not regard them as children in existence when the will is made. So the will of God does not regard the children as in actual existence, as such, before the world began, but foreknows and predestinates concerning them. True, the foreknowledge of them on the part of God is absolutely certain, as it cannot be on the part of a man who makes a will concerning children not yet born, for he cannot know that there will ever be such a child to inherit under his will. Some do speak of "eternal children," and say that the children of God actually

existed in a body of flesh and bones in eternity before Adam was created. I have talked with some called "Two-seed Baptists," who held that. Others speak of the "eternal spiritual children," meaning what I understand as the eternal spiritual life which is afterward manifest in the Adamic vessel of mercy. Those who insist that the life or spirit in its eternal existence is the child of God, will refer, as one proof, to Hebrews ii., and say that those children partake of flesh and blood, just as Christ did, and that as he was the Son of God before he partook of flesh and blood, so they were. But Peter speaks of the people of God as partaking of the divine nature. Then the same argument would prove that they were children before they partook of the divine nature. Our brethren have generally held, so far as I know, that each child who is manifest in time by a spiritual birth, had an eternal standing in Christ, by virtue of that life, as he had a time standing in Adam from his creation; that is, a oneness or unity of life in and with Christ eternally. Many precious points of truth and holy experiences of salvation are the outgrowth, I believe, of that great, central, discriminating truth. But it is not my purpose now to enter upon the subject more extensively. Those who oppose what they call "eternal vital unionism," sometimes deriding it as foolishness, often make up the doctrine they deride, asserting things as believed by its advocates which are new to us who hold it, insisting that

we hold that we were actually in Christ in the flesh. Sometimes I fear such are not truly sincere.

So, in regard to predestination, some who oppose that true and precious and solemn doctrine, will sometimes say, that if God purposed the wicked acts of men, then he himself does the wicked acts, and they will gravely profess to reply to us by saying that God does not work efficiently in the wicked to do evil, as he does in the righteous to do righteousness, as though we believed the contrary. Such arguments avoid the question, and create the issues to which they apply. And still they have to acknowledge that if God permitted a thing to be done, or even foreknew that it would be, and still created the world with that knowledge, then it was his purpose that it should take place. That truth a child can see, and the wisest man cannot evade it, and an angel cannot understand the full meaning of the glorious truth of God's absolute sovereignty in will and purpose and works. "He is wonderful in counsel and excellent in working." "His judgments are unsearchable, and his ways past finding out."

Elder Silas H. Durand  
July, 1898.

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**PSALM 48 : 14.**

*For this God is our God for ever and ever: he will be our guide even unto death.*

July 25.

*"He that hath received his testimony hath set to his seal that God is true."- JOHN iii. 33.*

**W**E can only set to our seal that God is true in anyone point of doctrine, experience, or precept when we feel an inward witness that God indeed has declared it. Thus, upon every manifestation of God's goodness to the soul, every application of Christ's blood to the conscience, and every revelation of God's distinguishing grace, it is only as we receive Christ's testimony, experience the inward approbation of it, and feel its sweetness and blessedness that we can set to our seal that God is true. This, we may be well assured, is the only way to know the power and reality of true religion, to understand the Scriptures, and enjoy a convincing testimony that God is our God, Christ our Saviour, the Holy Ghost our Teacher, heaven our eternal home, and that our soul is saved in the Lord Jesus Christ with an everlasting salvation.

And with what divine certainty can such a soul sometimes speak. Sometimes, indeed, we cannot believe anything; it seems as if there were nothing in God's word that we could set our seal to. All seems a mass of confusion, and our igno-

rance appears so great that we cannot set our seal to any vital truth. But when the blessed Spirit is pleased to testify of the things of God, and we, receiving the testimony of Jesus Christ, walk in the light of that testimony, then there is a holy certainty of and heavenly acquiescence with God's truth. This divine faith will bring us through all our trials and sorrows, and though we may be dragged through a very hell of temptation, yet shall we know God is true.

Here, then, is the grand trial of faith; first to receive Christ's testimony, and then to hang upon that testimony, in spite of all opposition from within and without, from feeling its weight, power, and sweetness.

Elder J.C. Philpot

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### PSALM 131.

*LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.*

*Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.*

*Let Israel hope in the Lord from henceforth and for ever.*

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## MEETINGS

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### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Long Branch Primitive Baptist Church Franklin County, Virginia. A presbytery met July 29, 2000 at 10 o'clock A.M. for the examination of Brother Mark Terry and if found qualified in accordance with the written word of God, to the satisfaction and discretion of their judgement ordain the above mentioned to the full work of the office of Minister.

The solemnity was begun with prayer by Elder C.B.Davis and preaching by Lic. Mark Terry. All Elders of our faith and order present constituted the presbytery. Those present were: Elders C.B. Davis, J.L.Cassell, Cleo Robertson, Leonard Brammer, Lane Carter, Junior Conner, W.T.Conner, Thomas Solomon, Julian Williams, Raymond Goad, Hale Terry, Alan Terry, Clarence Stone, Carl Terry, and Larry Hollandsworth.

All Deacons were asked to sit together 28 present.

The presbytery was organized by electing Elder Carl Terry as Moderator and Dea. W.G.Parsons as clerk. Dea. Nelson Nester having been duly appointed by Long Branch Church in conference July 1, 2000, as spokesman for the church delivered Lic. Mark Terry to the presbytery.

Examination was made by Elders Julian Williams and Lane Carter using scriptural reference the written word of God. The presbytery being satisfied with the answers given by the candidate administered the laying on of hands with the ordination prayer being delivered by Elder Leonard Brammer. The charge was delivered to the candidate by Elders Raymond Goad and Larry Hollandsworth using scriptural reference 2nd Timothy Ch4 and Titus Ch1 1v.

The moderator asked the church if they were satisfied with the work of the presbytery which was answered in the affirmative.

A certificate of ordination was presented to Brother Mark Terry and the right hand of fellowship and brotherhood given. The ordained Brother was delivered back to the Church an ordained minister of the Old School Primitive Baptist Church at Long Branch. The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Cleo Robertson.

Deacons present:

Deacons Jamie Cooper, Nelson Nester, Wade Poff, Julian Rutrough, G.W. Conner, W.W. Abshire, James Meador, C.V. Ferris, Herbert Dodson, Gene Potter, Donald Agee, Harvey Wood, William Midkiff, H.D. Ingram, Guy J. Holley, Grover Semones, Edwin Dyer, Richard Stegall, Calvin Plybon, Noel Lavinder, Joseph A. Holley, Joe Cahill, James Holley, Wilton Sut-

phin, C.T. Abshire, Tony Horton, Jack Walker, and W.G. Parsons.

Carl E. Terry, Moderator  
W.G. Parsons, Clerk

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### WEST COUNTRY LINE UNION

**T**he West Country Line Union, the Lord willing, will be held with Moons Creek Church on Sunday, October 29th, 2000.

The church is located between Danville and Yanceyville off Hwy. 86 at Camp Springs Rd. Turn left one fourth mile to church.

All lovers of the truth are invited especially Elders of our faith and order.

Song service will begin at 10:00 a.m.

Sue Blalock, Clerk

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### STAUNTON RIVER UNION

**T**he Staunton River Union meeting will convene, the Lord willing, at Springfield Primitive Baptist Church on the fifth Sunday and Saturday before of October 28 & 29, 2000. Meeting starts at 10:00 a.m.

Springfield Church is located at South Main Street, on business 29 in Gretna, Va. (Pittsylvania County).

We invite all visitors of our faith and order to attend this meeting with us.

Oscar D. Pickral, Clerk  
Springfield Church

**1 CORINTHIANS 1:3-7.**

*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

*I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*

*That in every thing 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:*

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**CONTRIBUTIONS**

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**FOR AUGUST 2000**

Mrs. Sylvia Conner, VA.....	2.00
G.M. Lockey, NC .....	7.00
Mrs. Hazel Garland, MD .....	25.00
Mrs. Minnie Cunningham, OR..	7.00
Douglas Hodges, VA .....	7.00
H.P. Conner, VA .....	5.00
F. Philgreen, LA .....	2.00
Mr. & Mrs. Melvin Cruise, VA .	12.00
William Vick, TN .....	10.00
James O. Whaling, OH.....	2.00
Fred Murphy, VA.....	2.00
Mrs. Willie Mae Ratliff, VA .....	7.00
Mrs. Alice Johnson, TX .....	5.00
Eld. Wallace Harvey, WV .....	2.00
Donald L. Agee, VA .....	2.00

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**OBITUARIES**

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Written in

Loving Memory of GRANDMA

Written by her Grand-Daughter

Debra D. Davis

G Godly GRANDMA she always was

R Roses and rainbow colors of flowers GRANDMA had in her flower garden

A Abundance of love and kindness GRANDMA always had for everyone

N Nice and neat lady GRANDMA always was

D Delicious meals GRANDMA always prepared for her family and church family

M Mother for her children -Turner, Catherine, John Lee, James Ray and Justa; "great-grandmother and great-great-grandmother

A An angel that GOD has with him

**NANNIE PENDER DRAKE****MARCH 25, 1907- AUGUST 6, 2000****SERVICES:**

Bowling Funeral Home  
 Rocky Mount, North Carolina  
 Graveside Service at Pinetops  
 Cemetary-11:00 AM August 8, 2000  
 Elder Henry Jones officiating

**FAMILY:**

John Lee Drake of Tarboro, NC  
 James Ray Drake & W.J. Drake of  
 Rocky Mount, NC Elizabeth Drake  
 Arp of Gaston, NC  
 Catherine Drake Crisp of Nashville,  
 NC  
 Fifteen Grandchildren, Twenty  
 Great-Grandchildren, Nine Great-  
 Great Grandchildren

**WILLIE MAE CONNER RATLIFF**

It is with sadness I attempt to write the obituary of our beloved sister in Christ. Although we mourn our loss, may we bow in humble submission to God's will. Sister Willie Mae was born September 9, 1925. The Lord called her home April 22, 2000. No more sickness, no more pain, ending a lifetime of love dedication and respect for her savior her church and her family.

She was a firm believer in the doctrine of grace. Her "Great Hope" was shown in her everyday life, which she lived with much love, pride and dignity.

She united with a Primitive Baptist Church in Norfolk, VA in 1961, and later moved her membership by letter to Salem "Head of the River" Church. She was a dedicated member, attending her meetings as well as those of our sister churches.

His health declined in the last few years he was present a lot of the time when she was not able. Sister Willie Mae had many afflictions along-the way. May we take comfort in *Psalms 34;19*, "*Many are the afflictions of the righteous: but the Lord delivereth him out of them all!*" We believe she is now asleep in Jesus awaiting his Second Coming.

Her beautiful funeral service was held on April 25, 2000 at Salem Church, by her Pastor Elder Hale Terry. Her body was laid to rest in Restvale Cemetery .

She is survived by her husband Brother Alfred Ratliff, two daughters and husbands, Alfreeda and Daniel Cadd. Patricia and Randy Umburger. Six grandchildren, Stephen McBride, Robert McBride, Christopher Cadd, Cory Cadd, Bonita and Wes Ingram and Mindy Ellis, and five great-grandchildren. One sister Dorothy Yates and one brother Banks Conner and his wife Opal. Many nieces and nephews and friends.

We feel blessed to have known and loved Sister Willie Mae the Lord be praised by her memory .

Written by request of Salem Church.

Mary Janney

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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1012 Bennett Circle, Keeling, Virginia 24566

## SONG

*All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.*

*Crown him, ye martyrs of our God,  
Who from his altar call;  
Extol the stem of Jesse's rod,  
And crown him Lord of all.*

*Ye chosen seed of Israel's race,  
A remnant weak and small!  
Hail him who saves you by his grace,  
And crown him Lord of all.*

*Ye Gentile sinners, ne'er forget  
The wormwood and the gall;  
Go — spread your trophies at his  
feet,  
And crown him Lord of all.*

*Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all.*

*Oh that, with yonder sacred throng,  
We at his feet may fall;  
We'll join the everlasting song,  
And crown him Lord of all.*

*Perronet.*

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 Irene Dalton Myers  
 Sister Lois Wilson

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EDITORIAL

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GRACE, LOVE & CHARITY



Elder C.C. Wilbanks

**T**he LORD hath appeared of old unto me, saying, Yea, I have loved thee with everlasting love; therefore with loving kindness have I drawn thee." The

word charity does not appear in the Old Testament, but twenty eight times in the new. Grace is God's love in manifestation, and charity is the love of man in action. The world considers charity as gifts to help the

poor and needy, and is at times referred to as love. Love is a splendid, wonderful thing, but if we do not have love in our hearts then our hearts are as flinty stones and are filled with envy, hate and evil. There is a love that we should follow after, for John admonishes, *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."* *"The love of money is the root of all evil."* True love of our friends, families, brethren, etc. is good, if we manifest that love. But love that is not made manifest is a dormant love. If we do nothing to reveal our love to the ones we love, how can they know of it? Love is a reciprocal thing. If one does not know of our love, how can they return it? And if it is not returned, then it is of no profit to either. It does not take a big thing to show our love. Just a word of praise or comfort, a hug, a bright smile that lights up our eyes, a pat on the back, a warm handshake, etc. can make our love manifest, and it will be returned, often multiplied. Charity is love in action, showing proof that we have love in our hearts. If we have not charity we are nothing, and profit nothing, as said Paul in Cor. 13:2-3. If we feign love we shall be found to be deceivers, and shunned to our own hurt. If



what we do is prompted by a selfish nature it is sin, and not of faith, and whatsoever we do that is not of faith is sin. If the Holy Ghost does not prompt us to will and to do, then what we do is of the flesh, and not of faith, for Jesus said, *“Without me ye can do nothing.”* Paul said, *“I can do all things through Christ who strengtheneth me.”* If we love God, it is because he first loved us, and that love is shed abroad in our hearts by the Holy Ghost which is given unto us. *“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”* If the love of God is not a perfect gift, then I know nothing that is, except Jesus Christ, (if I truly know him.)

In the scripture first quoted above, God's word to Jeremiah was, *“I have loved thee with an everlasting love.”* That was certainly true, for God cannot lie. But how could we know that love if God did not make it manifest through grace? We could not, but that Scripture did not end there, for God said, *“Therefore with loving kindness have I drawn thee.”* God did not draw Jeremiah only, but all of his beloved children whom he chose in Jesus Christ before the world was ever spoken into existence. He draws us with the cords of his Love, which can never be broken by anyone or any thing. for Paul said, *“Who shall separate us from the love of Christ? tribulations, or distress,*

*or persecutions, or famine, or nakedness or peril, or sword? As it is written, For thy sake we are killed all the daylong; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord.”* Rom. 8: 38-39. What comforting words these be when applied with power to the heart of a poor, helpless sinner who has been given a hope in Christ Jesus, even when that hope seems so small as to be almost nonexistent. Regardless of its strength, as we perceive it, it shall never be taken away completely, for God has promised, *“I will never leave thee, nor forsake thee.”* Our hope is in our Lord Jesus Christ, who is our hope and our life, for our life is hid with God in him. This hope is for eternal life, which God, who cannot lie, promised before the world began. It is only by the grace of God that one receives this hope, for he must be born again to be spiritual, for, *“the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.”* Those who never receive this hope

shall perish, for Satan works in them in all power and signs and lying wonders, and with all deceivableness of unrighteousness that they receive not the love of the truth, that they might be saved. For this cause God shall send them a strong delusion, that they should believe a lie: that they might be damned who believe not the truth, but had pleasure in unrighteousness. But, beloved brethren in the Lord, God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (II Thes. 2:9-13.) Jesus said, *"This is the work of God, that ye believe in him whom he hath sent."* This work is a manifestation of God's everlasting love, the free grace of God that cannot be obtained from any other source. *"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."* Any work of the flesh is for self-righteousness, which in the sight of God is as filthy rags. There is a work that we must walk in, *"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* How do we walk in good works? for Paul said, *"I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."* We must be led by the Spirit of God, *"For it is God which worketh in*

*you both to will and to do his good pleasure."* If we do not have the Spirit of Christ within we are none of his, but as many of us as are led by the Spirit of God, we are the sons of God. Rom. 8: 9 & 14.

God's love is made manifest to us in many ways. The Spirit of God enters our heart and awakens us from our dead estate in which we were born. He reveals to us that we are sinners, and after we have tried desperately to save ourselves and then given up all hope of doing this, he reveals Jesus Christ our Saviour. He gives us 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."* That sweet hope and love gives us great joy, comfort and peace of soul. If I be not deceived, I have tasted that love and hope, and if it were possible to do so I would not trade my hope for many worlds, though my hope seems almost nonexistent at times, and Satan is almost constantly at my side, trying to convince me that my hope is false. Is it this way with you, beloved brethren? When I was first given to believe and hope that all of my sins had been washed away in the blood of the Lamb I felt that I would never sin nor suffer again, that I would improve until I would be perfect by the time I would be called out of this world. I did not know that my suffering had just begun and that I would never stop sinning while in the flesh. When sin is finished it brings forth death.

***“O wretched man that I am! who shall deliver me from this body of death? I thank God through Jesus Christ our Lord.”*** I pray for forgiveness of my sins, for which I suffer, but ***“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,”*** said Paul, and ***“even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”*** Yes, we must suffer if we follow in the steps of our Saviour, ***“For he is despised and rejected of men; a man of sorrows, and acquainted with grief: \*\*\* he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was on him; and with his stripes we are healed.”*** Isa. 53: 3-5. All of our trials, persecutions and tribulations are appointed unto us, but Jesus said, ***“but be of good cheer; I have overcome the world.”*** Paul said, ***“\*\*\*but God is faithful, who will not suffer you to be tempted above that ye are able; but will make a way to escape, that ye may be able to bear it.”*** Our afflictions and sufferings, which are appointed unto us, which are but for a moment, cannot be compared with the afflictions and sufferings of Jesus Christ who bled and died for us; and he did this because of his everlasting love. He said, ***“Greater love hath no man than this, that a man lay down his life for his friends.”*** Jesus was that man, and

he sweat great drops of blood in the Garden of Gethsemane even before he suffered in agony and poured out his holy blood on the cross of Calvary and gave up the ghost. While he hung upon the cross he prayed the Father, saying, ***“Father forgive them, for they know not what they do.”*** What great love is bestowed upon sinners! And what great love the Father bestowed upon his elect children when he gave his only begotten Son to redeem them from the curse of the law which said, ***“The soul that sinneth must die.”*** ***“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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”*** Who are they that believe? Not the ones with only a carnal mind, ***“For to be carnally minded is death; but to be spiritually minded is life and peace.”*** The dead cannot believe anything. Only those who have been born again have life, eternal life, and they are given to believe, for Jesus said, as quoted above, ***“This is the work of God, that ye believe in him whom he hath sent.”*** Paul said, ***“Unto you it is given in the behalf of Christ, not only to be-***

*lieve on him, but also to suffer for his sake.”* Brethren, if we are his elect children we were baptized into his death when he died on the cross, we were buried with him, and arose with him. Paul said, *“It is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he is faithful: he cannot deny himself.”* Jesus is the first resurrection, and, *“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”* What wondrous love is this! The finite mind of man cannot comprehend the love of God bestowed upon his children in his grace and mercy, yet they are given to feel and taste it and rejoice exceedingly from time to time. In his love he also chastens us. *“As many as I love, I rebuke and chasten: be zealous therefore and repent,”* Rev. 3: 19. Paul said, *“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”* Heb 12: 11. Paul also tells us that if we be without chastisement, whereof all are partakers, then are ye bastards and not sons. (vs.8). *“Behold what manner of love the Father hath bestowed upon us, that we*

*should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”* 1 John 3: 1-3. Again I must say, What wondrous love, grace and mercy is bestowed upon such sinful creatures we be by nature.

There is no end to this *marvelous* subject, but I must bring this treatise to a close with a few admonitions from the Scriptures. *“Let all your things be done with charity.”* *“And above all these things put on charity, which is the bond of perfectness.”* *“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned.”*

Beloved brethren, as Paul said, let us by love (charity) serve one another. For all the law is fulfilled in one word, even this: Thou shalt love thy neighbour as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. *“If it be possible, as much as lieth in you, live peaceably with all men.”* Brethren, I confess that I often fail because of the weakness of my

flesh. Therefore I greatly need and desire your prayers for me that I might be strengthened from on high. May the grace of Jesus Christ our Lord be with you.

Eld. C.C. Wilbanks

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*CORRESPONDENCE*

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11-21-99

**T**oday I was blessed to attend services at Martinsville Church. I heard Elder Lane Carter, and, if not deceived, was given to feast on a few crumbs. So much of my time I am in a cold state, my heart as hard as a stone. Such times I'm made to wonder if I know anything about a true hope in Christ the Lord or is it imagination of my mind. But when I am blessed to take a backward look at my life I have to feel surely His blessed presence has been with me all the days of my unprofitable life. I am made to hope He has a few times placed me in the cleft of that great rock and covered me with His hand while He passed by. If not, I have been greatly deceived, because I can look back and remember times when there was no one else to turn to, when I was given strength to go on. I'm still leaning on that unseen power to guide me and direct my feeble steps. There's no where else to turn.

Elder Carter, in his sermon today, mentioned the rose. It seemed my mind was caught up in a differ-

ent direction. I could see how in the lives of God's children (if I can claim to know anything about His works). The rose first comes up from the mother earth just a green stalk with maybe a leaf or two. But on that stem is sharp briars which pierce the flesh and cause pain. The rose grows and forms limbs and new growth but always grows more thorns. That seems to me to portray the child of God. The rose keeps growing and bloom buds start to appear. Now and then we can get a tiny glimpse of the rose through the green sheaf of leaves that cover the bud. The thorns are ever present to pierce our flesh, and cause us to move quickly away from it. But the beauty of the rose blossom is just beginning to show a little. So we keep looking for the beauty.

We go about our lives not thinking of anything but our selfish desires. Suddenly the thorn of our conscience pricks us and we are made aware of how selfish and thoughtless we are. Our Saviour bore the thorns and bruises of our sins, so that we could be free. Now and then we are given a tiny glimpse of His great love and compassion for us. That is the glimpse of the rose we see among the thorns. He gives us a little more sight of the rose to keep us desiring to see more and more as the years roll on. We will never see the fullness of the rose bloom (Christ) while we live in this world of thorns and briars, but Oh, blessed thought, if we are blessed to enter the climes of immortal glory by His

grace, then we will see the rose in its glorious beauty without the thorns.

My feeble mind cannot understand what I hope I see in this, neither can I write it.

Written by Sister Edrie Clifton  
Widow of Elder Bennie Clifton

Submitted by their daughter,  
Judy Poindexter

### FRAGMENTS

**NOTICE** that every token of the Lord's favor is received by me with surprise. I find myself delightfully surprised when the Lord's people manifest love and fellowship for me, as though I had no right to expect it, and I wonder still more when, as is sometimes the case, I do feel the sweet assurance that this great blessing does truly belong to me. I am surprised every time that a portion of the Lord's written word comes to my mind with power and sweetness, and when there springs up in my soul a feeling of praise and thanksgiving to his holy name. It would almost appear as though I were expecting evidences of his displeasure on account of the evils and disobedience in my heart and life, rather than tokens of pity and love, it is such a wonder and delight to me when those tokens come, and when he sheds his love abroad in my heart. It is a wonder to me that I have a place in the church; that I am al-

lowed, not to say constrained, to preach the gospel of his grace, and that some of his dear children give me evidence that he blesses that preaching to their profit and comfort. I find myself astonished and very thankful that I desire to give him praise and glory, and to devote myself wholly to his service, and more than astonished when I am assured that he will receive praise and devotion from one so unworthy as I.

Therefore the words of David are very sweet to me when he and the people rejoiced and thanked the Lord because they had offered willingly unto the Lord of all their precious things: *"Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding."*—1 Chron. xxix. 13-15.

It would be a carnal spirit that would prompt one to offer of his work and gifts unto the Lord with the expectation of being rewarded for them. The Spirit by which David was led moved him to thank and praise the Lord because they were able to offer willingly unto him.

SEPTEMBER, 1902.  
Elder Silas H. Durand

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**ARTICLES**


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**ADOPTION**

*“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Romans 8:22-23.*

**W**e are taught that *“all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect (complete), thoroughly furnished unto all good works.” 2 Tim. 3:16.17. Also, that “...no prophesy of scripture is of any private interpretation.” 2 Pet. 1:20. And the inspired apostle Paul admonished Timothy to “Study (be diligent) to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15.*

These principles and admonitions come down to us today. By the wisdom of God and by His great mercy and the power of the Spirit, His little ones believe His words, and from a pure heart obey His commandments. We are also made to believe that those God has called to

preach the gospel and to teach His doctrine will be given to rightly divide, or give the proper sense of, the word of truth. All have made mistakes from time to time because of the weakness of the flesh, but thanks be to God, He is well able to correct them so that His people are not blown about by every wind of doctrine. He causes them to earnestly contend for the faith once delivered to the saints and will keep them in it. May the God of heaven and earth give us wisdom that His truth might be set forth aright, to the praise of the glory of His grace and to the comfort and edification of His dear suffering saints.

We are taught that God’s little ones are *“born again not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever.” I Pet. 1:23. That they “were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:13. Now, if God’s people were born of that incorruptible seed, and they were, in what sense shall they be adopted?*

We know that there are several references in the scripture which relate to adoption. They are Romans 8:15, 8:23 and 9:4 and Galatians 4:5 and Ephesians 1:5. In each instance the word adoption was translated from the same root word and each case it means the same thing. The most literal meaning of the root word is son placement. To give the sense of the meaning requires some explanation.

It was the custom in the days of the apostles and before, for a natural son, after being taught and governed, and upon reaching a certain age and at the appointed time of his father, for him to receive the part of the inheritance which fell to him. This was the placement of the son, or the act of bringing him into the full possession of his inheritance. At this point he would acquire the full stature of an adult.

To view this spiritually, the word adoption, related to in the scriptures, means to bring a heaven born son into the full possession of his spiritual inheritance. This will be accomplished with no less than the redemption or quickening of the mortal body and the raising up of it as a spiritual, incorruptible, powerful, glorified body. Then will be brought to fulfillment the scripture, *“and the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ.”* 1 Thes. 5:23.

Let's look at each scripture reference to adoption and pray that the God of all understanding and knowledge will make His things plain to us. The first one is found in *Romans 8:15*. *“For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father.”* God's people have not been brought back under the bondage and terrors of the law which is the ministration of death,

but rather, have been brought into the hope of the resurrection and of eternal life. They have been brought to *“...mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”* Heb. 12:22-24.

Romans 8:23, at the head of the article, specifically identifies the adoption as *“the redemption of our body”*. Does this not clearly refer to the resurrection of life where all of God's children will be placed or established as adult sons and be brought into the full possession of their inheritance?

And in Romans 9:4, the apostle was inspired to say *“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises:”* Does not this show beyond a doubt that spiritual Israel is the one to whom all the things of God are worked together for good, even the adoption or the redemption of his body?

In Galatians 4:5, we read, *“to redeem them that were under the law, that we might receive the adoption of sons.”* This is speaking of Jesus who fulfilled the law to



the jot and tittle by giving Himself up to God as the perfect sacrifice for sin in order to redeem His people from the curse of the law. By this one offering He has perfected them forever who are sanctified. The purpose of the holy sacrifice was to bring many sons to glory, or in other words, that they might receive the adoption.

In Ephesians 1:5, is found, *“Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will”*. The same ones that God has chosen in Him (Christ) before the foundation of the world are the same ones that He has predestinated to place in glory, even to raise them up at the last day and conform them to the image of His Son. Yes, they will all be brought into the full possession of that incorruptible inheritance laid up in heaven for them. They will all receive the crown of life.

If we are His, at the appointed day we will hear the long hoped for words, *“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”* Then the sons of God will be manifest before all. When the Lord shall appear with the shout of the archangel and the trump of God, His own will be raised and changed in a moment. in the twinkling of an eye. Their mortal bodies will be made immortal. They will see Him as He is and they will be made like Him and they will ever be with the Lord. Then will the adop-

tion or the son placement be complete. Then will the little ones receive the promised inheritance with nothing lacking, to the eternal praise of Him who only is worthy.

Written in love, I hope.  
Elder J.B. Farmer  
9-6-2000

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*“Sovereign Ruler of the skies,  
Ever gracious, ever wise.  
All my times are in His hand,  
All events at His command.”*

I was awakened around 2 a.m. this night with the above lines running through my mind. I believe it is the first verse of a song. I lay there in the darkness, thinking about it and my feeble mind could not begin to grasp the depth and meaning of those words. Oh, how much is expressed in those four little lines. Truly, He is the ruler not only of the skies, but He created them, as well as everything else - the earth, land and waters, the rocks and mountains - everything that is in existence. The gentle breezes and the loud howling winds with their destructive powers are part of His handiwork. Nothing exists that He did not create or fix. Last of all He created poor puny man both male and female out of the dust which the winds blow around. He gave the man love for the woman which was created from man's rib and made the woman to cleave to the man.

Lying there in the darkness I tried to imagine the greatness of this

God who fixed and ordained everything just as He would have it to be. If not, why not? He has all power over everything He created and each thing moves, acts, or turns at His will and purpose. He is so great He fills the world, the heavens and the seas, yet He is small enough to come into the heart of His chosen ones.

Truly, He is ever gracious, ever wise. The devil was in His mind and purpose through the serpent which was also His creation, put here for the purpose which he fulfilled.

This is too mysterious for my little mind to fathom. I can only get a glimpse sometimes of these things but when I try to express what I hope I see it leaves me.

I am so weak and helpless, depending on Him for everything, my every breath. He decreed who my natural parents were and the place of my birth. If I have a second birth it was also given by Him. All my trials, troubles and afflictions were appointed before the world was created, as well as my joys and my hope of Life Eternal. May I ever praise Him who doeth all things well.

That song still stays with me. {Hymn No.83 in Durand, Lester Hymn Book} I requested it be sung last Sunday at church, but no one could get the tune. I've read it over and over. It is what I believe. How true that:

*"He that formed me in the womb,*

*He shall guide me to the tomb;*

*All my times shall ever be  
Ordered by His wise decree."*

My times of sickness and times of health, times when I wondered where would the next dollar come from, then to have the burden eased a little, times of trial so severe I could not have borne them without His everlasting arm to uphold and guide me -Trials of deepest grief when I had to see the one who was (and is) dearer to me than all, taken in death by His wise decree. Times when I feel I have tasted a Saviour's love, times when I'm made to wonder if I really have. My birth, my life, everything that has transpired the 84 1/2 years of my life, the rest of life and my death are and were all ordained and ordered by Him.

*"Plagues and death around  
me fly;*

*Till he bids I cannot die.*

*Not a single shaft can hit*

*Till the God of love sees fit."*

It is all fixed. Thank the Lord for His goodness to me.

Edrie Clifton

Submitted by her daughter,  
Judy Poindexter

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**DEUTERONOMY 32:4.**

*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.*

**D**ear Brethren: who live by hope, in your Lord Jesus Christ; of a better place, after death of your mortal body. First of all; a peaceful sleep, while waiting for that most precious call on the morning of the resurrection, of His saints from the grave. Arising in the likeness of your Lord and Saviour Christ Jesus, and be perfectly satisfied, as He places you on His right hand; and be able to look upon His face with love and admiration unspeakable.

Now that is my hope, Dear Children. Is it thus with you? I feel it surely is. I feel, one of the causes why this hope seems so sweet and precious to His little children is in the knowledge that the child never turned one hand nor lifted one finger, to give aid to that whole process. Whereby we (if I could be one among you) received our precious hope in the Lord; wherein it leaves us with all our hope and trust, in Him alone. And therefore, without any confidence in the flesh. For any confidence or trust in the flesh to lend any aid in the salvation of any soul, clearly manifests; a lack of that confidence and trust in the Lord God.

Once one has been shown, just what that nature of man, in his flesh, is like; so full of sinful weakness, against the very same "God", who created and formed him and her; breathed life into them; and furnished them with their every strength and ability; for to live, breath, or even exist. How could that

one still find themselves, at times, trying to help "God" in the operation of His government, and especially where it concerns the sacred business of the operation of His Church, the Church of the living God? Well, the only answer that comes to my mind is this; his fleshly corrupt nature has, for some purpose, been let to exercise itself. For assuredly, one with a right and pure mind, could never, no never, have such God dishonoring thoughts enter his mind. But may the Child of His mercy be afterward reminded of that promise to His children. I will have mercy upon their unrighteousness. And ye, be not deceived in your heart, dear Child; a portion of that mercy will come as a stark awareness of that awful deed performed. Remember this also; His making us aware of our wrong doings; is an evidence of His loving care; His everlasting love and kindness toward His chosen people. Just so sure as we are His chosen ones, chosen in His Son, it is just that sure we shall suffer in the present time world. Not for our multitude of sins but because of that sin still in our flesh. For one to suffer for their sinful transgressions, against the Holy and Righteous Law of "God", must and shall continue, on and on forever after this time world is no more.

So we see, His corrections of His children, and all He does toward and for them, is always and always, His own perfect and good way of expressing His love and kindness

toward and for them. And for their good, and His glory. For He shall receive praise, honor and glorification forever after this time world is no more.

Just think about it, as much as in us be; The just and Holy "God", being willing to suffer; that His power be made known; and, that all things that transpire in this time world, shall (Through and by His own working of all things, combined together), Yes, even the activities of satan the devil) to the good of His chosen ones and to His own praise, honor and glory forever more. Oh Dear Children of the heavenly Father; I do so hope, I could be one among you; to everlasting sing praises unto His great and Holy name, forever after this time world is no more. For of one thing I feel absolutely sure of; He is worthy of all praise honor and glory.

While it is thus with us; If we do have any worthiness of our Lord and Saviour, imputed to and for us. For we, of our own selves, could never have done even one good (in His sight) thing to have gained any such worthiness.

In hope of eternal life,  
Troy G. Shepard

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**ROMANS 8:28.**

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

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**VOICES OF THE PAST**

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**GLORIFIED IN HIS SON**

February 15, 1950

*"These words spake Jesus, and lifted up his eyes to heaven and said, Father, glorify thy Son that thy Son also may glorify thee." John 17:1.*

**T**he word, glory has been in my mind for several days and I hope that I sometimes feel it in my heart, yet a sinner depending upon God for mercy and grace to keep me unto the end of this journey, where I hope to enter into that glory world.

The word, glory Jesus mentioned several times, knowing that we would be glorified with the children His Father gave Him. I believe every child of grace feels this glory when delivered from the bondage of sin. This is what makes the rocks sing and the sons of God shout for joy.

The centurion saw what was done and he glorified God, saying, *"certainly this was a righteous man."* (Luke 24:26). Ought not Christ to have suffered these things, and to enter in to His glory?

Now I believe it is in the resurrection of the body when ye shall enter into the fullness of this glory, although we have a foretaste here in this life, not in the flesh, but in

the spirit. He that glorieth, let him glory in the Lord.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory which none of this world know, for had they known it, they would not have crucified the Lord of glory. *“For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God’s”* When we confess Him, God is glorified; when we are blessed to preach the gospel, God glorified, because it is all of Him. It is of God that ye are in Christ Jesus who is of God made unto us righteousness, sanctification and redemption. So all of our work is because of what He has done for us, working in us both to will and to do according to His own good pleasure. So all of His works praise Him and His saints bless Him. God is glorified and has glorified His Son who bore our sins and did redeem us unto God by His blood, out of every kindred, tongue, nation and people.

(Elder) J. F. STEGALL  
Sent in by Gladys Stegall

---

**PSALM 28:7.**

*The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

**THE RESURRECTION**

*“But God giveth it a body as it hath pleased him, and to every seed his own body.” - 1 Cor. xv. 38.*

**T**his is a great mystery, and I hesitate to write concerning it, and yet I am drawn in my mind to do so.

On the subject of the resurrection of the body, it seems at first thought as though I could be contented to simply say, I take just what the Bible says on the subject, and believe that; but I do not understand it. In considering this subject I am apt to think more of what is not true concerning it than of what is, for the natural mind is constantly trying to enter into this mystery, as also into all the other mysteries of the gospel, and to understand and explain all the details of them. But this cannot be. The natural man cannot understand these things. The ways and judgments of God are unsearchable and past finding out. (Rom. xi. 33.)

What I do believe, and sometimes rejoice in, is that *“There is a resurrection of the dead.”* *“The dead are raised up.”* The Lord Jesus Christ *“shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”* — Phil. iii. 21. How this work shall

be done I do not know, nor does any mortal, any more than any one knows how the world was made out of nothing. How the raised body will appear I do not know, nor does anybody else. It is by faith alone that we know that there is a celestial body.

*"We know not what we shall be,"* said the apostle John, but we know that we shall be like Jesus, and we know that we shall be satisfied with his likeness (1 John iii. 2; Psalm xvii. 15), and we know that when Christ, who is our life, shall appear, we shall also appear with him in glory. (Col. iii. 4.)

The poor, tried soul is very apt to disclaim such wonderful knowledge, and to say that he does not know these wonderful things for himself, though he knows they are true of all the people of God. It is seldom that one can realize in himself *"the full assurance of faith"* to say, *"I know that I am a child of God,"* and that *"I shall behold his face in righteousness."* This knowledge is an experience; it is an experience of the power of divine life; it is a belief which rests not upon the evidence of things which we can see and understand, but upon faith, which *"is the evidence of things not seen."* Sometimes the truth of our experience of this knowledge of faith is brought forth to our view under the ministration of the word, and by the teaching of the Spirit, so that we can say with holy assurance and with tremulous joy, *"We know that we have passed from death unto life."*

Again and again we are halted in our efforts to search deeper into the mystery of the resurrection, and attain unto a more perfect knowledge of it. It is not to be known in any degree by searching; it evades the scrutiny of the keenest intellectual powers. It is understood as fully by a child as by the most learned man. It is known only by revelation. It is believed only upon the evidence of a God-given faith. It can never be understood except in the experience of it. We are to *"hold fast the form of sound words,"* concerning this, as well as all other spiritual subjects, *"in faith and love which is in Christ Jesus."* All that is written of it in the Bible is true, but is not for the comprehension of the natural mind, but for the comfort and instruction of the Lord's people.

We can say certain things both negatively and affirmatively concerning this deep but lovely mystery, which will never be understood in time, and so by the teaching of the word we may be kept from erroneous ideas on the subject, awaiting the times when the Lord may be graciously pleased to open *"the form of sound words"* more fully to the understanding of our faith.

1. The raising of the body of Jesus from the grave is not mentioned in the Scriptures as an *example*, showing how the bodies of his people are raised up. The bodies of the saints are not to be raised up as his body was raised up, for his body saw no corruption, while theirs shall all see corruption. His

body came out of the grave just as it was put into the grave, no change having yet come upon it, in order that witnesses, chosen before, might see that it was still unchanged. They saw the print of the nails and the place of the spear, and saw him eat and drink. Thus he was manifest as *"the Resurrection and the Life."* Afterward he was glorified.

2. From that day that he ascended out of the sight of his disciples he is never to be known any more after the flesh. Therefore there appears to be a direct contradiction in the Scriptures to the theory that Jesus now exists in a body of flesh and bones in heaven, and that his people after the resurrection shall so exist in a body like the one we have in this mortal state. The apostle says, *"Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."*- 2 Cor. v. 16. Also, we read that *"It doth not yet appear what we shall be."*-1 John iii. 2. Also we are told that the body "is raised a spiritual body." Jesus' body could be seen after he came out of Joseph's new tomb. That was the evidence that he had abolished death, and had become the destruction of the grave, and had brought life and immortality to light. From the time he ascended up on high and was glorified he has not been seen by the mortal eyes of his disciples.

He is not seen in any way by anybody but his disciples.

Now we are to remember that it is the same body which is sown in corruption that is raised in incorruption. It is the same body which was sown a natural body that is raised a spiritual body. The sowing is undoubtedly the instant of death. We are to notice that the resurrection is not a preliminary act to the change. We do not read that it is raised and then changed to a spiritual body, but it is raised a spiritual body. At its last appearance to the mortal sight of the saints on earth it is a corrupt, natural body. At its next appearance to the faith of God's people here, and to their spiritual sight in glory, it is a spiritual body that shall never know corruption. It is the same body which was a vile body here on earth that has been changed that it may be fashioned like unto the glorious body of Jesus.

3. This is all I can say. How this work is done I do not have the faintest knowledge; I only know that it is according to the working of Jesus, *"whereby he is able to subdue even all things unto himself."* How we shall appear in that glorious body I do not know; I only know, and rejoice to know, that we shall be like Jesus, and that we shall appear with him in glory.

In replying to the question of the one whom he addresses as a fool, as to how the dead are raised up, and with what body they come, the apostle illustrates the subject by the

dying and quickening of grain after it has been sown in the earth. It must die in order that it shall be quickened. The body given the grain in its resurrection is its own body. The apostle does not mean by this that the grain which fell in the earth is lifted out again. It is not in this sense that the seed is given its own body, but that to the seed of wheat is not given a body of rye or of some other grain, but of wheat, the same as the seed which was sown. Why does the apostle bring this peculiar figure for our contemplation just here? Because the one he calls a fool evidently regards the resurrection as the lifting of a body out of the grave, and wants to know how it is done. He evidently is combatting and hushing the thought of the natural mind that in the resurrection the body will be raised in the sight of men, and the desire to know beforehand how that body will appear.

But the apostle has been presenting Christ as the fullness of the resurrection. The resurrection of the dead depends upon the resurrection of Christ. There is a vital and necessary connection between the two. If Christ be not raised then the dead will not rise; *“then they which have fallen asleep in Christ are perished.”* For all the saints who, to human view, die, are fallen asleep in Christ. The apostle still, in the use of this figure of the sowing of grain, is directing our faith to the view of Christ, as the quickening Spirit, as the Resurrection and the Life, with-

out whose resurrection there could be no resurrection of the dead. In the sowing of grain the apostle reminds us that we do not sow that body that shall be. That literal grain or body of wheat that is sown is seen no more, but from it there comes forth a resurrection which shows much more than was sown, yet to the seed is given its own body. This figure of the seed of grain is fulfilled in Christ. The resurrection of his body was a literal resurrection; that is, it came out of the grave just as it was put in. Death and the grave had not been able to make that body see corruption. Thus the sting was taken from death, and the power from the grave, and Jesus became as the grain of wheat that was sown, and became the first fruits of them that slept. Thus the resurrection of the bodies (of all the saints was so secured that they are not spoken of as dying, but as, falling asleep. Their bodies see corruption, but Jesus is to them the resurrection. They have borne the image of the earthy Adam; now in the resurrection, on account of that seed that was sown, they come forth in the image of the second man, the heavenly. It is in his image that they are raised, not in their own image, not in the image of the body that is sown in corruption, but in the image of Jesus, and fashioned, not like unto his body as it was when nailed to the cross, and when it was raised from the tomb, but like unto his body when he was glorified, *“like unto*



*his glorious body.*" This appears to me to be the apostle's teaching by the figure of the sowing of grain.

The resurrection of the body of every saint is in the resurrection of Christ. This is the great object of the apostle's regard in all of this chapter. As regards the time, answering the question, "*When are the dead raised?*" I have to believe that the resurrection is not a matter of time; it is beyond time. In calling the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, Moses at the bush showed that the dead are raised up: "*For God is not the God of the dead but of the living; for all live unto him.*"- *Luke xx. 37.* They who have fallen asleep in Jesus are dead unto us, but they are living unto God in the resurrection. *How else is the resurrection of the dead taught by Moses at the bush?* To us who are yet in time the resurrection is yet to be; those who have gone out from time have come into the enjoyment of the eternal and glorious presence of him who said, "*I am the resurrection and the life.*"

Elder Silas H. Durand  
May 10, 1902.

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#### REVELATIONS 21:23.

*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

#### 1 CORINTHIANS XV. 58.

*"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."*

**T**he power and force which scriptural words carry with them is due to the Spirit, which takes of the things of Jesus and revealeth them to him who readeth, and in whom grace aboundeth, and it is only by the exercise of the Spirit in us that we are enabled to eat and be comforted by the revealed word. Again, in order to attain unto that which is in the mind of the inspired writer, we dare not detach a sentence or a verse from that which goes before or which follows after, but search the written word, for we have the precious instruction which fell from the lips of Jesus: "*He that seeketh findeth; and to him that knocketh it shall be opened.*" God is not the author of confusion, but of peace. "*Therefore.*" This word is used by the writer, referring to the things of which, he has been speaking, as a reason for the admonition which follows, and which brings to our faith's view the weighty and precious things which the gospel sets forth to our gladdened hearts, namely, "*How that Christ died for our sins according to the scriptures; and that he, was buried, and that he rose again the third day according to the scrip-*

tures.” We must know the one, to follow the other. The word “*therefore*” is important, for if the things of the gospel “*be in you, and abound, they* make you that ye shall neither be barren nor unfruitful in, the knowledge of our Lord Jesus Christ.” Therefore to follow Jesus we must know Jesus. “My beloved brethren.” This expression of the blessed relationship of the saints of God is not a mere salutation, as men of the world use the word “*brother,*” carrying with it simply a meaningless expression, but these words came out of the apostle’s heart, and not merely from his lips. The words, filled with their proper meaning, would say, Because you are in my heart to live and die with you, because with me you believe in the Lord Jesus Christ, our hope is the same hope, our hearts are joined together with the cords of that love which God the Father bestowed upon his Son, and upon all who fear his name and look for his appearing, therefore you are my brethren beloved. Now the things which are in my heart I say unto you: “*Be ye steadfast,*” firmly fixed and established in the belief of the truth that Christ died for your redemption and arose again for your justification, and that he ever liveth and sitteth at the right hand of the Father, continually making intercession for you. He who is steadfast listeneth not to the voice of a stranger, to enticing words nor evil devices, but contendeth strenuously and firmly for the faith once deliv-

ered unto the saints. He looks well to the anchor which steadfastly holds his frail vessel which rideth the waves in safety because of the anchor (Christ Jesus). To be steadfast the eye must be single to the glory of God, knowing none other gods, save the God of salvation, pressing forward, turning neither to the right nor to the left.

“*Unmovable.*” This is a strong word and implies strength. The winds of false doctrine may blow with all their power and force against an unmovable child of grace, but cannot turn him from the way his mind and heart are set. He standeth upon the foundation of all truth (the rock Christ Jesus). He knoweth the security of the place of his feet. How refreshing to meet a brother or sister who is not ashamed of the gospel of Christ under any circumstances, and who is proud to be numbered with the sect everywhere spoken against, and who is weaned from the milk, drawn from the breasts of mother Eve. When we remember that God is faithful in performing all his promises, that his faithfulness faileth not, that he remembereth us in mercy, that his love is an everlasting love, that he doeth his pleasure in heaven and in earth, that all his ways are goodness and his paths are paths of peace, that he is the Potter and we are the clay, that he maketh us vessels of his own pleasing, and what he does is right, that the righteousness which is in his Son he has imputed unto us, remembering, I say, all

these things we become strong in the Lord, recognizing the power of his might. Thus are we "*unmovable*," firmly fixed and built up on our most holy faith. "*How beautiful are thy feet with shoes, O prince's daughter*," walking in all the beauty and order of the house of God, walking no more by sight, but by the faith of God's elect in the secret of his love.

"Always abounding in the work of the Lord." To abound is in every case to manifest life, therefore in order to abound one must necessarily be alive; in the life of the children of the kingdom sin abounds, and also grace, the one in conflict with the other. Now you will ask, What is the work of the Lord, to which we are admonished of the apostle? Belief in the Lord Jesus Christ is the work of the Lord in us, and causes us to suffer because of the abounding of sin in our mortal bodies, and these are the sufferings of Christ, for it is the work of the Holy Ghost which causeth the conflict and bringeth about the suffering. So the apostle says, "*For as the sufferings of Christ abound in us, so our consolation, also aboundeth by Christ*." The belief in the Lord Jesus Christ that a man once lived who was called Jesus Christ, does not make a believer in the Lord Jesus Christ, but your belief must be wrought out and made manifest in your mortal bodies, which work is by the Spirit of Christ in you. It is not sufficient to abound once in a while in the work; a Sunday christian

and a weekday sinner is more of a hypocrite than a seven day sinner, for the one knoweth the way and walketh not in it, while the other knoweth not the way, so walketh in ignorance. "*If we suffer, we shall also reign with him*," and our peaceful reign in his kingdom with him is the consolation which aboundeth by Christ. This is a continuous work in the life of faith.

"*Forasmuch as ye know that your labor is not in vain in the Lord*." The knowledge of the truth of God in you makes you that you are "*steadfast*," that you are "*unmovable*," and that you do abound in the work of the Lord. The Apostle is attesting to that which already exists in you: love for the brethren, a desire for holiness, a conviction of sin, a fear and trembling in coming before the throne of grace, a knowledge of our poverty, wretchedness, blindness and weakness; all these build us up in the faith which is set before us, showing us that it is the work of the Lord in us, and that it is not in vain, because it leadeth us to his mercy-seat and to the house of our Master's brethren. We also know that our labor is not in vain, because the power and sweetness of the gospel lead us into an earnest desire for heavenly things, and turn us away from the things we once loved. It shows us, too, that it is truly the work of the Lord in us, for we know that we could not do this work of ourselves, it is in opposition to every desire of the carnal mind, for it humbles our

pride and makes us to be despised in the face of a vain world, for our garments are humility, and our ornaments *“a meek and quiet spirit.”* These things fulfill the law of God, and not the law of the flesh. May the love of God and the knowledge of his truth so occupy our hearts that all our labor in the Lord may be to the glory of God, and to the lifting Jesus on high.

B. F. COULTER

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*“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” – John xvi. 13.*

**T**here are two grand lessons to be learned in the school of Christ, and all divine teaching is comprehended and summed up in them. One is, to learn, by the Spirit's teaching, what we are by nature; so as to see and feel the utter ruin and thorough wreck of self, and the complete beggary, weakness, and helplessness of the creature in the things of God. This is the first grand branch of divine teaching. And we have to learn this lesson day by day, *“line upon line, line upon line here a little, and there a little.”* Through this branch of divine teaching we have almost daily to wade, depraved nature. And the other grand branch of divine teaching is,

*“To know the only true God, and Jesus Christ whom he has sent.”* To know *who* Jesus is, and to know what he is; to know the efficacy of his atoning blood to purge the guilty conscience, the power of his justifying righteousness to acquit and absolve from all sin; the mystery of his dying love to break down the hardness of heart, and raise up a measure of love towards him; and to see, by the eye of faith, his holy walk and suffering image, so as to be in some measure conformed to him, and have, his likeness in some measure stamped upon our souls.

Elder J.C. Philpot

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*“And they that know thy name wilt put their trust in thee.” – PSALM ix. 10.*

**T**HERE is a knowing of God's name. By the “name of God” are to be understood the revealed perfections of the Almighty—all that he has revealed concerning himself in the Scriptures of truth. Every attribute, every perfection, everything that God has said of himself, is summed up in the, name of God.” But especially does the, name of God “signify the Son of his love, who is “the brightness of his glory, and the express image of his Person; “as he said to Moses, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: *for my name is in him,*” that is, all my revealed perfections, all my glorious character, all my divine attributes are in him; for *“in him dwelleth all the fullness of the Godhead bodily.”* Now, there is a *knowing* this name of God; that is, there is such a thing as an experimental acquaintance in the soul with the perfections of God as revealed in the Scriptures. His name is therefore known when the perfections of God are revealed in the heart and conscience by the power of the Spirit. And this is by virtue of living faith in the soul. By faith we see God. By faith we know God. When we receive into our hearts the truth as it is in Jesus, and when we believe by living faith what God has said of himself in the word, then we know the name of God; and every manifestation of God’s mercy, every token of God’s favour, and every shining in of God’s perfections, is a discovery in our hearts, a raising up in our souls of the knowledge of God’s name.

Elder J.C. Philpot

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**CONTRIBUTIONS**

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**FOR SEPTEMBER 2000**

- Smith Walton, VA ..... \$2.00  
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 William A. Ramsey, AL ..... 5.00

- R. Allen Carroll, NC ..... 2.00  
 Oscar D. Pickral, VA ..... 7.00  
 Eld. W.T. Conner, VA ..... 2.00  
 Mrs. Pauline Jones, TX ..... 2.00  
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 Gorman Perkins, AL ..... 7.00  
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 Ronald K. Crouch, Sr. WV ..... 2.00  
 C.W. Wood, VA ..... 7.00  
 Mrs. Nannie Trevathan, NC ..... 2.00

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**OBITUARIES**

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**OBITUARY OF SISTER  
 IRENE DALTON MYERS**

If the Lord will bless me, I will endeavor to write the obituary of our beloved Sister Irene Myers. Sister Irene was born December 31, 1924, in Pittsylvania County and passed away May 21, 2000 in Duke University in Durham, NC at the age of 75.

She was the daughter of the late Charlie A. Dalton and Sister Molly Yeatts Dalton. She was married to the late Brother Ira Myers and to this union they were blessed with one daughter and a foster daughter.

She is survived by her daughter, Gracie Adams, of Gretna, foster daughter, Frances Johnson, of Bedford, three sisters, Sister Reba Myers and Annie Vivian Dalton, of Gretna and Pearl McCracken of

Lynchburg, one granddaughter, Ellen Brooks, of Gretna, foster grandson, David Johnson, of Bedford, great-grandchildren, Brandon and Danielle Brooks, of Gretna and a special friend, Paul Dalton of Gretna.

Sister Irene joined Weatherford Primitive Baptist Church on August 23, 1964 and was baptized the same day. Sister Irene was faithful to attend her meetings until her health would not permit.

Sister Irene loved to visit our sister churches. She would always come up front and join in during the singing service. She was a believer in salvation by grace.

Sister Irene departed this life on May 21, 2000. Her funeral was conducted at Weatherford Primitive Baptist Church at 2:00 p.m., May 23, 2000, by her pastor, Elder Raymond Goad and Elders Marvin Brumfield and Leonard Brammer. Her body was laid to rest beneath a beautiful mound of flowers in the church cemetery to await the glorious resurrection. She will be greatly missed by her family, church and friends. May all that mourn her loss be reconciled to the will of our Heavenly Father who never makes a mistake; it is He who giveth and He who taketh away.

Written By: Pam Betterton  
Elder Raymond Goad,  
Moderator  
Elder Marvin Brumfield,  
Assistant Moderator  
Pam Betterton, Clerk

**SAINTS REST PRIMITIVE BAPTIST  
CHURCH DALLAS, TEXAS**

**August 30, 2000**

**SISTER LOIS WILSON**

**W**hereas it has pleased our Heavenly Father, in his wisdom and holiness, on August 25, 2000 to remove from this life our dear Sister Lois Wilson bringing sorrow to our hearts; and, Whereas we believe that our loss is her gain and that she has been removed from this life to realms of glory, and from a world of trouble to a land of delight; we sorrow not as though we have no hope, but because we shall see her face no more. Nevertheless, we believe what the Lord does is best.

Therefore be it resolved by Saints Rest Church that we bow in submission to His will, believing that when Christ shall appear, all those who are asleep in Christ shall be gathered up by Him in righteousness.

And be it resolved that we extend sympathy to her family and friends, in that we have lost a true friend. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

Adopted by Saints Rest Church while in conference September 3, 2000.

Elder Carey C. Morris,  
Moderator  
Deacon Dean G. Connell, Clerk

# Signs of the Times

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## SONG

*ZION'S a city God hath blessed  
With peace and everlasting rest;  
A glorious city, strong and fair;  
And Jesus dwells forever there.*

*Her ancient walls appear to be  
The workmanship of Deity;  
Founded in grace, they still appear  
Without a flaw or chasm there.*

*Oft has this city's strength been tried,  
By mighty foes on every side ;  
But all in vain it yet has been,  
She baffles Satan, hell, and sin.*

*Count ye her towers, how high they  
rise,  
Her golden spires, they pierce the  
skies!  
Her golden streets are fair to view;  
Her palaces and bulwarks, too.*

*Then round her walk, her turrets ten;  
Mark all her brazen bulwarks well;  
Spread far and wide her deathless  
fame,  
Her pearly gates and walls of flame.*

*Her founder's love has ever proved  
Like Salem's mount, which ne'er was  
moved;*

*'Tis fixed on this eternal base,  
The grace of God, and gift by grace.*

*Kent.*

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Willie Mae Conner Ratliff	

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 EDITORIAL
 

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## FAITH AND HOPE



Elder C.C. Wilbanks

I have had an impression in mind for many days, and I hope this impression is from the Lord. I would like to express a few thoughts on it for the prayerful consideration of the beloved brethren who believe in salvation only by the grace of our sovereign God.

Faith and hope must go together in a child of God. Without faith to believe in the eternal salvation accomplished by our Lord

Jesus Christ we can certainly have no hope; and without hope of heaven and immortal glory when this life is over faith would be of no value to us. *"If in this life only we have hope in Christ, we are of all men most miserable."* The Armenians tell us that all we have to do to be saved is to have faith. This is true, but whence cometh faith? Carnal man cannot produce this needed faith, for, *"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."* This faith is applied to our time life, not our eternal salvation, as the non-regenerated believe. They tell us that if we will only ask God to give us faith he will do it. How can anyone call upon One whom they do not know? Paul tells us, *"the carnal mind is enmity against God."* Enmity is hatred. Would anyone call upon God if they hated him? Neither can they know him until born again of the Holy Spirit. 1 Cor. 2:14, *"But the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* For one to become spiritual he must be born again: the Spirit must live in his heart. Rom. 8:9, *"Now if any man have not the Spirit of Christ, he is none of his."* If one is not his he cannot believe, for Paul tells us, *"Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his*



*sake.*” Jesus told some Jews, *“It is the work of God that ye believe on him whom he hath sent.”* Since it is the work of God that we believe, it is utterly impossible to believe without His work in us. It is by the grace of God that we receive faith, as quoted above, and he does not let this faith lie dormant. Faith without works is dead faith. Works cannot produce that faith that is the gift of God, but when God imparts his faith in the life of the believer he will not let it lie dormant: it must show or prove itself by works. When the Spirit of God is in operation, faith shows or proves itself outwardly by works: *“For it is God which worketh in you to will and to do of his good pleasure.”* The Old School or Primitive Baptists are accused of not believing in works, but this is a false accusation, for we surely do believe in works: not works to bring about salvation, but salvation that brings about works. We believe the bible teaches that good works are the effect of grace; but we do not believe that works brings about grace, for grace is the free unmerited gift of God. *“And if of grace, then is it no more works: But if it be of works, then is it no more grace: otherwise work is no more work.”* Rom. 11:6. It is the Spirit of Christ that works in the believer, and, *“the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, etc.”* If our works do not display this fruit, then our faith is a

dead faith. We may confess by mouth that we have faith, but works will always speak louder than words and can easily be discerned by a true believer. The apostle James says, *“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works.”* One may display his faith and yet never confess it before the church and ask for a home with them. The members of the church recognize this faith, but are powerless in persuading anyone to join the church. We should always extend the opportunity, but God is the One who adds to the church such as should be saved. Should we attempt to do this we may drive such a one away. I believe I have known some who had saving faith and hope in Christ Jesus who left this life without ever being members of the militant church, and I believe I know some now. Both have justified or proved their faith by works, not before God, but before the brethren. We are justified in the sight of God only by the death and resurrection of Jesus Christ *“Who was delivered for our offences, and was raised again for our justification.”* In the 2nd chapter of James he gives us examples of how we are justified by works. In verses 21 through 24 we read, *“Was not Abraham our father justified by works, when he had offered Isaac his son upon the alter? Seest thou how faith wrought*

with works, and by works was made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." He also gives Rahab the harlot for an example. "He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed unto him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom. 4:20-25. In the 3rd chapter of Galatians we find Paul chastising them because they had fallen back to the works of the law and left their faith. He said unto them, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? If it be yet in vain. He that ministereth to you the Spirit, and worketh miracles

among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Brethren, if we be blessed with Abraham we are not under the law but under grace, for "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Jesus Christ "was delivered for our of-

*fences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."*

Yes, dear brethren, as I said before, faith and hope must accompany each other; and by the grace of God we are given both. *"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."*

All of us are creatures of vanity: we are full of it. But Paul tells us, *"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.."* And he tells us, *"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it."* Those who attempt to procure their own salvation by the works of the law have no need of hope, for they say that they know they are saved, and to them this `being saved` they consider to be their eternal salvation. I am sure of this statement, for I lived with them for many years and believed the same things they believe. They can no more help believing the things that they do than we can help believing the way we do, for it is hid from them

and revealed unto his babes. Jesus rejoiced in spirit and said, *"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."* God is too wise to err and to good to be unkind; therefore why should any man complain? Who is puny man to say unto God, Why hast thou made me thus? Paul said of this, *"Hath not the potter power (right) over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"* Surely God does have this power, *"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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."*

For anyone to receive faith and hope from the Lord they must be born again, for 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. In the flesh we are carnal, sold under sin, and have only a carnal mind. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. We must become spiritual, for the carnal mind is en-

mity against God. It is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in us. If any man have not the Spirit of Christ, he is none of his. If Christ is in us it is a mystery, *“Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints: 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.”* To receive hope and faith we must first be justified in the sight of God. Jesus Christ justified us, for it was he *“who was delivered for our offences, and was raised again for our justification, therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”*

*“And now abideth faith, hope, charity, these three; but the greatest of these is charity.”* Why is charity the greatest? Is it not that our faith and hope will be finalized, but charity will endure eternally? May God bless the truth and pardon my errors.

Eld. C.C. Wilbanks

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## CORRESPONDENCE

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Oct. 24, 2000

Dear Elder and Sister Brammer,

I really don't know how to start this letter this morning, I do not know words to express the love in my heart for all the dear ones every where. My life is so empty since I am unable to meet at Church with the dear Saints, to hear the wonderful news from the “Far Country”, I need to hear the ministers pray, preach and sing. I need to hear of the goodness of God to poor sinners.

I didn't realize how much I needed to look in the faces and see shining there the love and hear words of encouragement spoke to this poor little nobody.

Every one has been so kind to me during these many Months and days. I have felt so alone at times and yet I feel the Lord has indeed been with me in mercy.

I desire so much to express to all the dear Ones the wonderful kindness and I feel the need to tell them about the days spent in trying to beg for mercy and for each breath.

I want to tell them the many Scriptures that came to me with such sweetness.

What would I ever do were it not for the love and kindness of the Blessed Father?

I am so afraid at times that all is

my foolish imagination and yet without the love and mercy of the Heavenly Physician where would I be? I shutter to think.

As I waited for strength to come while in the hospital, I felt I did touch the hem of His garment. I could not ask that He would remove the affliction but rather that I be given grace, and strength to accept what He may send, health or affliction.

Oh that I may be kept from complaining but rather praise Him for the past and beg for another day, if its His will.

Thinking of the lovely visits of the dear Ones in the many months, certainly has soothed the weary heart and smoothed out the wrinkles of this weary life.

I have such a great desire to describe His love in such a way that others may praise Him. Now as I take a backward look, the words will not come to "Thank" Him for all things.

As one of old expressed "*for to do that which is good I find not and the evil which I would not do, that I do.*"

It is Heaven on earth when we hear the sound of the Word of God spoken of. The heart thrills and leaps with joy, the cup is full and runs over, and the tears of joy flow.

Though I feel so unworthy to mingle with the dear Ones, this love is the reason of my hope, if not deceived. Oh He has blessed me in my greatest trial and I have found from time to time comfort in trials. Despite my recent trial I was comforted with words from our Father's House.

Some times I feel to say with one of old "*O, Lord, our Lord, how excellent is Thy Name in all the earth.*" I pray that I am not deceived in all this.

I do hope that you understand what I am trying to say.

I want so much to be with all of you at Roanoke Church, Sunday, but must wait upon our Lord, (if indeed He is mine.) I need your continued prayers.

Mrs Rlee B. Houchins.

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## ARTICLES

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6-21-1999

**Y**esterday, I was blessed to go to Martinsville Church. It was the day set aside for the communion service. I heard Elders Julian Williams, J. L. Cassell, W. T. Conner, and Elder Carter talk a short while, then prepared for the communion.

I wish I had words to express my feelings in the communion. To me, the communion is one of the most sacred ordinances of the church - a most solemn time. My mind was carried in a flash, back to my baptism. I felt like it was as sacred as the communion. I couldn't hold back my tears as I went into the water, but it was tears of joy and reverence. My heart was perfectly at ease - so full of thanksgiving - to the Lord above for His goodness and mercy to a poor sinful one as I felt to be. It was the fulfillment of the promise given

to me 14 years before. Oh, the joy and ecstasy in my poor soul. I've never been able to express it in words.

As the deacons began serving the bread yesterday that same feeling came over me. Oh, to think I was permitted to partake of that precious service with His dear children! Praise His holy name. Yet there was also such a feeling of unworthiness. I know of myself I can never be worthy to partake of that service nor even to sit with the blessed saints in worship. All our worthiness is in Jesus Christ who died for us, His church, His bride who is beautiful to behold. She is robed in spotless white with not a spot, wrinkle, or blemish to be seen. Our dear Lord and Saviour took all her sins on His own body and died that His children would reign with Him in yon blissful regions of Glory, never to suffer again but all will be joy and praise to the Father, Son and Spirit forever and forever. Oh Lord, may I be in that number, even though I be the least one of all. Just to be there to join in that glorious song that the angels cannot sing. That song of redemption and praise that will never end, but will continue through the ceaseless ages of eternity.

Written by Sister Edrie Clifton  
Widow of Elder Bennie Clifton  
Submitted by their daughter  
Judy Poindexter

## WHEN IS IT A SABBATH DAY, WITH ONE?

**W**hen is it a Sabbath day, with one? It is any time, of any minute, of any hour, of any day; the Lord God be pleased; to send His Holy Spirit down within one's heart; and reveal, some of His truths of Himself; unto him or her.

Now, will that one keep that day Holy? Yes, just so long as the Spirit be dwelling within the heart.

Now, Where is Holy ground? Wherever, the Holy Spirit be dwelling.

Now, does this working of the Holy Spirit within a man; effect any change, in that fleshly nature, of that man? No, not one iota. For just so soon, as the Spirit is withdrawn; that one's fleshly nature, is right back; the exact same as it were, before it was arrested, and kept still; during the presence of the Holy Spirit; for the flesh, in its nature, and the Spirit, in its nature; Cannot dwell, in the same one, at the same time; for, where either is present; the other must be absent. For they are each; entirely opposite, from the other. They differ from each other, the same as wickedness differs from Holiness or Righteousness. The ways of the working of the nature, in the flesh of man; always point downward toward hell. While the nature of the working of the Spirit; always point upward or heavenward.

Through what process does one brother in Christ's Church come to have a Pure love for his Brethren?

**Answer: "God" First loved them, with an everlasting love; and henceforth, worked that same love in them; Which love is, a spiritual love; which is far, far above a natural love. We have for our natural parent, wife, or husband, relatives or friends, which love, can (at most), last only so long, as our mortal body of flesh liveth; and then, does completely vanish. Where Spiritual love, which is the gift of God; can never completely fade away; but will last, forevermore; throughout all time, for this world to stand, and all eternity thereafter, this time world is no more. For this is God's workings and what God does is done and finished forever. For the very truth is this; the filthy hands of mankind; has never taken any part whatsoever, in the bringing of these things about. And it is my desire, to be thankful unto the Lord and God; for it so being. And that so being my feelings, Dear Brethren; I feel, I dare not refer to the meeting house; which the hands of man, has taken part in its structuring; as the Church. For it can not be, an everlasting, eternal, heaven bound, thing or being; but is, a time limited thing or building. But not so; with the true Church, of the ever living "God"; Which is reserved and preserved; for an everlasting home in heaven and immortal glory; Where therein; will exist no wood, no nails, no brick, no stone or mortar; nor any other earthly thing of this time world.**

**The true Church is, a Spiritual building; its Builder and Maker and Sustainer and Transporter; is God. And so it is No member of human kind, did ever, or shall ever, lift one finger, turn one hand, or take one step; on his or her own; to in any way, shape or form; lend any aid to her welfare; The Church: For it is Not in man even to direct his own Footsteps. God willing! I shall herein illustrate some of just how deceived man is; in and of his own self. Man believes himself, to be self-endowed with strength, with mind and self-sufficiency; in other words an independent man, who can attain greatness for himself. But let us, with a pure mind, examine closely, carefully, and truthfully; How completely deceived he is in his own hard and stony heart.**

**He was conceived in sin, shaped in iniquity, and came forth into this world speaking lies; was completely naked; and completely self-helpless; to do anything for himself, or anyone else. And though, he still is completely unaware of it; his very life, his very being, and or doing; is wholly, entirely, and completely, dependent upon; whatsoever is the mind, purpose, will and pleasure of his Creator God; to furnish him with. For without God and His furnishings of all he has had, or ever shall have; he could never have been anything, nor done anything, nor had anything. Now that my friends; is just a touching upon; that total and com-**

plete Lack of any self-greatness or goodness in and of mankind.

And so therefore; it is my desire; that I could be kept in such a way; as to render any and all praise, honor and glory; unto the true and living God, only. For I feel and believe; He is the only One who does all things, Well and Good.

In hope,  
Troy G. Shepard

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### VOICES OF THE PAST

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#### THE DAY'S WORK OF JESUS

*"I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."- John ix. 4, 5.*

**M**y request, I shall endeavor to explain, as the Lord may enable me, the meaning of these words of our dear Savior. As I regard them now, they seem to enlarge and expand, and to reach out over wide fields, comprehending not one subject only, but many subjects. The inquiry concerns particularly the day in which Jesus worked, and the night when no man can work. But there is also to be considered the works which Jesus worked, that they are the works of him who sent him; that he did no works of himself

as a man, but that the Father who dwelt in him did the works. (John xiv. 10.) They are the works of "*God manifest in the flesh.*" Also these works of God in the salvation of his people are manifest in this blind man whom Jesus saw as he hid himself from the pharisees, who would have stoned him, and "*went out of the temple, passing through the midst of them, and so passed by.*" This blind man was there, not because of the sins of either himself or his parents, but that the works of God should be made manifest in him. He was born blind, and was there at that particular time, according to the eternal purpose of God.

The day in which Jesus must work the works of him that sent him, I understand to be the time during which he was in the world after he began his ministry, from the time of his baptism by John, till he was crucified. A man does his work in the field while it is day, from the rising of the sun to the going down of the same. When the night comes he cannot work. So Jesus used this fact as a figure to show not only when his work was to be done, but that it was a work that must be done by him alone, unaided by any man, and that when he had accomplished that work it would be done forever, and that so far as that work, or any work of that kind, is concerned, it would hence-forth be night to all the world, when no man can work. The time while he was in the world, engaged



in that work, was the day. That work which he was to do, and to fulfill in his suffering, death and resurrection, was manifest in all the miracles he did, and in all his teaching while he was in the world. All power was in his hands then, for the fullness of the Godhead dwelt bodily in him, and that power was manifest when he healed diseases, made the deaf to hear and the dumb to speak, opened the eyes of the blind, raised the dead, hushed the tempest, bade the raging sea be still, and multiplied a few loaves and fishes, till they satisfied the hunger of thousands of men. Thus he was manifest as the light of the world, all power and knowledge being in him.

During this day, while Jesus was in the world, and was the light of the world, the great work of salvation must be completed, and it must be completed by himself. The works of God in him were done when he died the accursed death of the cross for the sins of his people, and arose for their justification. It was then and in that work that *“he finished transgression, made an end of sin, and brought in everlasting righteousness.”* It was then that he slew the enmity of the law, and secured its favor for his people. It was then that he abolished death, became the destruction of the grave, destroyed him that had the power of death, that is, the devil, and brought life and immortality to light through the gospel. But in all his works of healing while in the world,

this greater work was manifested. In all his encounters with the devil, his power over him was shown in the victory he gained. In raising the dead he displayed the power that he was to gain over death through his own death. Indeed, in this sense his works were finished from the foundation of the world, so that Abel, Eve, Noah and all the Old Testament saints, by faith received the victory through our Lord Jesus Christ. In this wonderful, mysterious sense he could say, *“Before Abraham was I AM,”* so that it was given to Abraham to see his day and be glad.

But all this work was his work alone. The patriarchs and prophets, to whose faith he was made known long before he came in the flesh, saw him as the only one who could do that work of salvation, and saw that he had no one of all the people with him to help or uphold, but that his own arm brought salvation unto him. (Isa. lxiii. 5.)

In this glorious work which he worked during the day of his life in the flesh, he saved all his people with an everlasting salvation. When he had finished that work in and by his death, it was and must be night, henceforth and forever upon the earth, as to that work. No work in the way of salvation from sin can henceforth be done, for he who was the light of the world has gone from the world, having finished that work, and it is now, in that sense, night in the world when no man can work. Those who are not embraced in the

work that was done during the working day of Jesus will never know salvation; nor, we can also say, will they ever desire it, or hunger and thirst for righteousness; for Jesus has declared all who thus desire and hunger to be blessed. It will be with those who are not redeemed according to the words of Jesus which John heard: *"He that is unjust let him be unjust still: and he which is filthy let him be filthy still."* Those represented by the wise virgins went in with Jesus, and were accepted with him, and those represented by the foolish virgins never went in. Their work day, the legal day, is ended, and to them the night is come, when no man can work, while upon the righteous, the Sun of Righteousness has arisen, never more to go down, making for them an everlasting day. But this day of the Lord is night unto his enemies.

However many there be of the redeemed, they are all embraced in the redeeming work which Jesus did while the day of his life in the world lasted. However few there be of those who are not redeemed, they were not embraced in the work of Jesus, and shall not come into his righteousness. Nor do they ever hunger for it, but are haters of that which is good, and lovers of that which is evil.

Now a few thoughts concerning the blind man, and how the works of God were made manifest in him.

Of this particular man it is said that he was blind from his birth. I

think he represents one who has received divine life. Some who are blind have once been able to see, but by accident or disease have lost their sight. Such came to Jesus from time to time, asking that their sight might be restored. They knew what things they would see when this blessing should be granted them, for they had seen them before. In each case some spiritual truth was illustrated and taught. But in this case the man had never seen, and could not know the value of the blessing he had never possessed. He did not ask for sight. But he had life, and therefore he hungered and thirsted, and felt all the wants that this life causes. These wants he was powerless to supply, and therefore he sat and begged. So the poor soul who has been given spiritual life, by which he sees himself a sinner in the sight of God, feels the need of spiritual food and water and clothing to supply the wants of that divine life. But as to any way by which those wants can be supplied he is blind. He cannot see what it is he needs, nor how to obtain it. He can only feel the hunger and the thirst and the cold, like a little child, or a lamb, and cry. He begs of all that come by. He does not ask for sight, for of that he knows nothing. He just cries to all that come by, because of the pain of hunger and cold. He is by the wayside. Many that go by try to help him, and he gets enough to keep him alive, alive to still feel the anguish of sin and a longing to be righteous,

but nothing more until Jesus comes by, the persecuted, suffering sorrowing Jesus. He is sure to come that way at the appointed time. His way lies just there, wherever such a poor, hungry beggar sits, and there is the way that he will surely come. And he comes to every such poor, blind creature from the angry crowds of men who hate his doctrine and his work, and who would persecute him to death. They follow him as far as they can, to prevent any from believing on him, but they cannot keep him away from one poor, sorrowing soul. He hides himself from the raging multitude when he will, and comes softly to the side of the helpless, needy one just at the right time, and manifests the works of God in him.

That this blind man represents the conscious sinner is shown in the conversation of Jesus with the pharisees, recorded at the close of this chapter: *“And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth.”*

This shows that the ignorance of the natural man is not represented by the blindness of this man, but that he represents the sinner who

has been quickened, and who has been made sensible of his condition before God, but is blind to any way of salvation for such a sinner, who is justly condemned. The pharisees were not blind in that sense, for they said, *“We see how we can be saved, it is by the works of the law.”* Now they did not know that by the works of the law no one can be justified, and that was proof that they were yet dead in sin. Their sins remained upon them. Whereas those who are blind, in the sense that Jesus meant, are those who see the true majesty of the law, and the justice of its demands, but cannot see how a sinner can escape its just penalty of death. This blindness as to the way of salvation proves one to be alive, and therefore to be one of the redeemed, whose sins have been atoned for and removed by the death of Christ, and who is in the sight of the law forever free from sin, there being no condemnation to him. It only requires that his eyes shall be opened to see his deliverance from sin and death. What the poor sinner will see when his eyes are opened by the Savior, for the Savior alone can do that work, is just as true before as after his eyes are opened. If those pharisees had been blind in this sense it would have proven them to be alive spiritually, and therefore to have no sin. But they said, *We see.* Just as the same character today says, *“We see clearly how a sinner can be saved. It is only needed that he keep the law. Salvation is of-*

*ferred him upon conditions to be performed by him.*" This shows them to be still in nature's darkness, and that their sin remaineth upon them. I do not know that I understand the meaning of the method which Jesus took to open the eyes of this man, but I will present some thoughts upon it. To be born blind was regarded in Israel as a special curse. Therefore the disciples asked whose sin caused this affliction, and the pharisees referred to this common understanding among them that a blind man was held as abhorred and base, when they said, *"Thou wast altogether born in sin,. and dost thou teach us ?"* This blindness represented the curse of sin as felt by the sinner, causing self-abhorrence, with no hope of any deliverance. Now Jesus, to remove that curse of sin, was made sin for his people, and became a curse for them, and endured shame and reproach. It is this shameful death that delivered his people from the curse, and it is only when this is made known to them, and applied to the case of each, that they come to realize and see this wonderful deliverance. Jesus spat upon the ground and made clay of the spittle, and anointed the eyes of the blind man. Spitting expressed contempt, and was to the shame of the one who received it. We may think that the clay made of the dust and the spittle when applied to the eyes represents the application to the poor sinner of the shameful death of Jesus by which the curse

of sin is removed. This is applied to the eyes in order that the blindness, which represents the felt curse and shame of sin, may be broken. Now one thing remains to be felt and known, and that is the power of Jesus' word. By that word spoken unto his disciples they are clean, as he said, *"Now are ye clean through the words that I have spoken unto you."* There is a *"washing of water by the word."* The power of Jesus' word, as risen from the dead, must be felt, working obedience in the heart, and bringing us into sweet conformity to his will. So he said to the blind man, *"Go, wash in the pool of Siloam."* Immediately the interpretation of the name of that pool is given, which to my understanding presents the key to the subject. *"Which is by interpretation, Sent."* Here is the felt power of Jesus' word. Here is the experience of obedience to his blessed will and word, and the acting out of that obedience thus wrought within by his holy power. Here are the works of God made manifest in this poor beggar, blind from his birth. *"He went his way therefore, and washed, and came seeing."* How far he had to go, I do not know; it is of no importance. We read of no one leading him; it was not necessary. The interpretation of the name of the pool shows how he went: he was SENT. The power of Jesus' word sent him. He could not fail to go, nor go amiss, for Jesus SENT him. Men TRY to send, but may fail. Jesus never fails;

he cannot fail; he sends, and obedience to his will is certain and absolute. And in that spirit of holy obedience to the sweet power and will of Jesus the cleansing of sight is felt, and the deliverance from sin is experienced.

He came seeing, but Jesus was no longer there. What solemn gladness is in that astonished soul! but he does not know who healed him, only that he was *“a man that was called Jesus.”* He must wait awhile, and have some blessed but trying experiences to try the work of God in him before he shall know that Jesus is the Son of God. He must tell the truth concerning the opening of his eyes, before his neighbors and to the pharisees, and thus honor and exalt the name of Jesus whom they hate. He must be separated from his father and mother, and be cast out of the synagogue, and be left alone in the world, before he shall know by whom he has received this blessing, and what great things it means for him. But the blessing is his, and his soul cannot but rejoice as he comes into conflict with the religious world because of it. How his voice rings in our souls as he says, *“Whether he be a sinner or no, I know not; one thing I know, that, whereas I was once blind, now I see.”* What wonderful words are these, and how they have been taken up by thousands and thousands since then to tell the wonders that have been done in them, and the glorious assurance that now they do see the wonderful works of God,

whether they belong to them or not. *“Whereas I was once blind, now I see.”* He did not know till now to what he was blind. Now the untold beauties and wonders of a new world burst upon his view. No need to argue with one whose eyes Jesus has opened, for he knows that he now sees, and he is wonderingly absorbed and delighted in what he sees. The truth that his salvation is of God is clear and unquestionable in his soul. He cannot divide the praise with any, nor does it occur to him to claim any part of the credit for himself. His going to the pool of Siloam and washing was just as much the work of God as the putting of clay upon his eyes.

But after all there is a sadness in being alone, separated from friends and acquaintances, even from father and mother, and cast out by those who represent all the religion he has ever known up to this time. He cannot cease to speak of Jesus as a good man, and the opening of his eyes as a work done by the will and power of God. But he feels his loneliness.

It is just then that Jesus finds him, and asks him that question that stirs up all his wondering soul with tender longing: *“Dost thou believe on the Son of God?”* Remember he has never until now seen the face of Jesus, but he addresses him with the solemn reverence that is born of God, and shows a knowledge of Jesus in his soul deeper than he himself understands. He answers, *“Who is he, Lord, that I might*

*believe on him?"* O, what thousands of men and women and children there are in this world of sorrow who are feeling just that way; who have just that longing desire, that hungering to know of the Son or God, that they may believe on him.

Here they stand together, the man whose eyes are opened, and Jesus who opened them, but the man does not know him. Yet he has felt the touch of his soft hand, and has heard and obeyed his precious, powerful voice. And now he stands looking into that heavenly face, expecting, hoping, loving, and asking of him as no poor soul could ask of anybody else, *"Who is he, Lord, that I might believe on him?"* And then Jesus tells him, as he also tells you, my dear brother, sister, child, *"Thou hast both seen him, and it is he that talketh with thee."* Then he knew, then you know. Your past experience is brought to your mind. You remember it may be when you first saw, when you first knew the way of salvation by grace, perhaps years ago, though you did not know that you were one of the redeemed. But how differently you have felt ever since that wonderful experience, and how differently you have talked. A new world has been opened to your view, and it has been a comfort to look upon the things of the kingdom of God, even though you could not know that you had an interest in them. And now what a comfort it is to look into that dear face and ask, in deepest humility,

*"Who is he, Lord, that I might believe on him?"* He does not describe him, does not tell you to go here or there to find him; does not tell you to do this or that to gain his favor, but just turns you to your own experience. *"Thou hast both seen him, and it is he that talketh with thee."*

Elder Silas H. Durand  
NOVEMBER 6, 1902.

MATTHEW XXV. 35.

*"I WAS a stranger, and ye took me in."*

**E**arly in the history of the world God talked about the stranger, and through the days of the years of time he keeps up talking about the stranger. Here he tells us that the stranger shall not be forgotten in the last day. He mentions him along with the widow, the fatherless and the poor. *"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which rewardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt"* In Deuteronomy xiv. 29, occurs the language: The stranger, and the fatherless, and the widow," and again in chapter sixteen, verse eleven, the same words occur. Again, we read in Deuteronomy xxiv. 19-21: When

thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow. \* \* \* When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean of it afterward: it shall be for the stranger, for the fatherless, and for the widow. Also the stranger had a place in the cities of refuge. David, when preparing for the building of the Lord's house, commanded that the strangers in Israel should be gathered, and Solomon set ten thousand of them to be bearers, and eighty thousand of them to be hewers in the mountains, and thirty-six hundred overseers to set the people a work. In Psalms cxlvi. it is written, "*The Lord preserveth the strangers; he relieveth the fatherless and widow.*" And so on down to the advent of "the Stranger" this was spoken of by all the holy prophets. From whence they came and where they were going was no concern of theirs, it was enough to know that they were strangers to insure them lodging. The Jews were forbidden to allow a stranger to lodge in the street; accordingly we see Lot urging the two men, he knew not who they were, but they knew him; they came to take him out of the city to a place of safety. In doing this they were a lively type of "the Stranger" who took the church out.

Job said that in the days of his prosperity the stranger did not lodge in the street. He said, "*I opened my doors to the traveler.*" After Jesus arose from the dead, when he joined the two travelers he hid himself from them and made himself a stranger to them; they said, Art thou only a stranger in Jerusalem. But sad as they were in their hearts they did not forget to take him in because he was a stranger. The money paid for the body of Jesus was used to buy the potter's field in which to bury strangers. In first Timothy, fifth chapter, the apostle, as it would seem, makes one of the qualifications of widows, who were to be cared for by the church, to be, "*If she has lodged strangers.*" Then we have that great text in Hebrews: "*Be not forgetful to entertain strangers: for thereby some have entertained angels unawares;*" It is then, good to have friendship for strangers. They were forbidden to charge him for his lodging, and were to lend him money, and must not charge him interest, or distress him for the principal. They were to give to him. He was not allowed to hunt a place; all it was necessary for him to do was to advertise his presence in the city; they knew his needs and supplied them, and the beauty of it all was that this whole thing could only be seen and enjoyed by the traveler. A stranger is one who is away from home and needs the comforts of home, which some can and do bestow upon each other. In this also let good measure pressed down

be given, not hoping for gain. Abraham said, "*I am a stranger (and a) sojourner with YOU.*" David said the same. The apostle in Hebrews said that all the fathers who died in faith, seeing the promises afar off, being persuaded of them, confessed that they were strangers and pilgrims on the earth. The saints today are made strangers to the world by the grace of God, and are away from home in a strange country; they are travelers singing as they go: "*I am a stranger here below.*" For this there is a cause. "*I was a stranger, and ye took me in.*" "*When saw we thee a stranger and took thee in,*" "*As ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

Your brother,

FRANK McGLADE.

HEBRON, Ohio, Jan. 27, 1910.

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PSALMS LXXXIX. 15.

*"BLESSED is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."*

**T**he above language has been on my mind for several days, and I think I can look back to some bright spots in my past life where I could joyfully accept the above saying of David. He did not say to hear the joyful sound, but to know the joyful sound, still he does not mean that we shall not hear as well as know it. We hear many sounds

throughout the whole earth, but they are not all joyful sounds. We hear many bells all around us that are called by some gospel bells, but they are not joyful sounds to the people of God, but to the contrary they are but sounding brass or a tinkling cymbal. Paul said, "*For if the trumpet give an uncertain sound, who shall prepare himself to the battle,*" A good soldier must know the sound of the trumpet in time of war, for when he hears it sound for action in battle he knows it means for him to go forth to the fight. When I lived on a farm some years ago I had a horse that would stop still in the field when he heard my farm bell ring at noon for dinner. Sometimes we would be at the far side of the field when the bell rang, and we often had trouble to get him over to the near side of the field so we could unharness him for dinner; Our neighbors all around us would often ring their bells before mine, but the old horse would never take any notice of the sound of them, but just as soon as my bell rang he would stop and lift up his head and neigh. Instinct taught him to know the sound of his master's bell, and he knew full well what was laid up in store for him by his master. Thus it is with the people of God, they know the joyful sound, and they are blessed who hear it, for it gives them beauty for ashes and the oil of joy for mourning. "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her,*



*that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*"-Isaiah xI. 1, 2. Salvation by grace, and grace only, is the joyful sound.

*"Amazing grace (how sweet the sound),  
That saved a wretch like me ;  
I once was lost, but now am found,  
Was blind; but now I see."*

O how I do long for such sweet seasons as I had in my first love, in hearing the joyful sound, but instead I grope in darkness the most of my time, and I often wonder if those bright seasons were mine to enjoy in knowing the joyful sound as David sets forth in his beautiful Psalm. "Blessed is the people that know the joyful sound. I am often troubled with sin and Satan so much so that I think I will stop trying, to write on Spiritual things, for most every time I sit down to write I find him at my side ready to contradict everything I write, but always willing to dictate for me if I will just let him. O sometimes I fear that I am a captive of the devil at his will; I often I feel like those dear souls who were led away captives: *"By the river of Babylon, there we sat down [yes, they felt too weak to stand]; yea" we wept, when we remembered Zion.*" They had to hang their harps upon the willows; they had no use for them then, but they that carried them away required of them mirth while in their distress

of mind. Satan will always appear to us at the weakest point and ask us to do things just to grieve us. But all that those dear captives could say in reply was, *"How shall we sing the Lord's song in a strange land,"* O no, they could not sing, neither could they hear the singing of birds nor the voice of the turtle in that land, but they remembered Zion and it made them weep. Yes, they wept when they remembered Zion. Bright spots in their past lives, where they sat down under God's shadow with great delight and his fruit was sweet to their taste. O the joyful sound! I can remember it in the days of my youth. My memory carries me back to a very bright spot in my life more than twenty years ago, when I attended a May meeting at New Valley, Va. Dear Elder White was there, and to me his face did shine as the noonday sun. Brother Eubanks preached in the forenoon, followed by brother Wm. L. Beebe, and I will say right here if I have ever known the joyful sound as set forth by David in this eighty-ninth Psalm, I believe I knew it that day, for I was made to rejoice with joy unspeakable and full of glory. Brother Lester came in the afternoon; it was my first time of meeting him, and when he went up into the stand to preach I wondered in my mind if such a fine looking man as he could preach comfort to a poor, plain sinner like me, and before he got half through with his discourse I felt like clapping my hands, for joy filled my whole being, and I wept for joy. Dear

reader, did you ever weep for joy if so, then you know what I mean. *"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."*

*"Blow ye the trumpet, blow The gladly solemn sound ;  
Let all the nations know, To earth's remotest bound, The year of jubilee is come;  
Return, ye ransomed sinners, home."*

But I am making this letter too long. I fear I have only seen the passing shadow and missed the substance altogether, and if I should write on and try to tell something of walking "in the light of thy countenance; I might fall by the wayside and not be able to mount up with wings as eagles, run and not be weary, walk and not faint. I thought the last letter I wrote and sent to the dear old SIGNS would be my last one, and I told one of my esteemed sisters so at Frying Pan, at our meeting in February, and she turned to me and said, *"I am sorry to hear you say that, for I know of an afflicted woman who said she had been comforted in reading your letters in the SIGNS."* I then said to her, *"O, I reckon I will have to take my vow back; if I have ever given anyone comfort in my poor way of expressing myself, I am willing to keep on trying to write for the dear old SIGNS, should the editors see fit to publish my efforts."*

Yours, with a desire of fellowship,  
JOHN F. OLIVER.

HERNDON, Va., March 28, 1910.

**D**EAR BROTHER SAWIN: -- We received your welcome letter a few days ago, and were glad to hear from you. We are always glad to hear from the poor and afflicted, the chosen of the Father. There is a thrill of joy and encouragement imparted by the communications of those who feel themselves wholly dependent upon the divine Arm for every earthly as well as every heavenly blessing. As I know that you are wholly committed to that kind of faith which is of divine planting, it is a comfort to receive your letters, although they often speak of trials and tribulations hard to be borne, yet He who sends them in wisdom so metes them out that they prove a blessing to you spiritually, and also to those whom you are called to comfort. We are assured that all things work together for good to them that love God, to them who are the called according to his purpose. Sometimes it is hard to see the good coming to us in many of our tribulations, but still we believe that some time it will be made manifest that there never was an uncalled for event in life, or one act, trial or tribulation that was not necessary for the full growth and development of the child of God. The children of God are such peculiar characters that they cannot know many of their own peculiarities themselves, but the Father who has begotten them unto this lively hope knows all things, and in his wisdom and providence provides just what is needful to fully

develop in the children obedience, thankfulness and faith, which will be to the praise and glory of his name.

I was sorry to hear of your sickness, but glad to learn that the divine presence was with you during your affliction. Doubtless the joy thus afforded you, thus confirming to that extent your relation to God and acceptance in the divine favor, was much more to you than the affliction which you felt. The presence of God at such times also assures us that our standing before him is not because of our own strength and tells us of a time which must sooner or later approach, when heart and flesh and all physical strength shall fail, and earthly surroundings avail us no more. To that critical period we look at times with much anxiety, and we wonder whether the presence of God will be with us then. If he has been with us in our lesser trials and afflictions, may we not be fully assured that he will be with us in the last and greatest of all, and make it to be the entrance into that blissful life, in the hope of which we are living during all the time of our bodily afflictions. Our God is not the god I once heard described by an Arminian preacher at the funeral of a young man. He said that he told the young man a few days before, to look, for Jesus when he should approach the dark river and that if he looked he would be sure to see the Lord. Our God is one who takes us when we cannot look; and when all things else fail he is there with

the everlasting arms underneath us. What a blessed assurance! What a blessed hope! Our Jesus has his abode in our hearts, and as we approach the dark river he lights all the way, and it is in his strength that we pass over to that blissful eternity which he has prepared for all the redeemed, from the foundation of the world. With such a Father and such a Savior we cannot fail in our journey; we cannot fail to reach the desired haven of rest. This shall be so, although the way is full of snares and dangers, and trials beset us on every hand. He who has called us is faithful, and he will provide every blessing at the right time. His wisdom and predestination comprehend all things to the end. He declares that he will do all this, and that we shall conquer through him. But all these things are known to you better than I can tell you, for our God has taught and will teach them to all his children, and we can testify only of those things that we know and have learned of him, and our fellowship is in such testimony.

I am glad to hear of the good meetings during the Licking Association, and I would have much enjoyed being there myself, but my steps were directed otherwise and I must not complain. Now! write when you can. My family joins in love to all.

Yours in tribulation,  
C. W. BOND.

**IMPORTANT NOTICE**

November 14.

As of January 1<sup>st</sup> 2001, please address all letters for this paper containing subscriptions and remittances to:

Elder Hale Terry  
Rt. 2 Box 189  
Meadows of Dan, Va. 24120

All articles and letters for publications, all notices of meetings and all obituaries should be mailed to:

Elder Kenneth R. Key  
721 Willard Street  
Greensboro, N.C. 27405

Elder J.R. Williams has asked to be relieved of his duties as of the above date. On behalf of all the board members and all the friends of this paper, we want to thank Elder Williams for a job well done. We expect Elder Williams to remain as a member of the board of Trustees. Elder Williams has served as a trustee and as Secretary and Treasurer since 1977. He became circulation manager in 1979 and has served as president and joint editor with Elder Key since 1983.

As we express our thanks again for the untiring efforts of Elder Williams, we want to thank Elder Terry for his acceptance to carry on and we look forward to working with him in the future.

Elder Kenneth R. Key

*“And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done In parables.” -- MARK iv. II.*

**B**y “the kingdom of God” is meant the same thing as “the kingdom of heaven,” that is, the internal kingdom set up in the heart by the power of the Spirit—that kingdom which shall stand for ever and ever, and last when time shall be no more. This the Lord calls a mystery. And if it is a mystery, it will have these three marks; it will be beyond nature, sense, and reason, will be hidden from the wise and prudent, and will be revealed unto babes. Let us see if we can find these marks belonging to the kingdom of heaven set up in the heart. It certainly is above nature, sense, and reason, that God should dwell in a man’s heart, as the Apostle says, *“Christ in you, the hope of glory;”* and again, *“Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them”* (2 Cor. vi. 16). That God should take up his abode in a man’s heart; that Christ should be in a man; and the Holy Ghost should make the body of his saints his temple; how can nature, sense, and reason understand such a mystery as this? When one of the ancient martyrs, I think it was Polycarp, was

brought before Trajan, when the Emperor asked him his name, he answered, *"I am Polycarp, the God-bearer, for I carry God in me!"* At this answer the Emperor laughed, and said, *"Let him be thrown to the wild beasts."* That was the only answer a persecuting tyrant could give. That a man frail and feeble, whom a lion could tear to pieces in a few moments, carried God in his bosom!-how could the wise and prudent Trajan believe a thing so unheard of? Yet it is a mystery revealed to babes; for they receive it in the love of it under divine teaching, as one of the mysteries that God the Spirit makes known in the heart.

Elder J.C. Philpot

*MEETINGS*

STAUNTON RIVER UNION

**T**he Staunton River Union will convene the Lord willing with Malmaison Primitive Baptist Church the 5th Sunday and Saturday before in December. Song service begins at 10:00 A.M. An invitation is extended to all our ministers, brethren and friends.

Peggy Wells, Clerk

*PSALM 115:1.*

*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

WEST COUNTRY LINE UNION

**T**he West Country Line Union will convene on the fifth Sunday in December at Dan River Church.

The church is located on highway #700 between Eden and Danville. Dan River Church will be host for this meeting and on behalf of all churches in the union we welcome all lovers of the truth to be with us. We especially invite all ministers of our faith and order. Song service begins at 10:00 a.m.

Alan Carroll, Clerk

*CONTRIBUTIONS*

FOR OCTOBER 2000

Mrs. Viola Davis, VA .....	2.00
L.S. Sladky, NC .....	10.00
Mark A. Jordan, NC .....	2.00
Mrs. Shelby Stratton, MS .....	2.00
Mrs. Angie Cox, NC .....	2.00
Mrs. Erma Sowers, VA .....	2.00
Bill & Judy Poindexter, VA.....	5.00
Mr. & Mrs. Henry McGinnis, KY.	7.00
Warren D. Brown, VA .....	2.00
Mrs. Betty Nutter, MD .....	2.00
Mrs. Vera N. Potter, MS .....	2.00
Jamie E. Cooper, VA .....	2.00
Mrs. Sallie Hodges, VA .....	2.00
Mrs. Ada Campbell, VA.....	2.00
Mrs. Meta Mills, AR .....	2.00
Whitney Mobley, NC.....	10.00

*PSALM 23. A Psalm of David.*

*THE LORD is my shepherd; I shall not want.*

*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*

## OBITUARIES

### WILLIE MAE CONNER RATLIFF

It is with sadness I attempt to write the obituary of our beloved sister in Christ. Although we mourn our loss, may we bow in humble submission to God's will. Sister Willie Mae was born September 9, 1925. The Lord called her home April 22, 2000. No more sickness, no more pain, ending a lifetime of love, dedication and respect for her savior, her church and her family.

She was a firm believer in the doctrine of grace. Her "Great Hope" was shown in her everyday life, which she lived with much love,

pride and dignity. She united with a Primitive Baptist Church in Norfolk, VA in 1961, and later moved her membership by letter to Salem "Head of the River" Church. She was a dedicated member, attending her meetings as well as those of our sister churches.

Her health declined in the last few years and she was present a lot of the time when she was not able. Sister Willie Mae had many afflictions along-the way. May we take comfort in *Psalms 34;19*, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all!" We believe she is now asleep in Jesus awaiting his Second Coming.

Her beautiful funeral service was held on April 25, 2000 at Salem Church, by her Pastor Elder Hale Terry. Her body was laid to rest in Restvale Cemetery.

She is survived by her husband Brother Alfred Ratliff, two daughters and husbands, Alfreeda and Daniel Cadd, Patricia and Randy Umburger. Six grandchildren, Stephen McBride, Robert McBride, Christopher Cadd, Cory Cadd, Bonita and Wes Ingram and Mindy Ellis, and five great-grandchildren. One sister Dorothy Yates and one brother Banks Conner and his wife Opal. Many nieces and nephews and friends.

We feel blessed to have known and loved Sister Willie Mae. May the Lord be praised by her memory.

Written by request of Salem Church.

Mary Janney