

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., JANUARY, 1972

NO. 1

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 1/72  
IT EXPIRES WITH THIS ISSUE

## CHRIST IN HUMILIATION CHRIST IN EXALTATION

*"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself."*

*(Luke 24:25, 26 and 27)*

For a long while now, I have desired to write something on this most wonderful subject, but have felt it was far too great for me even to attempt. This morning, for some reason unknown to me, I feel impelled to.

On October 7, 1956, Elder David Spangler made this statement from the Snow Hill pulpit, "Two great themes compose the Scriptures: the humiliation of Christ and His exaltation." I do not remember another word he said that morning — that statement was a complete sermon to me and it seemed burned as with fire upon my very being as I contemplated the immensity of truth contained therein. I have fed upon it hundreds of times since. Nearly 50 years ago, I attended a Bible class and I recall the teacher's saying, "When you read a chapter or verse in the Bible and fail to see the Lord Jesus Christ, you might just as well have been read-

ing history, for you have missed the entire content." That statement also left its mark and whatever anyone else may think, I believe deep in my heart that God used that Bible class in my tender years to awaken within me an interest and a great desire for knowledge and understanding of the Scriptures and THEIR BLESSED AUTHOR. I have not made anything like the progress I have wished for, but as the years have passed, more and more my great desire has been and is "THAT I MAY KNOW HIM AND THE POWER OF HIS RESURRECTION AND THE FELLOWSHIP OF HIS SUFFERING, BEING MADE CONFORMABLE UNTO HIS DEATH."

Christ was, in His pre-incarnate state, the ETERNAL SON OF THE ETERNAL GOD — He was and is the eternal I AM. Isaiah tells us in that wonderful 9th chapter of his prophecy, "For unto us a CHILD IS BORN, unto us A SON IS GIVEN." He was before Abraham for He says "Before Abraham WAS, I AM"; a strange expression grammar-wise, but it leaves no room for question as to His eternal existence. He was before Job who exclaimed, "I know that my Redeemer liveth," although it was centuries before the Christ child was manifested. He was before David who said, "The Lord said unto MY LORD, Sit Thou on my right hand until I make Thine enemies Thy footstool." John testifies that Christ was IN but not OF the creation when he says "BY HIM were all things made and WITHOUT HIM was not anything made that was made." In that wonderful 17th Chapter of John, Jesus Himself prayed, "And now, O Father, glorify Thou me with Thine own self WITH

THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS." This was His pre-natal glory!

The last of the creation was man "formed of the dust of the earth." Can anyone conceive of anything more frail, more flighty, more undependable, more easily blown about by every movement of wind than dust of which man is made? And mankind has been manifesting the stuff of which he is made from the very beginning! The woman, taken from the side of the man, was of the same material and as a result, she heeded not the Eternal God, but a serpent, A SNAKE if you please, and came under condemnation. Her husband "for his great love wherewith he loved her" went with his eyes wide open with her into degradation. Pages and pages could be written on that wonderful subject but that, specifically is not my subject.

The man and the woman multiplied and their offspring was of the same material as they. But the Eternal Godhead was pleased to elect from among this fallen race, a PEOPLE FOR HIMSELF, just as guilty, just as vile, just as earthy as the very worst of Adam's race. But the wrath of God against sinners must be appeased; sin must be judged and the penalty paid. Moreover, it must be paid by a MAN, since by man came the sin. We are told "He looked and there was none to help" — no one whose body and blood were untainted by sin; "therefore, His own arm brought salvation." And so, the eternal, spotless, holy Son of God OFFERED HIMSELF, was clothed in the likeness of sinful flesh, yet without sin, made Himself OF NO REPUTATION and took upon Him the form of a SERVANT. Think of it, my Brethren, the Creator and owner of the earth and all that is therein, taking upon Himself the form of a servant and making Himself of no reputation for filthy sinners such as you and I — redeem us, cleanse us from all unrighteousness and impute unto us His own righteousness, to the end that He might without

shame present us to the Father without spot or blemish.

We go to meeting, we sing of God's great love and sometimes we even read the Scriptures, but I wonder if we even begin to grasp the vast scope of His love and mercy. In this fashion, He was born into the world among the cattle, lived his life among the poor and lowly of the earth. This was the pathway to the awful depth of His humiliation, the King of the Jews crowned, not with honor and glory, no, not yet, but with a crown of thorns, was mocked, scourged and smitten. What unspeakable humiliation, but He bore it without murmur: "He opened not His mouth." But this was not the worst — He must drink the bitter cup, must of necessity be forsaken of His Father, for HE WAS MADE TO BE SIN WHO KNEW NO SIN." When His humiliation was complete, He poured out His life's blood and cried, "It is finished." Yes, it was finished, all the humiliation, all the agony, all the work of redemption; all the sacrifices were finished, for the SUPREME sacrifice was made; no more slain lambs, for the LAMB OF GOD had been slain and all the types fulfilled; no more need for commandments for He had kept them all. Earlier, He had said, "To this end was I born and for this cause came I into the world." Now it is finished and He was buried in Joseph's new tomb. Not even a grave of His own to be buried in, BUT He had opened the way for poor sinners to approach the Throne of God.

Now, let us consider what was the result of it all, His exaltation and His restoration to the glory. Paul tells us in Hebrews, "But this MAN after He had offered one sacrifice for sin, SAT DOWN on the right hand of God. HE SAT DOWN, not because He was discouraged by fruitless effort or exhausted by the mighty weight of the sin He had borne, but because He was satisfied with the result of the work He had done, and His father was well pleased. He had "seen the travail of His soul

and was satisfied," for so perfect was the work He had done that not a single soul for whom that precious blood was shed, would ever come under condemnation. He took His seat at the right hand of the Majesty on high because it was His rightful seat as the Redeemer member of the Godhead, the seat that was His BY REASON OF WHAT HE HAD ACCOMPLISHED IN HIS HUMILIATION. He is there today, a GLORIFIED MAN in the glory. He is there in the Person of Great High Priest to ADVOCATE to the Father all those whom He paid such an unspeakable price to redeem.

We are told in Philippians, "He humbled Himself, WHEREFORE, God also hath highly exalted Him and given Him a NAME THAT IS ABOVE EVERY NAME." I believe we are told in the Revelation what this NAME is, that is above every name. In the 16th verse of the 19th chapter, describing the Lord's return to this earth, the Revelator states, "And on His vesture and on His thigh, a NAME written, KING OF KINGS AND LORD OF LORDS." This NAME the Almighty Father gave Him and it is His forever; and let me repeat, it is by virtue of what He accomplished in His humiliation that He is entitled to this Name. This exalted KING OF KINGS AND LORD OF LORDS will, we believe, one of these days, return to raise the sleeping bodies of the "Dead in Christ" and to catch away those "who are alive and remain," and so shall we ever be with the Lord."

Some of our people do not see eye to eye on many of the details of this, His second coming and none of us dare go beyond that which we are told by divine inspiration. Indeed, it is not ours to speculate on things untold; it is ours to heed and obey the solemn admonition: "Watch ye therefore . . . Lest coming suddenly, He find you sleeping." (Mark 13:35 and 36) Precious Brethren, are we WATCHING, or are we SLEEPING? When we get together, is our conversation of heavenly things

or things of earth? Are we searching the Scriptures for a glimpse of "His beauteous face"? Are we listening for the sound of His voice, which, in the words of the hymnist, "is so sweet the birds hush their singing"? Are we looking daily and hourly for signs of His coming? Are we, AM I, seeking first the kingdom of God and His righteousness? Is our, is MY treasure in heaven or on the earth? For "where your treasure is, there will your heart be also."

Brethren, these are potent, solemn and very timely questions. Our Lord Jesus Christ, HIMSELF, tells us in thundering tones "BE YE ALSO READY, FOR IN SUCH AN HOUR AS YE THINK NOT, THE SON OF MAN COMETH." These words He spoke to His disciples and if we are His we are His disciples; and He also spoke them to the multitudes. Undoubtedly, He knew there were those in the multitude who believed on HIS NAME. Otherwise, He would have spoken them to His disciples alone. Likewise, there are, most likely, many around us who believe on HIS NAME though we know not who they are.

I have deviated a little from my original subject, but as I have been writing, it has seemed to be given to me to say the things I have. I do not think it was of satan, for he delights in keeping us sleeping.

Finally, my love to all my kindred in this Exalted KING OF KINGS AND LORD OF LORDS.

Mildred V. Dykes  
1114 Mt. Hermon Road  
Salisbury, Maryland 21801

ENJOYS ELDER BEEBE'S  
WRITINGS

Rt. 2, Box 134  
Meadows of Dan, Va. 24120

Dear Elder Wood:

I am sending my renewal today; use the extra as you see fit. I also want an extra copy of the December issue.

I greatly enjoy Elder Beebe's preaching to me through the *Signs* — or the Lord speaking through this beloved servant, who so long ago saw fit to have this paper published. How wonderful to read these articles by him, who has long since gone to meet his Lord and God. I hope to be an absoluter, and this is all the preaching I hear or read other than the Bible.

Most of the churches around us are fast combining, and most any man is called a servant of God. My dear father-in-law, Elder Lee Spencer, told me several times this would happen, and that most of the people called Baptists would go back to where they came from. Ah, when more people combine they will make war on the saints and persecute them, as Jesus told they would do before his appearance. May God give us grace to stand . . . We will be made willing to endure all things when the Lord leads us, and we will rejoice in the pathway where no vulture has trod. This glorious highway is filled with the Redeemed only. I hope my God has placed me in this highway, and if so, all is well.

I heard Elder Roy Agee say in prayer one time, "O Lord if we are not in the right way, please put us there." It seems this is a constant prayer with me. Elder Wood, I would love to tell you of my travels someday, but since we are not close neighbors, I cannot do this, but I hope we are brethren in the Lord.

I sorely miss my father-in-law: he was so comforting to me, and I have no one to talk to now. May God continue his blessings on you and yours.

Mrs. Lewis (Pauline) Spencer

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#### GIVING AND RECEIVING AT CHRISTMAS

The world celebrates Christ's birthday on Christmas day. They remember him in a worldly way of giving and receiving, decorating and reveling.

We humbly hope that Christ remem-

bers us in all of our unworthiness every day and every hour. We have nothing to give Him, but he has a bountiful supply of love, grace, pity, and spiritual strength and hope, that he bestows on His believing children. God our Father sent his Son down to earth, to die in our stead that we should have everlasting life. What joy we receive when we are born of the Spirit! The joy and love and praise we receive at that time is inexpressible, as we experience a deep settled peace within our being. We cannot praise him enough for his great love and mercy. It is a gift from God.

God revealed to the shepherds in the field that his Son the Saviour of his people, was born in Bethlehem that night, and he also reveals to us at his appointed time that his Son is our Saviour. Like the shepherds, when God shines in our hearts, we are astonished and amazed that He has remembered us in all of our sinful ways and unworthiness, and given us a beautiful hope of heaven — that after this life we shall go to be with him where there is no more sorrow, pain or tears; of which we have much in this low ground of sorrow.

O, may I be one of those to receive the gift of eternal life that He gives to his believing children, the elect chosen in him before the foundation of the world.

Thelma Reece Wilson  
126 Wallace Circle,  
Portsmouth, Va.

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#### SISTER BOWDEN WRITES OF THEIR ASSOCIATION

Benton, Ky.

Dear Editors:

The churches which compose the Soldier Creek Association of Old School Primitive Baptists of the regular order, held their annual three days meeting at the Soldier Creek Church, Marshall County, Ky., October 8, 9, and 10, 1971. Elder Paul Poyner is the Moderator, and has been for several years. This time the messenger appointed an assistant mod-

erator, Elder Waymond Chapple, a young Elder in the ministry.

Since the close of the meeting, this scripture has been on my mind: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." (Psalm 27:13) Surely the goodness of the Lord brought us together and made us sit together in heavenly places, and that place was the Soldier Creek Meeting House. We believe our Lord gave us a hearing ear, and gave the ministers liberty to preach God the Father, God the Son, and God the Spirit. God calls, the Son redeems, and the Spirit comforts his people.

Jesus went away, but before he went he promised to send the Comforter, and He would take the things of His and shew them to the children: the believing, living children. What a comforting Scripture! — to be able to see the beauty of that land of the living, and the goodness of the Lord there.

After finding comfort in meditating upon the Psalms, then when we come down to our sinful condition, we wonder do we see, do we hear? do we walk about Zion and go round about her, and behold her bulwarks? and as the Psalmist said, will we be blessed to say, "This God is our God forever and ever. He will be our guide even unto death." Knowing our sinfulness, it seems too much to even think that such a wonderful Father would stoop to recognize this sinner. This year marks my 84th birthday, and I am nearing the crossing over the river of death. I can only say, "God's will be done." for he does right, and will reconcile us to every trial even unto death, if it is his will.

The preaching brethren who attended our association were: Elder R. L. Biggs, of the Bordeaux Church, Nashville, Tenn.; Elders Herbert Prince and Swayne Young, of the Memphis Church; Elder Elmer Prince, of the Old Bethel Association, and Elder Waymon Chapple, of the Salem Church, Benton, Illinois, and our own Moderator, Elder Paul Poyner. If this is worth publishing, our folks would be glad to see it in the paper.

Farewell. May the dear old **Signs of the Times** live on to comfort its readers.

A sister, I hope,  
Effie Bowden

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CIRCULAR LETTER OF THE  
SALISBURY ASSOCIATION  
1971

The rising and falling of nations; the coming into being and the passing away of men; the termination of all that is natural is taking place daily around us: only the Triune God remains constant, the same yesterday, today and forever. In the passing of the years, it comes time for another session of this lovely body, and, as she sits under the auspices of our covenant keeping Father, it behooves us to express our doctrinal sentiments as regards this covenant of grace.

If the writer is blessed to speak for the body, it seems prudent for us to seek some divine testimony in support of that doctrine. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20) Any other authority, regardless of its standing among men, is not to be regarded as an authentic witness as regarding the doctrine of God our Saviour.

It seems pertinent at this time to go to the sweet singer in Israel for a foundation text. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Psalm 33:12) We see here the wonders of God's grace in that David had such a clear view of the doctrine of God our Saviour. If it were not for the hordes of false teachers running over the land and country sending forth waves of delusive doctrines, it would not be needful to contend so earnestly and so often that God's people are a chosen people; that they have been blessed in Christ with all spiritual blessings before the world began; that these blessings are made manifest in God blessing them. David did not say that, "Blessed are the nations whose God is

the Lord," for God has only one nation. It is true that all nations, even all men, come under the absolute dominion of God, only His nation of people know his Son as the Lord.

As we contemplate the experience of this nation, we are going over ground that is familiar to every child of grace. It was a sad day, even a day of blackness, and darkness, and tempest, and the sound of a trumpet and a voice with words: such words as would cause entreaty that it not be repeated. (Hebrews 12:18, 19) as they came before God on his mountain of justice. They knew, and God acknowledged that they knew aright, that they could not hear and live at that mountain without a daysman between Him and them. This nation is being signally blessed. She must be blessed, yea, this nation is the only one thus blessed. She is blessed not only to know God, but is blessed with a Mediator that stands between God and them. Although God's justice would not let him deviate in declaring death to all transgressors, his divine mercy moves him to declare a coming day in which a prophet would be raised up at His hand, and among them, that they could hear — even delight to hear as the voice of the Good Shepherd; and to eagerly follow it.

What a blessing is this, dear brethren! The justice of God carried out with full measure on Christ, and sinners go free. How our hearts are knit together in holy joy that our God is not only a God of justice, but that he is the God of mercy. Justice would not alleviate our dismay and suffering, because of our inability to hear the words of this Voice as it thundered from Sinai; but mercy steps in with the promise of the coming Saviour that they could hear and live. We could not look upon God in his austerity, but being made flesh and becoming as one of us, we see Him in the face of Jesus Christ. (2 Cor. 4:6) Indeed, how blessed is Zion, the nation whose God is the Lord. This nation is the only one blessed with such a blessing. All other nation must appear before God without this blessing.

"The people whom He hath chosen for his own inheritance." The same divine blessing that is on this singular nation, is on each inhabitant of this nation. They were all chosen vessels, and at the time of the choice they were blessed with everything necessary for them to be recipients of this inheritance. The blessing of God must always precede our participating in the good things of this inheritance. Under the law circumcision was the cutting around of the foreskin in all male children, but under grace it is an inward work in the heart, and in the spirit and not in the letter: whose praise is not of men, but of God, (Romans 2:29) and we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Phil. 3:3)

Here is the same auspicious blessing on the inhabitants of this nation as is on the nation as the whole. This is the blessing that identifies one of these that has a part in the inheritance of the Lord. These have all been much more favored than the inhabitants of other nations. God has chosen them as part of this inheritance. Having loved them with an everlasting love, made them manifest among the heirs of this nation by choosing them in the furnace of affliction. This lot of His inheritance were all cast in the lap of wisdom; and God has kept for himself the disposition of the whole. This great blessing is continued on them for all time, until the purchased possession is delivered home to glory. They were chosen and foreknown and predestinated to this glorious deliverance. A man will do all he can to take care of his inheritance, but many times it gets away from him; but the blessing of Jehovah God has gone before for his inheritance. This blessing is in the person of the Lord and Saviour Jesus Christ; and his Father God has given into His hands all power and all judgment, and all things to the end that every one chosen, every one that is an inhabitant of this nation, every one that is a member of God's inheritance, will be with Him in glory.

This is my last official act as your

servant. May God bless us with a lively interest in this nation and this inheritance.

Elder W. D. Griffin

CHURCH LETTER TO ASSOCIATION

The Nassaongo Old School or Primitive Baptist Church to the Old School Baptist Association in session with the Salisbury Church October 27 and 28, 1971.

Dear Brethren in the Lord:

Blest be the tie that binds in such a manner of love that we so desire to meet with the brethren and friends as the time and season approaches for the meeting together.

“Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not.” (1 John 3:1)

Our dear pastor was with us the 5th Sunday in August, and three other ministers were with us also, all preaching the gospel of Jesus Christ the Lamb of God, in all its beauty and excellence. It was a delightful meeting, and well attended. It was an unspeakable joy to witness the love and fellowship that was made manifest at this meeting. After the service our hearts were made glad by our sister going before the Church and received for baptism. (Sister Frances Parrish) She was baptized by Elder Spangler that afternoon. She united with Nassaongo Church where her mother had belonged for sixty-four years, and who was a firm believer in the Word of God.

We send as messengers Elder D. V. Spangler and any member who may be present; and send \$30.00 to help defray expenses. Our membership is three, with one baptized during the year.

Elder D. V. Spangler, Pastor  
Mollie E. Fooks, Clerk

(We note that Sister Fooks is 96 years old.  
— J. D. W.)

Rt. 3,  
Nauvoo, Alabama

Dear Brother Wood:

I am sending the payment for my good papers which I receive each month, and I thank all you good ministers for them. Like the others, I don't want to miss a copy, and am always looking forward for them the first of each month.

I am going on my 87th year, and I am thankful for my eyes that I can still read.

Love to all the household of faith. A lonely pilgrim just waiting on my call.

A sister, I hope,  
Kattie McGough

JESUS THE PROPITIATION  
FOR OUR SINS

602 Mass Ave.  
Norfolk, Va. 23508  
October 1, 1971

Dear Brother and Sister Wood:

Our sincere thanks for the kindness and hospitality shown us during our recent visit in your home. We were reminded of the words of the Psalmist, “Behold, how good and how pleasant it is for brethren to dwell together in unity.” (Psalms 133:1). It was not only good and pleasant but instructive, as well. Our minds were exercised, we trust on heavenly and divine things.

We have discussed at some length the scripture you posed to Elder Prescott. You will recall that it was found in Genesis 3:22 and 23: “And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from whence he was taken.” Adam then was driven from the garden that he might **not** partake of the fruit of the tree of life.

The tree of life is mentioned in other places in the Scriptures (Genesis 2:9, Revelation 2:7; and 14). It appears to

be a reference to our Saviour himself. In Revelation 22:14, John wrote, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Jesus refers to himself as being the entrance to heaven and immortal glory: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9)

Now if we refer back to Genesis 3:22, we note that one must eat of the tree of life to have everlasting life. Jesus rather emphatically states in John 6:52, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." In Revelation 22:2 we are told that the tree of life was in the street and on either side of the river which flowed directly from the throne of God. We should also note the mention of the fruit of the tree of life. It "bare twelve manner of fruits and yielded her fruit every month." Twelve tribes composed the entire nation of Israel. Thus twelve types of fruit would be sufficient to feed the entire church of God or the spiritual Israel. We see that it yielded its fruit every month. This is reminiscent of the manna which was supplied the children of Israel in the wilderness. There was only enough for each meal. It was necessary that it be replenished every day. We, like they, need constant spiritual nourishment to sustain the spiritual man.

We have dwelt at some length on the necessity of our eating of the tree of life; yet Adam was driven out of the garden in order that he might not eat it. How do we reconcile this? The answer I think is to be found in the timing. Adam could not eat of the tree of life until Jesus had made propitiation for Adam's sin, and redeemed him. The new man which the Apostle Paul speaks of does indeed become one with God. Jesus said, I in you, you in me, I in the Father and the Father in me. (John 14:20). The new man Adam then has put forth his hand and has eaten of the fruit of the tree of life and has inherited

immortal life.

This is the church of the living God, those whom He redeemed with His own life. They are those who were with Him in the realms of eternity before the world began. They are the same ones he prayed for in the Garden. (John 17) They could not partake of the tree of life in their sin and pollution. But in Jesus they have been justified, their sins have been wiped away and they are worthy participants in the feast from their Master's table.

We look forward to being reunited with you all in His time. We ask His blessings upon us all.

Yours in hope,  
Corrone Bryant

P. S. I join with Corrone in saying that we truly appreciate all that you did for us. We are still rejoicing from the precious meeting in your home and at Mt. Zion.

In bonds of His love,  
Joanne

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#### LETTER OF MIDDLEBURG OLD SCHOOL BAPTIST CHURCH TO ASSOCIATION — 1971

To the Sister Churches of The Lexington-Roxbury Old School Baptist Association, the Middleburg Church sends greetings.

Dearly Beloved in the Lord:

Each year we greet the brethren with increased zeal and fellowship. Knowing that it is only by the grace of God that we are able to meet again. Man of himself can do nothing to merit esteem or give the creator delight. All his righteousness becomes as filthy rags when viewed by a Holy God.

Each year we see more evidence that man that is born of woman is of few days, and full of trouble. (Job 14:1) In this world man has no continuing city. The elect of God travel as pilgrims and strangers in a foreign land.

We are thankful to God for the opportunity to gather at associations. We feel an association is like unto a city.

A city is a place where people of like precious faith abide. Isaiah 33rd chapter 20th verse reads, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

Satan and all his cohorts take great delight in tormenting and trying the elect of God. It is from this and from their love of God, that they come to this city of refuge to feed on the crumbs of mercy from the Master's table. There are strong cords of love that bind the elect together at these meetings, and it reads in Ecclesiastes 4th chapter 12th verse. "A threefold cord is not quickly broken."

Many times the elect of God are in places where there is no place where they can go to a meeting of their faith and order. Psalm 107 verse 4 thru 7 speaks of this, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." It is because of this that the elect of God travel from south to north, east to west and many thousands of miles for this fellowship and to glean a bit of spiritual food from the preaching. It is here the brethren get renewed hope and are strengthened in the faith once delivered to the saints.

In the 5th chapter of Matthew 14th verse it reads. "Ye are the light of the world." A city that is set on a hill cannot be hid. An association cannot be hid. The non-elect in passing by will say one to another, I wonder what that meeting is about. The other, if he knows, will tell him and so the news of an association will travel. Also the brethren will return home to their several abodes and speak of the wonderful meeting at the association. If the Lord blesses the meeting there will radiate from the brethren a warm feeling

of fellowship as they tell others of the spiritual joy and hope they received at the meeting.

The brethren, when they speak to each other, speak as fellow citizens of this wonderful city. They all hear and understand in their own tongue, for the word of God is a heart felt message of God to his people. The people of this city speak a language that only they can understand. The people of the world cannot understand it even when they hear it. Psalm 135 verse 17 reads. "They have ears, but they hear not; neither is there any breath in their mouths."

The elect of God are not at home in this world. They are looking, and have a hope, for a better abode. The new Jerusalem which is above is free, which is the mother of us all. (Galatians 4:26) In this city there will be no old and infirmed nor sick infants. The elect will be like Jesus and will be satisfied. Psalm 17 verse 15.

Zechariah 8th chapter relates a God given vision of the new Jerusalem. The second verse reads, "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury." There is much hope for the elect in this verse for it shows how great the love of God is for his elect people. So great that he gave his only begotten Son to save them from their sins.

The third verse reads, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." The fourth verse reads: "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand." We feel old men represent truth and old women represent mercy. For mercy and truth are met together; righteousness and peace have kissed each other." (Psalm 85:10) We feel the man with his staff indicates authority for all the ages even evermore.

The fifth verse reads: "And the

streets of the city shall be full of boys and girls playing in the streets thereof." We feel this is evidence of the fruit of God's word. The New Jerusalem will not be a dying city but a living and continuing city whose builder and maker is God.

The elect of God are seeking this city and Ezekiel 48th chapter 35th verse reads, "And the name of the city from that day shall be, The Lord is there."

Our pastor is Elder Amasa J. Slau-son of Kingston, New York. Meetings during the past year have been held on either the 1st or 5th Sunday of the month, at the home of Woodrow Bel-linger, Duanesburg, New York, with no meetings during the winter.

Our membership stands at 3.

Done on behalf of the Middleburg Old School Baptist Church.

Beatrice E. Hocking, Clerk

Written by Woodrow W. Bellinger

### GOING TO CHURCH

Why do you go to church? Is it be-cause of social purposes? Is it because of a tradition handed to you by your parents?

Do you go to church to worship God? That being true, then do you believe in God? Where is God and what does he look like? How do you know there is a living God?

To sum it up, there must be some-thing within you that causes you to be-lieve in the only true and living God. "Through faith we understand that the worlds were framed by the word of God." (Heb. 11:3) "But the hour cometh, and now is, when the *true* wor-shippers shall worship the Father in spirit and in truth: for *the Father seeketh such to worship him*. God is a spirit and they that worship him must worship him in spirit and in truth." (John 4:23-24)

Therefore if you really go to church to worship God, there is something within you that gives you this desire.

If you really and truly hunger and thirst after righteousness, there is something within you that gives you this spiritual appetite. "Blessed are they which hunger and thirst after right-eousness, for they shall be filled." (Matt. 5:6)

If you have this desire, you know what the writer meant when he said; "I was glad when they said unto me, let us go into the house of the Lord." (Psalm 122:1)

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

### CONTRIBUTIONS TO THE INDIGENT FUND (To November 1, 1971)

A. E. Moran, Va.....	\$ 1.00
John W. Hawley, Va.....	3.00
Eva Hollar, N. C.....	3.00
Asa Wells, Va.....	1.00
Paul Smith, N. C.....	3.00
E. W. Faucette, N. C.....	2.00
Bertie F. Brown, N. C.....	3.00
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Ruth Lucht, Md.....	10.00
M. Sinclair, Can.....	3.00
Sam Underwood, N. C.....	20.00
Elder R. H. Lyliston, N. C.....	2.00

BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, with Old Beulah Church the 5th Sunday and Saturday before in January, 1972.

The church is located about six miles from Kenly, N. C. Take Highway 222 west at stop-light in Kenly, and go about one-half mile to crossroads and turn left. The church is at the end of the road.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 203, Stokes, N. C. 27884

EASTERN UNION

The next session of the *Eastern Union* is appointed to be held with the church at Concord in Washington County, N. C. on Saturday and fifth Sunday in January, 1972. All lovers of the truth are invited to come and worship with us. A special invitation is extended to our ministering brethren.

Those traveling east will take 64 Highway to Creswell, N. C., take right turn at East Caroline Bank, go to Main Street, turn left two blocks, turn right on the Cherry Road about two miles to the church.

Elder N. L. Ambrose, Union Clerk

STAUNTON RIVER UNION MEETING

The next session of the *Staunton River Union* is appointed to be held with the Danville Primitive Baptist Church the 5th Sunday in January and Saturday before.

We invite all lovers of the truth to come, and especially the preaching brethren. Leave Highway 41 on Highway 743 and follow signs to meeting house.

R. T. Holley, Church Clerk

CONTENTNEA UNION

The next session of the *Contentnea Union* will be held with Cypress Creek Church, Duplin County, N. C., the fifth Saturday and Sunday in January, 1972.

All lovers of the truth are invited to visit us.

W. W. Stallings, Jr., Clerk

Danville, Virginia January, 1972

SIGNS OF THE TIMES

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Danville, Va. 24541

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane

Danville, Va. 24541

BLACK RIVER UNION

The next session of the *Black River Union* will be held, the Lord willing, with Liberty Church the 5th Sunday and Saturday before in January, 1972. Those traveling from the north on 55 Highway turn left at first traffic light — school house on their left, to 27 Highway, Coats, N. C., go east about 4 miles to second intersection, turn right about 3 miles to church. Those coming via Benson take 27 Highway west, turning left at first intersection about 3 miles to church.

We invite ministering brethren, brethren and friends to be with us.

C. D. Turner

## EDITORIAL

The swiftly passing year of 1971 has brought us to again greet our brethren and friends at the beginning of the one hundred and fortieth volume of the **Signs of the Times**. We realize full well that only the will of the Lord in providing comfort and edification for his people, has caused the **Signs** to be continued under all the circumstances that have attended its publication during these many years. When one editor or set of editors was removed, mostly by death, the Lord provided others; and we believe He will do the same in the future.

It has taken the financial support and the contributions of writings by many brethren and friends, to support the paper. These have been provided for in the will of the Lord, so that the gospel has been maintained and the doctrine of God our Saviour fully proclaimed as revealed in the Scriptures and hearts of the Lord's people. Paul wrote the Corinthians, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." This, we can plainly say, is what makes the difference between those who believe the Scriptures fully as the written word of God, and those who acknowledge them, yet for the most part deny them in practice.

Nobody believes the truth except those who have been quickened from death in trespasses and sins, and brought to the New Birth to see the kingdom of God, — and the solemn and glorious beauties therein. These are the only people that we know of who make mention of an experience of grace, and give their exercises in these things as the reason they now see and believe differently than they once did, and know that salvation is only by the grace of God unto his people; and not in any way by the works of any man to satisfy the judgment pronounced against all men.

This knowledge manifests the difference between the Lord's people and all other people; it is this that causes

the one to hold the Bible to be the sole exponent of God's manifest will as revealed in the written word, and specifically those to whom the Spirit takes the things of God and shows unto them. Both the scriptures (the written word) and the things revealed unto individuals are of the same spirit, for holy men of old spake as they were moved by the Holy Ghost, as Peter wrote. But on the other hand, all others either deny the Scriptures or believe them half-heartedly, since they substitute much in their doctrines and practices which the Spirit has not revealed. And this, we hold, is contrary to the admonition of Jude when he wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

So if any should inquire why Old School Baptists are different in doctrine and order from other people, this is the reason. It is not just merely by opinions but deep rooted conviction when the Spirit overshadows all carnality and brings light where there was darkness, peace and joy where there was trouble, hope where there was despair, a firm foundation where there was a sinking, and a song of praise where there was no hope. To these things they testify as they give the reason of their hope, telling how great things the Lord has done for them. These things testify of the spiritual birth. Without similar experiences there is no love and fellowship one for the other; and no reason why one should be received into the church.

We had not thought to write in this wise, but rather to greet our readers with a note of thanksgiving to our God for all his past blessings, which we acknowledge have all been by his grace and because of his great love. As we

reminisce we see God's hand in all things both in nature and in grace; and as we think of the future, we are glad we are in the same almighty hands. We have nothing, we are nothing, and never will be or have anything except through His loving kindness to us. Therefore we desire in all things to give Him all the praise, honor and glory.

But for the faith given us we would face the future with considerable fear and alarm in these troublesome times. Yet that faith causes us to stand still and see the salvation of the Lord: — it just speaks with an inward voice, saying, God is yet ruling, and all is well.

May God's ministers be blessed to preach the sovereignty of God over all worlds, times and events, contending for the faith He once delivered to the saints, to the comfort and edification of the brethren, and to the praise, honor and glory of God whose people we are.

The Editors express their appreciation for the support of the brethren and friends in the past, and trust that the Lord will give you the desire and enable you to continue to enjoy reading the paper; and to support the publication by your subscriptions and writings as in the past.

We regret that we have not been able due to lack of space, to publish all the writings we have received, but have undertaken to use our best judgment in the matter, knowing that the brethren enjoy both doctrine and experience. We are always glad to hear from our readers. As they are interested so are we able to keep the paper coming to them regularly.

J. D. W.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

*"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous,*

*but sinners to repentance."* (Matt. 9:12)

The occasion on which our Lord spake these words, is stated in the preceding connection. After he had called Matthew, who was a publican, it came to pass that he sat at meat in the house, and behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard that, he said unto them, namely, to the Pharisees, "They that be whole need not a physician," &c.

In the figurative language of our Lord, he assumes the character of a Physician, and in that character came to cure those who were diseased and unable to cure themselves, but the Pharisees of that day, like those of our times, supposed that his mission was to them that were whole — to receive the complimentary greetings of the pious, the self-righteous, and those who had never known the exceeding sinfulness of sin, nor felt themselves guilty and helpless sinners against God; and to bestow on them high encomiums for their zeal and piety. As a Physician, they felt no need of him. They were Abraham's seed, and never in bondage to any man, and indignantly spurned the idea of being made free by him. They like their brethren of the present age, no doubt held the doctrine of *Free Agency*; and being totally ignorant of their leprous and diseased condition, gloried in their own conceited righteousness. But our Redeemer informed them that his object in coming into the world, was to seek and to save that which was lost. He had come to display his power and skill, and healing medicines on those who knowing their malady could appreciate them.

"They that be whole need not a physician." Jesus had come down from heaven for the benefit of the needy, and not for any who were able to dispense with his services. It would be a waste to bestow skill, labor and heal-

ing medicines on those who being whole do not need them; but the work of the Savior was not to be wasted, nor misapplied. Having thus reprov'd their blindness and ignorance of his character, object and work, and thereby justified his course in associating with publicans and sinners, of which they had complained — he bade them "Go, and learn what this meaneth; I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance." Although more than eighteen hundred years have elapsed since he gave this task to the scribes and pharisees, and although they have monopolized all the Colleges and Theological Schools which have existed in the world from that day to this, for the purpose of teaching religion as a science to men, they have not to this hour found out the meaning of our Saviour's words.

Not because of any ambiguity or want of clearness in the words; for no language could be more plain, simple and emphatic; but because the words referred to the Mediatorial work of Christ, and therefore involved a spiritual subject, of which no natural man can possess any knowledge. Up to this day, all pharisees, well-worshippers, free agents, workmongers and arminians in general, suppose that Christ came not so much to minister, as to be ministered unto, — to receive gifts, sacrifices, honors and fame, as though his object was to enrich himself. But they did not then understand his character nor his object; neither do they now; for the same description of religionists to this day, prove by their doctrines and their works that although they have been "ever learning, they have never been able to come to a knowledge of the truth." In this their speech betrays them, when they talk of coming to the help of the Lord against the mighty, as though it were the Lord who stands in need of help, instead of his coming to the help of Israel, against the mighty; hence they talk of being co-workers with God, and engaged in the enterprise of converting sinners to

God, in order to give Christ a kingdom, or to enlarge his dominions, and add to his triumphs.

Still farther, it is very common for them to represent the Lord as being bankrupt, in every sense of the word; his treasury empty, his power exhausted, and his cause languishing for the want of human aid! The people are called on to contribute funds to replenish his empty treasury, and to aid in *means* and *instrumentalities*, to bring subjects under his government. Dead sinners are gravely told that he has exhausted his resources on them; that he has done all he can for them; and the next move must be made by them, or they will certainly be lost forever. They must *minister to him* something, if it be only to give him their deceitful and desperately wicked hearts, or his work will fail for want of such ministration. They represent him as standing and knocking at the dead sinner's heart for liberty to come in, until his head is filled with dew, and his locks with the drops of the night; but all availing nothing until the sinner can be induced to minister to him, or offer some sacrifice to give efficiency to the Savior's blood and righteousness.

But all this Ashdod jargon would cease forever, if they knew what this meaneth, He will have mercy and not sacrifice. But this is hidden from their eyes. That he will have mercy, on condition that the sinner will approach him by sacrifice or gifts, conditions and terms, they believe; but that he will have mercy and reject all sacrifices, is a matter they have not yet learned. That he has had mercy and not sacrifice, every heaven-born sinner knows; for he has been taught it experimentally by the Spirit. When stripped of all their works, means, and instruments, — when naked and bare, destitute of a particle of righteousness in themselves, guilt stricken, helpless and sinking in their sins, having nothing to offer, and deeply sensible that if they could command the cattle of a thousand hills or ten thousand rivers of oil, the offering

of all would avail them nothing, in their extremity, they learned, that He would have mercy and not sacrifice, — mercy without an equivalent either in works or in gifts.

*For I am not come to call the righteous, but sinners to repentance.* If men were truly righteous, they would need no repentance or change; but there are none righteous, as the scriptures positively testify; for all have sinned and come short of the glory of God. Every mouth is stopped, and all the world is guilty before God; but if we were indeed righteous, as the pharisees of ancient and of modern times claim to be, or as they would represent to the unconverted that they must make themselves before they can become recipients of God's saving mercy, they would be beyond the reach of salvation: for Christ came not to call such, and there is salvation in none other than Christ.

This doctrine of God our Savior, while it disconcerts the proud self-righteous pharisee, and boasting arminian, is happily adapted to the case of the lost, the helpless, the guilt-burdened, weary and heavy laden sinner. Here is just such a Physician as he needs to cleanse him of his leprosy. He can speak the words, "I will; be thou clean," and a perfect cure is effected. As a Physician he understands the case of all his suffering dying patients; and he is able to cure them all. And as they are too poor to offer him a fee for his official services, how consoling to learn that he will have no sacrifices; it is without money and without price; without fee or reward. The quickened sinner who knows that he is lost, wretched and undone, rejoices in him who came, not to call the righteous, but sinners to repentance. This is not calling them to produce repentance, nor to bring him repentance as a condition or means of obtaining his saving grace, but he has repentance to give them, and with it the forgiveness of sins; for he will not be ministered to; but he will minister; because he is exalted to be a Prince and a Savior, to give repentance to Israel

and the remission of sins.

(Editorial by Elder Gilbert Beebe, May, 1858.)

## OBITUARIES

### RESOLUTION OF RESPECT FOR SISTER MALLIE TART

It has pleased our Heavenly Father in His infinite wisdom, love and mercy to remove our dear faithful sister Mallie Tart on October 27, 1970. She was born July 7, 1898, the daughter of the late Johnny Hodges and Dorothy McLamb Hodges, having lived 72 years, 3 months and 20 days.

She was united in holy matrimony to William Bernice Tart December 3, 1916. To this union 15 children were born. He preceded her in death April 30, 1968, and a son Monroe, May 12, 1970. Also 3 children in infancy. She leaves to mourn five daughters and six sons, seventeen grandchildren, three step grandchildren, six great grandchildren, including a great host of friends and relatives.

She joined Liberty Primitive Baptist Church under Elder Lester E. Lee the day it was organized in a grove across the road from where the church now stands the first Sunday in August, 1955. All her life the aged people saw the characteristics of a true Christian in her. We are grateful that we can say our departed sister filled a seat in church every Saturday and Sunday as regular as she possibly could. She was just as faithful to all her family, a kind tender and loving friend to all who knew her. The church at Liberty loved and will miss her, but we hope and feel our loss is our sister's eternal gain. She was a firm believer in salvation by grace and was abiding in hope of being taken on the wings of God's love to that celestial city, eternal in heaven whose builder and maker is God. We rejoice in this because she professed a hope in an all wise all powerful and merciful God. She had a desire to give God all the honor and praise for a finished and complete salvation wrought by the shedding of the blood of his glorious son Jesus Christ, a salvation complete in the mind and purpose of God before the foundation of the world. Stop, think, do we have a right to grieve? — only for her absence.

Her funeral was conducted in Liberty Church by her pastor, Elder C. Dewey Turner, and her grandson Leon Tart. Interment was in the McLamb's Cemetery, Johnston County, N. C. beneath a great mound of beautiful flowers, which represented the many that loved and respected her.

RESOLVED: That a copy of these respects be sent to the *Signs of the Times*, a copy to the family, and one kept for the church record.

Done by order of the church in conference  
October 31, 1970.

Brother James Young  
Sister Dollie Stewart  
Sister Lovie Young  
Committee

### JETHRO R. MILLS

It is with a sad and lonely heart that we attempt to write the obituary of our dear father, Jethro R. Mills. He was born on June 8, 1883, and departed on July 10, 1971. The funeral was conducted on Monday, July 12, by his pastor, Elder A. L. McKinney, assisted by Elders D. B. Stokes, Jr., and M. E. Garner. The throngs of people and flowers were good indications of the feelings of his fellow man.

Daddy was a son of James Allen Mills and Anliza Arnold Mills. On December 20, 1905, he married our wonderful mother, the former Lucy Jane Hardee. Of this union were born eight children, three of whom preceded them in death. The surviving children are J. Elbert Mills, Lyman M. Mills, Wardell H. Mills, Mrs. Gentry S. Porter, and Mrs. Durward G. Hart. Also surviving are eleven grandchildren and seventeen great grandchildren. Our mother passed away January 10, 1970.

On the second Sunday in June, 1910, he with his beloved wife were baptized, she having joined on Saturday, and he on Sunday at Red Banks Church. They were baptized by Elder G. W. Stokes, their pastor. A few years later he became a deacon and remained so until his death. Daddy lived true to his professions. We believe daddy was a true Primitive Baptist if ever there was one. He always filled his place at church and loved to visit his sister churches. His home was always open to all his brethren.

At the time of his death he was the oldest member of Red Banks Church in both age and membership.

Dearest daddy, thou hast left us  
And our loss we deeply feel,  
But 'tis God who hath bereft us  
He can all our sorrows heal.

The golden chain is broken,  
A voice we love is stilled,  
A place is vacant in our home  
Which never can be filled.

He is gone but not forgotten,  
Never will his memory fade,  
Sweetest thoughts will ever linger  
Around the grave where he is laid.

We feel our great loss but know daddy is  
in a place far better than we who remain behind — the Lord giveth and the Lord taketh

away.

Written by his saddened and lonely daughters.

Jane M. Hart and Elsie M. Porter

### MRS. MOLLIE EDWARDS WILLOUGHBY COBB

Again our Heavenly Father called a dear sister from our midst. She lived a rich, wholesome life. She loved her church and filled her seat as long as she was able to travel. She was wonderfully blessed to have a family and inlaws who loved her dearly, who rendered all that loving hands can do on this earth. She had faithful neighbors and friends who loved her, as she loved them, with an everlasting love.

Sister Mollie was the daughter of James Franklin Edwards and Pattie Mathews Edwards, born November 16, 1884, making her stay here on earth 87 years, 6 months and 8 days.

As a young maiden, she married Benjamin Willoughby. They had one son, W. Curtis Willoughby, who wasn't very old when they lost husband and Daddy by death.

Years later, she became the bride of James Gray Cobb. He had lost his wife leaving five children, Ernest Cobb, Lester Cobb, Mrs. Sarah Cobb Deans, Amos Golde Cobb and Mrs. Mary Cobb Gay. They had success with their families together. To their union, were two sons, James Larry Cobb and Shady Gray Cobb. She faced family deaths humbly: her son, James; her husband, James Gray; Ernest, Lester, and Sarah. Surviving her are Curtis Willoughby, Amos Golde Cobb, Mrs. Mary C. Gay and Shady Cobb; one sister, Mrs. Annie Mae Edwards Peeden; several grandchildren and great grandchildren, also nieces and nephews.

Sister Cobb united with Autrey Creek Church the First Sunday in September 1957. She was baptized by her Pastor, Elder R. B. Denson. That was a happy day for her and all that were present.

She died on June 8, 1971. Her funeral was held at Farmville Funeral Home Chapel by Elders A. P. Mewbern and Joe Sawyer. She was laid to rest under a beautiful mound of flowers in Queen Anne Cemetery, Fountain, N. C. beside her husband. May God bless her family and loved ones is our prayer.

Written by request of Autrey Creek Church the first Sunday in July 1971.

By: Leona Wooten Manning  
1003 Burton Street  
Rocky Mount, N. C. 27801

Resolved, That three copies be made: 1) For

Autrey Creek Church record, 2) For *Signs of Times*, 3) For the family, Shady and Susy Cobb, Fountain, N. C.

Elder Joe Sawyer, Moderator  
Joe B. Coker, Clerk

DEACON  
THEODORE MARSHALL MELSON

Brother Theodore M. Melson, highly esteemed member of Flatty Creek Church, passed away May 13, 1971, aged 82. He was the son of John William and Mrs. Adeline Crank Melson and the husband of Sister Lucy Scarborough Melson. Besides his widow, surviving are a daughter, Mrs. Irene Hayman, four grandchildren, four great grandchildren, and a great great grandchild.

Brother Melson joined the church June 22, 1952, and was baptized by the late Elder A. B. Ayers. He attended his meetings regularly as long as his health permitted him to do so, but was unable to attend same for sometime before his decease. He was ordained a deacon in November, 1953, and filled this office in a commendable way. He was a person of an amiable disposition, and to know him was to like him. He was very generous in contributing of his means to the church, his Pastor, and visiting ministers. He delighted in hearing the everlasting gospel preached with power by able ministers of the New Testament, evincing a knowledge of the joyful sound. "Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of thy countenance." We feel that our departed Brother is now rejoicing in the light of the countenance of the dear Redeemer in that celestial city, where there is nothing to mar his unending joy, in the mansions of glory that Christ went to prepare for the redeemed, His bride. What must it be to be there in that city so fair?

"Where Jesus, Son of man and God,  
Triumphant from his wars,  
Walks in rich garments, dipped in blood,  
And shows his glorious scars."

Brother Melson's funeral was conducted by Elder I. S. Conner, his Pastor, and interment was in West Lawn Cemetery, Elizabeth City, N. C., where the body will repose until the great rising day, when Christ, the righteous Judge, shall come to take his ransomed people home.

Written by order of the church in conference on Saturday before the fourth Sunday in July, 1971. One copy to be sent to the *Signs of the Times*, one to the family, and one retained for the church records.

C. W. Vass

RESOLUTION OF RESPECT  
FOR BROTHER  
WILLIAM STANLEY LEGGETT, SR.

Whereas, it has pleased our eternal Heavenly Father to call from our midst our beloved brother, Brother William Stanley Leggett, Sr., I in submission to a request of the members composing the Spring Green Primitive Baptist Church, will attempt, the Lord willing, to pen a few expressions in his memory.

Brother Leggett entered this life on January 9, 1890, and was called home on June 11, 1971, thus his sojourn in this life was for 81 years, 5 months, and 2 days. His first marriage was to the late Bertie Roberson Leggett. His second marriage was to Sister Eva Roberson Leggett who survives. He was the son of the late Jesse Augustus and Betty Johnson Leggett. He was a native of Martin County where he spent all of his life.

Brother Leggett united with the Spring Green Church in May, 1951, thus holding membership for approximately 20 years. He manifested much love for the church and was faithful to attend his meetings when his health would permit him to do so. Our dear brother was very feeble during his latter days and his activities were somewhat limited yet he was blessed to endure the same with much patience. He was a faithful husband and father esteeming the welfare of his love ones above that of himself.

Brother Leggett had a love for the doctrine of sovereign grace and possessed a hope in an all wise, powerful, and merciful God. He rejoiced in an abiding hope of being wafted on the wings of God's love and mercy through the atoning blood of his Saviour, Jesus Christ, to that eternal city where all but love is done away.

Surviving are his widow, Sister Eva Roberson Leggett, 1 son, 5 daughters, 18 grandchildren, and 11 great grandchildren. Also surviving are 3 half brothers and 3 half sisters. To the family we extend our heartfelt sympathy and trust that you have and will continue to be comforted by the divine spirit of God is our prayer.

Funeral services were conducted by his pastor, Elder E. C. Harrison. Interment was in the Spring Green Church cemetery beneath an array of beautiful flowers.

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

Done by order of conference the fourth Saturday in June, 1971.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

## MRS. LELA A. CALVERT

My mother died December 8, 1968, and her sister was going to send the obituary in, but never did; so she asked why I didn't send in a combination of what was in the county paper and part of a letter Elder J. L. Sanders wrote about her; and Elder Sanders said it would be all right with him. I hope it is not too late to publish in the *Signs of the Times*, as I feel that is what she would want.

"Sister Lela A. Calvert was born in Calhoun County, Ala., January 17, 1896, and died December 8, 1968. She was the daughter of Byron Gossein and Mrs. Emma May Gossein. She was a member of the Primitive Baptist Church at Warren, and was the wife of Louie A. Calvert. Surviving her are four sons: Edward, Harrell, Delbert and Howard; and four daughters: Mrs. Sibyl Haynes, Mrs. Meta Mills, Mrs. Jean Briant and Mrs. Jerry Neely; one sister, Mrs. Will Gambill, and one brother, Walter Gossein; twenty-two grandchildren and five great grandchildren. Her funeral was conducted by Elder David Turner in Warren, Arkansas." — County paper.

Here is what Elder Sanders wrote about her. "She, being one of the most true and faithful members of the church, we certainly have a sweet memory of her. We know she went to church services when her physical health did not allow her by any means to do so. I marvelled at her faithfulness the last few times I saw her at the services. The last time I saw the precious sister, feeling her gracious faithfulness to the church and cause of Christ, I felt I may never see her again in this life. Now bless her faithful, true and sweet heart, she has fallen asleep in Christ, and all His exceedingly great and precious promises, to live eternally with Him in Glory. There she will have no more sickness, sorrow, pain, nor grief, but live in eternal Glory in likeness of her blessed Redeemer forever. We have the blessed assurance and consolation that our loss is her eternal gain. We hope when our time comes, we too can fall asleep in that precious faith she so greatly and graciously manifested in word and deed while she was here in this life with us."

Submitted by her daughter

Mrs. Sibyl Haynes

## SISTER ZILPHIA C. CREECH

Sister Zilphia C. Creech was born January 25, 1889, in Johnston County, N. C. It pleased the Lord to call her home from much suffering in this life February 21, 1971, making her stay on earth 82 years.

She was married to Joseph H. Creech January 29, 1907, who was a deacon in Creech's

Church for thirty-two years prior to his death October 9, 1948.

Sister Creech united with the church at Creech's in July, 1912, and remained a faithful member until her health failed and she was unable to attend; even then her desire to hear preaching was so great that the church members and friends gathered in her home and held services, which she greatly enjoyed. She was a firm believer in Salvation by Grace, and to hear the gospel was food to her soul.

She is survived by five sons: Joseph A. of Selma; W. Grover, of Smithfield; Rodney L., R. Avery and R. Ivey, of Kenly, N. C.; and four daughters: Mrs. Estelle Brantley, Newport News, Va.; Mrs. Nadell Hughes, Raleigh, N. C.; Mrs. Margaret Johnson, Selma, and Mrs. Rosa Mae Pittman, of Wilson, N. C. Also surviving are thirty grandchildren and twenty-six great grandchildren.

Funeral services were conducted at Creech's Church by her pastor, Elder D. B. Stokes. Her body was laid to rest beneath a beautiful mound of flowers, a token of love in which she was held; there to await the coming of our Lord and Saviour. It is our belief that then she will be raised to see Him as he is, and be like Him. This was her hope.

Her children have lost a wonderful mother, and her church a faithful member; but we bow in humble submission to the will of our Heavenly Father, feeling our loss is her gain.

May God in his great wisdom comfort all who mourn her passing and reconcile us to His holy will.

Written by Sisters Mavis Pope and Nellie Hocutt.

Elder D. B. Stokes, Moderator  
Jeffrey O. Creech, Clerk

RESOLUTIONS OF RESPECT  
OF  
SALISBURY ASSOCIATION

In the providence of an all wise God, three of our beloved sisters have been taken from our midst in the past year: Sister Mollie Pilchard, of the Snow Hill Church; Sister Alice Watson, of Salisbury Church; and Sister Annie Truitt, of Little Creek Church. We know by their talk and walk that they trusted in the all wise God and not in their own works.

Our loss is their eternal gain. Let us of the Salisbury Association bow in humble submission to the holy will of God, and say, "Thy will be done, O God."

Elder James Poole, Moderator  
Maude Laws, Honorary Clerk  
William S. Adkins, Clerk  
William Davis, Sr., Asst. Clerk

(Written by Brother Frank Holland.)

CHURCH NOTICES

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

J. J. COLLINS, Pastor

**HOPEFUL CHURCH**, Ozark, Alabama, meets each fourth Sunday at 10:30 A. M.

J. J. WATSON, Pastor

**NEW HOPE PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each first Sunday, 10:30 A. M.

V. C. HARTZOG, Pastor

**RAMAH CHURCH**, Cottonwood, Alabama, meets each third Sunday at 10:30 A. M.

A. B. CHUMNEY  
D. W. COLLINS, Pastors

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

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

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

EULIE McCOOL, Pastor  
HOUSTON PITTS, Clerk  
Steens, Miss.

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

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

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

C. C. HAND, Pastor

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

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

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

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

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

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

**EPHESUS PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each third Sunday and Saturday before at 10:30 A. M.

V. C. HARTZOG, Pastor

**WRITES CREEK CHURCH**, 5 miles south of Slocomb, Ala., meets each fourth Sunday and Saturday before.

E. B. HUGHES  
B. A. ANDERSON  
J. A. TEW, Moderators  
J. T. COLLINS, Clerk  
Slocomb, Ala.

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

W. A. WILLIAMS, Pastor

**PILGRIM REST CHURCH**, located five miles north of Fordyce, Arkansas (about ¾ mile off Hy. 167, and located near Barnes Lumber Co.) meets each third Sunday at 10:30.

W. W. HUDSON, JR. Pastor

**NAOMI OLD SCHOOL BAPTIST CHURCH**, six miles south of McKenzie, Alabama, meets the second Sundays in December, February, April, etc.

ELDER W. C. STANLEY, Pastor  
Duncanville, Ala., Rt. 1  
E. C. WEAVER, Clerk  
Rt. 5, Box 47, Andalusia, Ala.

**SHILOH OLD SCHOOL BAPTIST CHURCH**, seven miles Northeast of Andalusia, Alabama, meets the second Sundays in July, September, November, etc.

ELDER W. C. STANLEY, Pastor  
Duncanville, Ala., Rt. 1

NORA LEE McLEOD, Clerk  
Red Level, Ala., Rt. 3

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**MT. ZION PRIMITIVE BAPTIST CHURCH**, located 14 miles south of Fayette, Ala., meets each first Sunday at 2 P. M.

W. L. NORRIS, Pastor  
1414 8th St., Tuscaloosa, Ala.  
EULIE McCOOL, Pastor  
Steens, Miss.

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**MT. CARMEL PRIMITIVE BAPTIST CHURCH**, located southeast of Millport, Ala., meets second Sunday afternoons at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.

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**PLEASANT RIDGE PRIMITIVE BAPTIST CHURCH**, located at Moores Bridge, Ala., meets each 4th Sunday at 11 A. M.

EULIE McCOOL, Pastor  
Steens, Miss.

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**SALEM PRIMITIVE BAPTIST CHURCH**, located 6 miles south of Gordo, Ala., meets each 4th Sunday at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.  
W. L. NORRIS, Co-Pastor  
1414 8th Street  
Tuscaloosa, Ala.

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**MOUNTAIN FORK CHURCH**, Madison County, Ala., meets each first and third Sundays at 11:00 A. M.

R. C. SIMMONS  
R. H. HALE, Pastors  
JAMES COLBERT, Clerk

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

W. W. HUDSON, JR., Pastor

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**WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located about one mile northwest of Tinsman, Arkansas, meets each fourth Sunday afternoon at 2:30 P. M. The annual Homecoming is still held the first Sunday in July and Saturday before, with services beginning at 10:30.

DAVID E. TURNER, Pastor

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

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

JAMES POOLE, Pastor

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

C. C. HAND  
W. D. GRIFFIN, Pastors  
GLENN RAGSDALE, Clerk

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

W. A. WINFREY, Pastor

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

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

R. L. BIGGS, Pastor

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

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

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**CONCORD CHURCH** about 12 miles north of Bastrop, La. one-quarter mile west of the Bastrop, La. and Hamburg Road, meets each second Sunday at 10:30 A. M.

G. W. JONES, Pastor  
GENEVA PETTIS, Clerk

**GOOD HOPE CHURCH** in Arkansas, about one mile north of Oakland, just across the State line, meets each second Sunday at 2:00 P. M.

G. W. JONES, Pastor  
INA NEWSOM, Clerk

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

W. W. HUDSON, JR., Pastor

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

DAVID E. TURNER, Pastor

**BETHEL PRIMITIVE BAPTIST CHURCH**, located three miles N. E. of Steens, Miss. on Millport Road, meets third Sunday afternoons at 2 P. M.

H. C. MOON, Pastor  
Hanceville, Ala.  
EULIE McCOOL, Asst. Pastor  
Steens, Miss.

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

JOHN D. WOOD, Pastor

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

JOHN D. WOOD, Pastor

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

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

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

and including November.

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

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

A. J. SLAUSON, Pastor

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

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

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

A. J. SLAUSON, Pastor

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

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

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

D. B. STOKES, Pastor  
NINA PEARSON, Clerk

**MOONS CREEK PRIMITIVE BAPTIST CHURCH**, located near Providence, N. C. off Route 86, on Park Springs Road, meets each third Sunday morning at 11 A. M.

KENNETH KEY, Pastor

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

before at 2:00 P. M.

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

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

ERNEST ATTEBERY, Pastor  
SPENCER BURCH, Clerk

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

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

**SIDELING HILL OLD SCHOOL BAPTIST CHURCH**, Fulton County, Pennsylvania, meets by appointment on 5th Sunday afternoons.

JOHN D. WOOD, Pastor

**THE FIRST PRIMITIVE BAPTIST CHURCH** of Memphis, Tenn., meets each Sunday at 10:30 A. M., except the first three weeks in October when we dismiss for associations in the area. The church is located on Andrews Road, one block north of Highway 70 in the Ellendale Community, 7 miles east of Memphis.

H. R. PRINCE, Co-Pastor  
967 Maxey, Memphis  
C. S. YOUNG, Co-Pastor  
807 Pope St., Memphis  
RICHARD H. CAMPBELL, Clerk

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

HUBERT PRINCE, Pastor  
967 Maxey, Memphis, Tenn.  
ELMER PRINCE, Clerk  
Clinton, Ky.

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

the truth are invited to meet with us.

R. L. BIGGS, Pastor

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

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

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

JOHN WILDER, Moderator  
N. E. LAY, Clerk

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

C. M. HAYGOOD, Pastor  
JIMMY LINDSEY, Clerk  
JERRY EVERS, Asst. Clerk

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

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

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

W. A. WINFREY, Pastor

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

C. U. LANDERS, Pastor

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

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

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

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

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

C. Y. OSTEEEN, Pastor

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

GERALD D. SHIPMAN, Pastor  
LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

**SAINTS REST PRIMITIVE BAPTIST CHURCH**, Dallas, Texas, meets each Sunday at 10:30 A. M., at 2710 Engle Street.

C. C. MORRIS, Pastor  
D. G. CONNELL, Clerk

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, near Winnsboro, Texas, meets each second Sunday at 10:30 A. M. and Saturday before at 10:30 A. M.

W. W. TAYLOR, Pastor  
E. M. REEVES, Clerk

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

LLOYD WALL, Pastor  
GUY SISK, Clerk

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

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

**REHOBETH**, meets second Sunday morning and Saturday morning before, 7 miles N

ElDorado, Arkansas.

NEILA RYAN, Clerk  
1601 N. Emmett  
ElDorado, Arkansas

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

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

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

GERTRUDE JONES, Clerk  
905 Y Drive  
Winnsboro, Texas

**ANTIOCH CHURCH** near Camden, Arkansas, meets each 2nd Sunday at 2 o'clock.

Everyone welcomed.

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

The churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk  
Manassas, Va.

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

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

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

MRS. RAY HAWLING, Clerk  
Leesburg, Va.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington

meet with us. For information phone Manassas 368-4857.

JOHN D. WOOD, Pastor

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

C. N. BUNN, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Qualla Road, Chesterfield County, Virginia, meets each first Sunday at 11 A. M. Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 nine miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363 one mile to church.

ELDER C. N. BUNN, Pastor  
MRS. WM. L. LEE, Clerk  
4407 Clairton Rd.  
Richmond, Va. 23234

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

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

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

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

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

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

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

vited.

LEONARD J. BRAMMER, Pastor

**UNION PRIMITIVE BAPTIST CHURCH** meets each fourth Sunday at 11:00 o'clock and Saturday before at 2:00 o'clock. This church is located on highway 623 about two miles from Fairystone Park. All visitors are welcome. No Saturday meetings during winter months.

LEONARD J. BRAMMER, Pastor  
CLAUDE R. HOPKINS, Clerk  
908 Myrtle Rd.  
Martinsville, Va.

**BETHEL PRIMITIVE BAPTIST CHURCH**, of Predestinarian Faith, of Mossyrock, Washington, meets each 3rd Sunday at 11:00 o'clock and Saturday before at 2:00 o'clock. For information write the Clerk.

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

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

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

The churches of which Elder D. V. Spangler is pastor meet as follows:

**MONTICELLO**, on U. S. 29, between Greensboro and Reidsville, N. C. Services first Sundays at 11 o'clock.

**REIDSVILLE CHURCH**, Lindsay Street, Reidsville, N. C., meets each Second Sunday at 11:00 A. M.

**DURHAM CHURCH**, Durham, N. C. on Pacific Avenue, west side of town, just off of Highway 501 leading from Durham to Roxboro, N. C. Services every third Sunday at 11:00 A. M. and Saturday afternoon before at 2:00 P. M.

**DAN RIVER**, at Mayfield, N. C. on U. S. Highway 700 leading from Eden, N. C. to Danville, Va., about ten miles from Eden. Services each fourth Sunday at 11:00 A. M. and Saturday evening before at 7:30 P. M.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., FEBRUARY, 1972

NO. 2

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 2/72  
IT EXPIRES WITH THIS ISSUE

## THE LAST SUPPER (Matt. 26:26-29)

At the last supper, we read that  
Jesus took bread and blessed and brake,  
And gave it to the disciples,  
Who this his body were told to take . . .

"And he took the cup, and gave thanks,  
And (then) gave it to them, saying,  
Drink ye all of it" — this his blood,  
Shed following his betraying.

He also did say, "I will not  
Drink henceforth of this fruit of th' vine  
Until . . . I drink it new with you  
In my Father's kingdom" — NEW WINE.

Somehow, the words quoted last above  
Have been sweet to me for many years,  
And at one particular time,  
They did bring this sinner to tears.

Partaking of the emblems of  
The Saviour's body and of his blood  
Is a solemn and sacred thing,  
Directed by the Son of God.

In remembrance of him, it is  
To be done until he comes again,  
To take his ransomed people home,  
Eternally with him to reign.

What a joyful day it will be  
When he comes in the clouds with power,  
To judge the world in righteousness,  
But we are not to know the hour.

He'll come as a thief in the night,  
We are informed in Holy Writ,  
"To be glorified in his saints,"  
Who for heaven have been made fit.

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

## BIBLE AND SIGNS MUCH COMFORT

1125 E. Main Street  
Albemarle, N. C. 28001

Dear Editors of the Signs:

Enclosed is a check for \$10.00 to re-  
new our subscription for two more  
years, and use the rest as you see fit.

We have taken the paper several  
years and have enjoyed it so much —  
and more so now since we cannot attend  
church due to my husband's poor health.  
We enjoy the sermons and experiences  
of the ministers and brethren and sis-  
ters. My husband will be 94 years of  
age November 14th. His eyesight has  
grown too dim for him to do any read-  
ing. I read the Bible and the **Signs** to  
him, and we both get a lot of comfort  
from them.

Trust the Lord will bless you to con-  
tinue publishing the paper, and may  
you have the best of health.

In hope,  
F. J. and Minnie Roberts

## NEWS FROM CHURCH AT HOUSTON

15514 South Brentwood,  
Channelview, Texas 77530

Dear Editors:

Through the medium of the Signs  
of the Times, we here of Shepherd Fold  
Church, 815 Little York Road, Houston,  
Texas, would like to invite others of  
like faith and order, to visit us in that  
sweet fellowship and brotherly love that  
can only be shed abroad in our hearts  
by the Holy Ghost.

This unworthy writer has been a  
member here at Shepherd Fold over  
two decades. We have been abundantly  
blessed with visiting ministers, breth-

ren and friends. Some of these were Elders John D. Wood and wife, E. J. Lambert and wife (editors of the dear old *Signs*) and numerous others.

Elder C. M. Haygood serves as the Pastor, and Elder Jerry A. Evers as the Assistant. We hold our regular meetings the first Sunday and Saturday before every month at 10:30 A. M. We also meet the remaining Sundays for the singing of hymns and preaching by Elder Evers.

Dear ones, I believe we have been brought up through great tribulation, and have been tried in the fiery furnace. Quoting from Isaiah 42:16, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things I will do unto them, and not forsake them."

Dear Editors, I send a copy of the Minutes of the Presbytery of Elder Jerry Evers' ordination. Please print when you have room.

I send \$10.00 for two years reneweal of the *Signs*. Use the remainder any way you see fit.

In hope of mercy,  
Jimmy Lindsey, Clerk

Tuscaloosa, Ala. 35401

Dear Elder Spangler:

Inclosed is a letter written by Brother Gregory Duren which I am sending for your consideration of publishing in the *Signs of the Times*.

Brother Gregory is seventeen years of age and a student in high school. He and his mother were recently baptized and received as members of Nazareth Predestinarian Primitive Baptist Church near Tuscaloosa, Alabama. He loves, talks, and hears with deep spiritual discernment the true doctrine of our Saviour; together with a deep sense of feeling of his own wretchedness by earthy nature. . .

(Elder) John L. Sanders

Rt. #1, Box 30-A  
Buhl, Ala. 35401

*"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1)*

Certainly there is not a more beautiful or comforting text in the Bible for a poor sinner such as I to write on, or even ponder upon. In Isaiah the fortieth chapter it says, "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." Our text above perfectly fulfills the scripture of Isaiah. Just look at the part which says, "There is therefore now **no condemnation.** . . ." Shouldn't this be comforting to any believer in Christ? It actually pronounces that there is no longer any condemnation to be executed on the child of God, and that he is free from death in hell, while before he was appointed unto death, for all have sinned, and the wages of sin is death. Now through and by the merits of Jesus Christ the Saviour, he has obtained the gift of God, which was a promise before of old, eternal life.

This scripture, (Rom. 8:1), by itself strongly upholds the final preservation of the saints of God, but even better is: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." People ask then, "Why in the world do the Primitive Baptists have preaching and prayers if they believe that the people will be saved anyway?" Well, Isaiah 40:1 and 2, as I have previously quoted, explains that well. It simply says to comfort God's dear children and tell them that Christ has fought and won the fight against sin for them and they do not have the battle to fight themselves. Notice the portion that says, "for she hath received of the **Lord's hand** double for all her sins." Romans 8:3 tells us exactly what this Lord's hand is: "For what the law could not do, in that it was weak

through the flesh, **God sending his own Son** in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Christ is the Lord's hand that abolished sin and death and brought in an everlasting righteousness. Notice also that it says they have received double, yes, double for **all** their sins. No wonder Paul could say: "For by **one** offering he hath perfected forever them that are sanctified."

Now let's look, if God will, at our subject text again, how that it explains to whom there is now no condemnation. It says that there is no longer any condemnation to those that are **in Christ Jesus**. I think if God will, that it can be explained how these people got **in Christ**. In Ephesians we read this: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us **in him** before the foundation of the world, that we should be holy and without blame before him in love." Here it says that God chose his people in Christ **before the foundation of the world**. One may ask, "Well, why in the world did he choose them before they were born?" Some might think it would have been more fair if God had waited to see what kind of person they turned out to be and then choose them on the basis of what they do here in this world. I'm awful sorry if you feel this way about it because this is directly opposite to the way God saw fit for it to be. In Romans 9:11 we read as follows: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Here it explains that God elected or chose Jacob before he was born so that his purpose of election might stand, preventing them from being chosen on basis of their works; as it reads: "not of works, but of him that calleth."

The entire remaining part of the ninth chapter of Romans is written to prove that God is righteous and just in the deed of choosing to love one and

to hate or harden another person. Take for instance the thirteenth and fourteenth verses which say, "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? **God forbid.**" Then God himself answers the account of his election: "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." Then Paul yeas and amens what God told Moses by saying, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." In other words Paul says, (the Spirit of God leading him), that the election and salvation of man is not based upon the man's work and freewill, but upon God's work and freewill. That is exactly what Jonah could say, "Salvation is of the Lord," because the Lord is rich in mercy and his mercy saves poor, helpless, dependent sinners. Now I hope it is understood that the way God's people got into Christ is by election.

At last notice the appositive that renames them that are in Christ Jesus. It renames them by saying, "who walk not after the flesh, but after the Spirit." The question is: Why do they walk after the Spirit? The answer is only a few verses way: "For as many as are **led** by the Spirit of God, they are the sons of God." They walk after the spirit because they are led by it which is a mightier power than they or any other being, for, "greater is he that is in you than he that is in the world."

The word "therefore" in our subject text points out that there is a reason closely stated that tells us why there's no longer any condemnation to those in Christ. This word "therefore" is a transitional device pointing to both the verses above and below. It is very needful to notice how the scripture explains the means by which the condemnation of God's dear children was put asunder. It does not say the least thing about what they did for God in order to atone or make up for the bad they had done before. It does not say one thing about

them accepting Christ as their personal saviour in order to enjoy being free from condemnation. But rather it tells us that Christ redeemed us from the curse, being made a curse for us, and that we are debtors to him. The transitional device points to the preceding two verses and the succeeding three verses from where it is found. Paul in much agony caused from his sinful nature cries out, "O wretched man that I am! who shall deliver me from the body of this death?" (death signifies condemnation). Then he thanks God through Jesus Christ, for Paul knew that God did all the work of deliverance. Paul goes a little farther into explaining just how Christ has taken away condemnation in Romans 8:2-4. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but but after the Spirit." This last verse actually tells us that we do not obtain righteousness by exercising our faith, but that our righteousness came by Christ who fulfilled it for us.

Gregory Duren

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"AN AFFLICTED AND  
POOR PEOPLE"

Dear Editors, Associate Editors,  
and Writers of the Signs:

It is a pleasure to renew my subscription for the *Signs*. So find enclosed \$5.00 that it may keep me in touch and in line with the Lord's humble poor. As you well know there are a number of scriptures mentioning His people, such as, "I have chosen out of thy midst an afflicted and a poor people, and they shall shew forth my praise." Doctrinally this is true to me. Let me quote Zeph. 3:12, "I will leave in the midst of thee an afflicted and poor people, and

they shall trust in the name of the Lord." Again, to me, this is talking about a people that have been tried in the furnace of afflictions, and proved beyond a shadow of doubt that they were the chosen in Christ before the world was; and as the wheel of time moved to this end, it is made manifest. For unto this end they were born, and cannot do otherwise; for God is sovereign, doing his will in the army of heaven and among the inhabitants of the earth.

May His watchcare forever be with Israel wherever they be, for they are a needy people — needy of consolation and comfort of the good things of the Holy Comforter. Blessed are the poor in spirit for their's is the kingdom of heaven."

So my kindred in the Lord, I don't think I would be out of place to ask, if it be the Lord's will to bless all the good writers of the *Signs*, and to keep its pages filled with truth as it was organized for the defense of the truth. I enjoy it beyond words to measure.

Thanks,  
(Elder) Wallace Harvey  
Rt. 87, Box 126  
Shady Springs, W. Va. 25989

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"FORSAKE NOT THE ASSEMBLING  
OF YOURSELVES TOGETHER"

361 Meadowbrook  
Baldwin, Mo. 63011

Signs Of The Times  
Danville, Virginia

Dear Brother Spangler,

On occasion letters to the *Signs* have indicated that groups of believers, in various parts of the country, have ceased to come together in regular meetings because there was no minister left in the area to speak to them. Or on other occasions regular meetings were postponed or called off because a minister was not able to make his regular appointment because of sickness or some other detainment.

It is, of course, a pleasant expectation that is experienced when we plan to go and hear some able brother preach with inspired words; and this is to be desired. But what of the times when a minister is sick, or when one is taken from us, and there appears to be no one to fill the stand? This seems to be a situation that, in these latter times, is faced by more and more congregations.

We read in the 10th chapter of Hebrews, beginning at verse 24, "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see that day approaching." This is, as you know, where Paul is exhorting the church to hold fast the faith. And he does not preface it by any qualification that an ordained minister be present before they meet themselves together. Neither should the brethren put this qualification on assembling themselves together in these latter days. Concerning this, we have a very dear promise from the Lord, "For where two or three are gathered together in my name, there am I in the midst of them."

We see by the quotation in Hebrews that we should consider one another to provoke unto love and to good works. The manifestation of how we consider one another is shown in the assembling ourselves together. And we see in I John 4:12, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." Also in verse 20, "...for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Then it follows that the assembling ourselves together is, to a great extent, to show our love to one another, and thus is made manifest the love of God: "We know we have passed from death unto life, because we love the brethren." Nowhere, that I am aware of, does the Bible indicate that it is necessary for a minister to be present for God to be worshipped, for

love to flow from breast to breast, for us to prefer one another, for us to come together with songs of praise and prayers of thanksgiving. In fact, this part is seldom mentioned.

Some of the brethren at the Salem church in Benton, Illinois, tell how the church met regularly, sometimes for many months without anyone to fill the stand. Sometimes there would be only a few to come, sometimes several. They found it desirable to select one of the brothers as moderator for the conducting of necessary business. When it was possible for someone to come by and preach, some visiting minister, it was a thankful occasion. But having a minister was not a qualification for having a regularly scheduled meeting.

In thinking about this, and what the scriptures say about assembling ourselves together, the purpose for it, and the needfulness of it, we should carefully examine our position when we do neglect this assembling. The refreshment of the Spirit is beyond describing, just to see the brethren and to know that they care. And even greater is to realize that the reason they do care and do love, is because that God dwells in them. God is love, and this outpouring of God's love is reflected toward one another.

Sincerely,  
(Elder) Wayman G. Chapell

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#### SOME OF THE EXPERIENCE OF THE LATE DEACON W. R. TURNER

I will soon be 76 years old and am afflicted with a complication of diseases so that I don't feel that I will be here much longer. As one of old said, "My days have been few and full of trouble."

I have thought for some time, if it be the Lord's will, to try to write a short article for you to look over and ponder in your minds after I am gone. When I was young I was not much concerned about the church. In my teens I went to school to a Methodist minister. He seemed to be a nice man and taught us to say the Lord's prayer. For a

while when I would become troubled about anything, I thought I had learned to pray and would find myself reciting that prayer. But sometime after that, while lying on my bed, I was troubled about my sinful condition. I do not know whether I was asleep or not but the burden became so great I began to beg the Lord to have mercy on me, and suddenly the most beautiful light I ever saw appeared in the room, and I was happy and rejoiced for awhile. I desired to talk with someone, but it seemed I could not; but I saw in this that the prayer I had learned to recite did not enable me to pray for what I felt so much the need of.

I pondered these things for awhile, but as I grew older these impressions did not seem to bother me so much for several years, but would return from time to time. When I was around 28 years old I was married to Emma V. Houchins Wright by Elder Asa D. Shortt at her home in Floyd County, Virginia. She had three small children by her first marriage, and by our marriage she had four children. We lived near County Line Church, but we were not interested in the meetings very much, and did not go very often. My wife's mother was a good Christian woman, and she thought we ought to go regularly, but we did not have a mind to go. Later the hand of affliction was laid upon us and we were made willing and wanted to go.

One night after that I awoke and heard my wife groaning very piteously. I was alarmed and asked what was the trouble, and she said, "I am going to die." I told her I would get the doctor, but she said, "I am not sick but I am going to die." By that time I could hear her whispering the song, "How sweet the name of Jesus sounds in a believer's ear." It seemed I knew what was the trouble, and I was made happy and rejoiced; and it was a time of rejoicing with her. She joined the church at County Line September 19, 1920, and was baptized by Elder J. G. L. Hash. I did not tell her or anyone else about my impressions: I had a great desire

to go with her but I felt unworthy. I thought at that time I wanted to know I was worthy to be with the church. I suffered much but could not know I was saved. The burden grew worse and worse, and I went many times to the woods trying to find some secret place that I might bow down and beg the Lord to have mercy on me and deliver me from my distressed condition.

I had heard different denominations preach, and I had desired if I ever joined the church I might be brought into the true church; and it seemed to me that the Primitive Baptists were the people who worshipped God in spirit and in truth, and I loved them. I tried out the works of the flesh, and saw it was all a failure. It had been my desire for a long time that the good Lord would keep me and lead and guide me so that I would not be carried about by every wind of doctrine, for there are false teachers, false doctrines and false prophets. The Scriptures warn us of these things. They were here in olden times, and I feel that they are here now.

By the goodness and mercy of our Lord and Master, I hope I have been given some evidence of a hope of heaven and eternal life; and it has been the source of the greatest comfort to me of anything in the world. I joined the church at County Line the 3rd Sunday in November, 1920, and was baptized the 3rd Sunday in April, 1921, by Elder H. V. Cole. It was a day of rejoicing with me, but since then I have had many doubts and fears, sorrows and afflictions; and when I am cast down in my feelings and helpless, I am made to cry unto the Lord for mercy, and He comforts me from time to time. Surely the goodness and mercy of the Lord has followed me all the days of my life . . .

One morning in the fall of 1956 while at Alma's (Mrs. David Shortt) just before I started to get up for breakfast, I dreamed of singing the chorus of the song, "I want to live a Christian here, I want to die rejoicing, I want to know my Saviour's near when soul and body is parting," and it seemed voices joined

me in the singing, and I looked about me and there were many people around me, all looked alike, and we were singing together; and it was wonderful to me.

I desire to be kept humble and at the feet of my brethren. If I am saved, it is by the grace of God, and not by any works of my own hands. May the guiding hand of the Lord and Master ever be with us even unto the end.

(The above was condensed from the writings of Deacon W. R. Turner of the County Line Church, Floyd County, Va. by Brother N. F. Connor and the Editor. See his obituary in this issue of the Signs which has other details of his life. We well remember Brother Turner in our younger days with the brethren in his section of the country. — J. D. W.)

## HER VISIT AMONG THE BRETHREN

Chestertown, Md.

Dear Brethren and Sisters:

It's been a long time since I've felt I have anything worthwhile to write to my brethren in the Lord. A dear Brother at the Black Creek Association came to me and mentioned he had not seen any writings in the **Signs** by me for a long time. My reply was that unless the Lord was in it, I had nothing to say worth reading. But this evening I feel differently. This letter is written not to tell you anything new, but to tell you my enjoyment of things so many of you experience daily or weekly and my travels to places many of you have been to many, many times, but places I've only dreamed of and folks I've only dreamed of meeting. Now, at last the Lord has made it possible and I hope I am thankful for traveling mercies as well as the blessing of the love and fellowship only found between those who know and love the Lord, regardless of race, creed, or nationality. Whose very foundation is upon the Rock of Salvation, Jesus Christ. Tonight I feel full to overflowing with the goodness and mercy of my God, and I feel I want to tell about it, not to the world, because the world would not understand, but to those who love the Lord as their

Saviour and look to Him for their very existence here on earth.

Right now I am at the Queenstown, Md., bus terminal, with an hour and a half to wait for the bus to Chestertown. Instead of calling any of my children to meet me, I felt I wanted to write you all, right now! So I went to a quiet place, took out my paper and pen and got busy. Today I have been to an all day meeting at Snow Hill and all the way up the Lord blessed me with such sweet meditation that the 75 or 80 mile trip was soon over. I feel I have been tasting just a tiny bit of the graciousness of my God, for me. And it is all **mine**, not someone else's, which I have felt. Each of us present today felt it as our own special gift to them from above, and words aren't made that can tell it to others. One has to experience it personally to know what I mean. It's a taste of the unsearchable riches of God, the unspeakable wisdom, the matchless beauty and the undying eternal love of Jesus for His people everywhere.

I will try to start from the beginning, if I can find it. This being my usual vacation time, I planned to attend Salisbury Association, as I have done for years. As I prepared to go, it seemed the Lord kept telling me to prepare to go farther. For years, I've had a desire to visit the Canada Association, the Upper Country Line Association and the Black Creek Association, but each year, the way did not seem clear, for various reasons. But this time the Lord said a way would be prepared, so I left, not knowing, but trusting in His word. When my family asked where I was going and when I would return, I told them just what I had felt. I said I was going to the Salisbury Association, and if the Lord meant what He said, I would have a way to the Black Creek Association in North Carolina or somewhere down that way, and to look for me when they saw me.

I will tell you a little bit about my travels, then something of the Good News from a Far Country which I heard preached by the gifted servants of God,

all along the way. Elder and Sister Prescott were present at Salisbury, and when he very kindly mentioned he would take me with them as they went, I think he was really surprised when I told him I was all packed and ready to go, for he came back and asked me if I really meant it. I told him I was never more serious in my life. The Lord had provided my way, with no help from me. Just putting it into a dear Brother and Sister's heart to invite one such as I to travel along with them. They had Brother and Sister Stedman Brown with them and they just moved over a notch and made room for me.

We arrived at Brother John Ray Gardner's home at Williamston, N. C. for the night and enjoyed more lovely fellowship and a very restful night. Friday we continued on to the Association at Scott's Church and to say I feasted, puts it mildly. I mean spiritually. The rain became heavy during the afternoon and by nightfall was steady, but whoever heard of rain slowing up the Old Baptists? I was invited to the home of Elder Wayne Mitchell for the night, at Smithfield. After supper we went to Pittmans Grove for evening services. Only a few were present, but we were made to feel wherever two or three were gathered together in His name, He would be there. We heard two messages there and the fellowship was sweet.

The Introductory sermon, on Friday A. M. was preached by Elder Wayne Mitchell, upon the Articles of Faith. It was a sermon we all needed to hear. We read them, but so often do not really think of what they mean. We need to meditate on each article and apply it scripturally, or it is of no importance at all. We all had much to think of when he got through. There was much rain, but only upon the outside, for all was sunshine within and the glory of God shone all around, in the faces of the brethren and sisters present, and I am certain in their hearts also. I know how I felt, and I am sure others felt the same. I am only one poor, hungry child, depending upon the mercy of a loving Father. I spent a restful evening at

Elder and Sister Mitchell's. They very kindly invited me to remain over for the remainder of the Association, but the folks I was returning to Snow Hill with, were leaving after lunch on Saturday, and I felt I should return with them. Meeting on Saturday was held in the High School Auditorium and we heard more sweet preaching. My heart thrilled as I looked upon the platform and saw the many young ministers that the Lord has called into His Service. The years are taking their toll of our dearly beloved old pastors and its an evidence of God's keeping His promise never to leave His children without an undershepherd to lead them, as the Lord blesses them. I felt blest to visit again with Elders Turner, Smith, Stokes, Key, Barnes and, oh, so many others that I had never met before including Elder Donald Smith. I hope all the others I met will forgive me for not mentioning their names, but right now, names escape me, although faces are clear.

It was my first visit to North Carolina but, if the Lord wills, it will not be the last. The brothers and sisters are the same wherever you meet them; the fellowship is dear wherever we are blest to meet. No strangers among His people. The preaching is the same sweet doctrine of Salvation by Grace and Grace alone. Not works, lest any man should boast.

I returned to Snow Hill with Sisters Elsie Beauchamp, Maude Truitt and Ethel Holloway. Traveling thru a blinding downpour of rain we arrived back safely in Snow Hill about seven thirty. I know we all felt to thank the Lord for traveling mercies, for He surely brought us all the way. We spent the night with Sister Truitt. There was a meeting at Snow Hill Sunday morning and I was blest to attend and hear Elder Poole preach again. There has been one sad spot in the whole trip. The sudden illness and death of our precious Sister Evelyn Davis, of New Church, Virginia, a member at Snow Hill. Our hearts go out to the family in their loss and grief. Our consolation is that we know she

is at home with Jesus, whom she loved and served so dearly. As we grow older we find that He grows dearer and dearer to us as the days go by. We are made to search deeper and deeper into the blessed truths in the Bible, telling us of the rest we shall have, and the beauties we shall find, in that land where we shall never grow old and be forever with Him. It's such a glorious thought.

I returned home on Monday and I thought I was ready to stop for awhile, but the Lord had still more riches in store for me. I was feasting upon all I had heard, and just could not seem to get down to earth again. So was it strange, when I heard there was to be all day services at Snow Hill on the fifth Sunday and in a home, on Saturday night, that I knew I just had to go again? No, it wasn't strange, but it would have been strange if I had said I didn't want to go! The "informal" meeting in the home of Sister Maude Truitt was precious. We enjoy such gatherings because it is a time for getting better acquainted and the Lord is always present in a felt way. There were present, about nine folks from North Carolina and Kentucky, causing us to feel the Association has been extended another couple of days. We heard Brother Mike Neikirk speak for the first time, and we truly hope it will not be the last time. His subject dealt primarily of Jesus, the Rose of Sharon. It was beautifully expounded and heartily endorsed by both Elder Griffin and Elder Poole. These dear Brothers spoke also, and we did feel we had an evening filled with tasty tidbits from our Master's table. On Sunday, we gathered at the Church for worship and song in His name. Elder and Sister Griffin had remained in the locality for two weeks after Association and he spoke again this morning. We were sorry Elder Warren felt his health would not permit him to speak today. We were blest to hear a short discourse by Brother Neikirk again and a final message from Elder Poole. Truly a blessed day and a perfectly wonderful

way to spend a two week vacation.

I cannot begin to tell anyone how I have feasted at the Master's banquet table, and only those who have felt the sweetness of His presence in their hearts, can fellowship with what I have said. The hymn "Blest Be The Tie That Binds" expresses it in a small way, but no dictionary has ever printed words to express it. The Lord said, "Go and tell no one, what great things hath been done" in each life that He has healed and enriched, but our faces and our walk speak eloquently of the glory of His presence in our lives. Our speech reflects the restraining power of His word, our lives reflect His guidance. No words need be spoken. Even the Evil one can see evidences of the Presence of the Holy Spirit and knows he had to work hard if he is even to make a scratch on the armor which the Lord has clad His children in. Each piece of that armor of righteousness is put on with prayer and sealed forever with God's promises, which can never be broken.

I want to add a few more words before I close. We feel richly blest to have Elder Poole at Welsh Tract, Salisbury and Snow Hill. We prayed and trusted the Lord to fill our great needs here, when Elder Griffin left us, due to ill health. The Lord answered our prayers even beyond anything we ever asked for or could desire. We are so richly blest and I pray he will never be sorry he answered the Lord's call to give up all he had in Georgia: home, friends, work and schools, to come up here to serve us.

My bus is nearly due and I am now ready to go on home filled to overflowing. This hour and a half has passed quickly. It has shown me one thing — we can find a quiet place, even in a busy bus terminal, in the midst of a hurrying world. I've been completely unaware of the activity about me and if I do not stop now, and say, "May God Bless each reader, always," and prepare to meet my bus, I may miss it, after waiting so long for it. The Good News preached by our dear Pastors tells us about the

One who delivered us from darkness into the land of eternal light: The One who stands firm and who can keep us from all the deceit and pressures of the world about us. "My sheep hear my voice and I know them, and they follow me." No matter how opposition mounts on every side, still they will follow Him. Why? Because, "I give them eternal life, and they shall never perish, and no one shall pluck them out of my hand." Then again He tells us, regarding His coming again, "Watch, for you do not know on what day your Lord is coming" and we start to realize that time has been marching on and cannot be turned back. The only part of life that can really be called living is the time we have spent watching for our Lord's return in the strength of His abiding life. All else is death. And we think of just how long we have lived. I am 67 years old, but I feel I have only lived for thirty-two of those years. Life is made up of a great deal of waiting. When we were small we waited to grow up; half grown, we waited to go out on our own, then we wait to get married, then wait for children, and so it goes on. One of the characteristics of life which makes it worth living is this note of waiting. There must be something beyond. Something worth waiting for, otherwise life has no purpose and if Christ and our hope of Eternal life wasn't ours, we would be of all people the most miserable. How does one exist even without Him? I wonder! "It may be today." Certainly the day of awaking will come not through events, but the actual cry, "Behold the Bridegroom! Come out to meet Him!" Paul tells us that when He comes for the Church it will be with a shout, and that shout may be these electrifying words!

Your little Sister in Christ,  
Ruth Lucht

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LETTER OF THE LATE ELDER  
H. V. COLE IN 1914

Simpson, Va.

Dear Elder Cockram:

This snowy evening, January 2, 1914, finds me thinking about the great mysteries of His kingdom, and how little I know of the same. I know nothing only in an experimental way as things occur to me; and then it is through a glass darkly.

I am often disturbed and confused in mind in reading from the pen of brethren who express things that they themselves do not believe, if they would consult their own experience. Such expressions as, "There is nothing to be gained or lost by obedience to the commands of God." I feel that I, as a man, have never obeyed Him in any particular. I have viewed Him holy, higher than the heavens, which are unclean in His sight, and that He accepts nothing but perfect obedience; and that must come through His Son. Yet I believe that every one that is born of Him is brought into that perfect obedience in Him, and brought into His freedom from bondage, sin and corruption, and His laws are put in their minds and their whole heart's desire is to do His will and to serve Him only.

I would have no fellowship for one who did not have a heaven born principle in him to do God's will. He knows that it is only in His light he sees light. He finds that he is dead because of sin which is in his flesh, so that when he would do good evil is present. He, like Paul, does not know how to perform. The fleshly man finds that he can only do the work that the Pharisees do, which are filthy rags; and he desires to be clothed upon with his house which is from above.

All the works of vain man stink in his nostrils. He dies daily and bears about in his body the dying of the Lord Jesus, which is the sin that crucified Him; consequently he is crucified with Him. Every child of God knows there is nothing in himself that obeys God. The very imaginations of his heart are evil, and that continually. He knows that he ought to keep the outside of the cup clean, but Pharisees do that; and he,

like them, leaves the inside undone: and that brings him to Christ. He knows that his righteousness must exceed that of the Scribes and Pharisees, and that they can do anything that he can do. I have even heard of practical godliness. Such a thought causes me to shudder. I feel that it dishonors God. Yet there is a perfect work that God ordained that man should walk in: and that is the work of grace. He is under grace and not under the law for justification; yet he feels that the law is holy but he is vile and unclean; and this brings him to Christ every day, as the only one that can fulfill the law in him. Christ dwells in him to the destruction of the flesh, and the very presence of His Spirit, and a view of His holiness, makes him know that salvation is of Him.

I, for one, know that if I have ever obeyed Him in spirit and in truth, it has been against common reason. The most serious trials since I have had a hope, were when I thought Satan was trying to destroy me; and I said I would not die. To this day I am so mysteriously led that my greatest confirmation is when I think, and even say, I will not go; and yet I go, and much of the time my disappointments are the most confirming. Yet there is a glorious obedience in it, and I am able to feel thankful that the thing I would do, and tried to do, was the thing I did not do.

Brother Cockram, if all this is wrong I have never known the way, and deserve no place among you. I feel that, if not mistaken, I have obeyed many commands in and through Him when I thought the reverse was the proper thing to do. Then why should I say that I have been doing many wonderful works in His name, in clothing the naked, feeding the hungry, visiting the sick and those in prison. I hope I have witnessed these things in preaching the gospel which is the power of God. O how could I say that I was a live man, and when I got to the place of worship all that remained for me to do was to go to clothing the naked, feeding the hungry. Oftentimes I have seen them

sick and in prison, poverty stricken, and I had nothing for them. Other times I have gone and was in the wilderness with them, and would find a few fishes and loaves. Then all would be filled, and the fragments would be scattered everywhere, and I would be able to live many days on what was in the baskets.

In conclusion, give me nothing but Christ and Him crucified.

In hope of eternal life,  
H. V. Cole

(Copied from the Spiritual Law Counsel by request.)

What wonderful memories we have of this lovely, humble servant of God. It was always a pleasure to be with him in the meetings and in the homes, where he was always a welcome visitor. He earnestly contended for the faith, and was of much comfort to the brethren in his uncompromising presentation of the doctrine of God our Saviour. — J. D. W.)

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HAS BEEN A MEMBER  
SIXTY YEARS

Rt. 3., Box 651  
Danville, Va. 24541

Dear Brother Spangler:

It being time to renew my subscription to **The Signs of the Times**, I would like to tell you how long I have had my name with the Baptists. It was sixty years on the second Sunday in August of this year at Old Chapel Church in the Pigg River District. I was baptized by Elder J. C. Martin. I have never at any time doubted the doctrine, but have often doubted myself. I am now in my eighty-ninth year. I still love to hear good preaching as much as I ever did, but am not physically able to attend church now like I would love to. I do enjoy reading the good news in the **Signs of the Times**, especially the reprints of the writing of the older people that have been kept through the years and handed down from the past. I do hope that this good work can continue on down through the years, and the **Signs of the Times** will still be printed. If you have a little space you can use

this in the Signs and always remember me when you approach the throne of grace.

From one who loves you.

Your unworthy brother,  
W. H. Walker

#### LETTER FROM ONE NEWLY COME INTO FELLOWSHIP

Snow Hill, Maryland

Dearest Brother and Sister Ward:

I missed being at church with you Sunday and hearing about our dear Lord. I felt like I want you to know some of the things that are in my heart tonight as I am sitting here with such sweet thoughts of my dear brothers and sisters of the church.

What sweet joy to meet together in the Lord's house and to feel the love of God all around! The great Almighty God has shown me so much love and sweet fellowship among the Old School Baptist people that I could never thank him enough.

If I could only write all the joys and sweet moments I have with the Lord! How to express such sweet hope is beyond me. Such a low, vile worm of the dust as I am to be brought forth with tender mercy and grace to be shown what it is like to live in Christ and to love Him more than life itself, to look with great joy to life beyond with our dear Savior and Lord, is almost more than this poor sinner can stand.

For Him to help and show and lead us through this wicked world to the Great Beyond! I thank Him for the sweet love and fellowship of all my brothers and sisters and I pray I never do anything to harm or hurt any of them in any way. May I be blessed to live with them and die with them and meet again in the Great Beyond.

I am looking forward to Sunday, and if it's God's will may we meet in His house to hear our dear pastor tell us

more about the One we never get tired of hearing about.

With sweet love and fellowship,  
Sister Elizabeth Cherrix

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J. D. W.

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Danville, Virginia February, 1972

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**SIGNS OF THE TIMES, INC.**

R. F. D. 1, Box 539 Beechwood Lane  
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**EDITORIAL**

**ISAIAH 46:3, 13**

*“They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea they worship.”*

I would call it to your attention that holy men of old spake these things as they were moved by the Holy Ghost. This is not by a mere permission; it is not the reckoning of puny men; it is not that the writer thought God was mistaken and substituted his own opinion. This is a bonifide Holy Ghost description of how gods are made and maintained. With all the linguists working with all the ingenuity of men, they could

not come up with as vivid a portrayal of the working qualities (or rather, the lack of them) as found here.

Designating denominations will profit us little, but shunning to declare the whole truth will profit us still less. If there is a body of people on the face of the globe that is not most vehement in saying that God does not use force in his dealings with men; that is most persistent in the belief that God can not move until the creature moves; if, I say, there is an order of people that the prophet has not described in this portion of the text, I will get down on my knees and apologize for my assertions. I am sure that it will never bother me.

Gold is the foundation, as well as the current support of all religious bodies save the church of the Lord Jesus Christ. This is not to say that **the love of it** does not get into that royal and august body, but it is a solemn warning that wherever it does raise its sinister head it is the most disastrous tragedy to her welfare, far surpassing the damage done by all the blood shed by martyrs. Prestige which gold can buy has ruined some worthy causes. There has never been a law against the preaching of the gospel, but its value in the extension of the cause of Jesus Christ into the regions beyond have been seized upon by money-mongers as a means to swell the coffers of church treasuries. This has been hypocrisy, deception, obtaining money under false pretensions, to say nothing of gross disobedience to the commands of the Lord. The command of our Lord does not allow a bag nor a purse nor any kind of receptacle for the holding of our riches. God’s Spirit-led children are taught to ask for daily bread, daily supplies, present blessings, but are never taught to ask for an accumulation. He who deserved everlasting punishment for his sins has been freely forgiven and that gift has established him in the faith of God’s elect. Our trust is in this God that he will give us as he gave us yesterday — a plentitude of mercies for all time.

Everybody believes in grace. That is, they all say that they do. But the only believer in grace is he or she that has lost their bag. They meant to leave it behind with all of the other trashy belongings that they had put so much stock in. Talk about that the sinner must be willing in order to be saved. That is not the way that I was taught to hitch up a buggy and horse. In those days we put the horse in front, and, it having worked so well in those days, I feel inclined that it is better that way now, therefore, grace comes first, the blessings come first, and after that obedience comes. God's people are brought to the place that all that they have depended on, is not sufficient to save. This is God's work; this is the result of the efficient work of the grace of God. First, we are led to see that the fulness of our bag was not sufficient to lay at his feet as an offering for sin. We will never see this as long as we see him as a God of want and need. But when we see him and then see what we have, there is a leaving behind of our bag.

The god that is made according to our order is the kind of a god that we are the orderer. He is made by standards that are set by us.

Men worship they know not what. But, as it is in all phases of nature, they think that they know, and in this think-so knowledge they worship what seems to them to be the true God. To them, he is true. How futile it is to cast pearls before swine. All of the touching prayer of Stephen did not soften the heart of the raging Saul; all of the persuasive powers of the eminent Paul did not bring Festus and Agrippa to know Him of whom he spoke. Thus all men worship something, and it is the nature of us all to worship that which we have been contributing to, that to which we are a party to.

All of the keenness of intellect that has come under my observation has been to exalt the God that they knew — definitely, not the God of the Bible. The god they knew, is the god that they can handle; the god that they can outdo; the god that they can fathom out

things in which he is non-plussed. The God of Israel, of the Bible, of Christian experience, is not handled as men handle oxen; He is independent of all His creation. He raises up countries and demolishes them; He raises up wicked men to carry out His purposes, **but He does not raise them up to thwart His purposes**; when that purpose is served He removes them out of the way. But this cannot be said about any conditional god; it can not be said about a **made or ordered god**.

The children of God are borne by their God. His action towards them is always effectual. He carries them, he bears them; not only is it as a new born babe, but it is unto hoary hairs. If you have eyes to see, yea, if you have the experience of being borne by the Lord, it is as clear as the noon day sun the difference between a god that can be made from your material (and that to order), and the God that made all things. And if you know both Gods (the one that bears and the one that must be borne) you will readily see that the Old School Baptist church is preaching the gospel of Christ. They are not preaching that God has done his part, and that, for it to be effectual, we must supply the missing factor; they are not preaching that God has done all that he can do, and that he is going to force his creatures to do something that they do not want to do; they are not preaching that he is made according to our mandate and that he is helpless to move until we move him; they are not preaching that they must move him from one part of the world to another, but they are preaching that He, God Almighty, the Holy One in Israel, moves all things by a direct and immediate command. Here is another reason for not casting pearls before swine. The two gods do not have anything in common, and neither do the followers of the two.

Of these two under consideration one moves all things and is not moved by anything save the Spirit-wrought prayers of His Son, either in person, or in the petitions of His brethren;

and all of this is according to His eternal purpose which He purposed in Christ before the world. I am not, dear readers, dealing in fantasy nor imagination nor in conjectures; I am not over polishing nor am I in exaggeration. I am, first, giving a simplified description of the gods of this world according to the inspiration of the holy men of old. Second, I am giving a verbatim description that this world gives of their god. Verily, it is true that our Rock is not as their rock, they themselves being our witnesses. The Bible clearly teaches that this manufactured god can not save; that he can not hear (I Kings 18:26, 29); that he can not **move**. Cry for salvation and your cries will be like the followers of Ahab, they will have no answer; beg for mercy with all of your zeal, ever remembering that he is crowded with petitioners or that he is taking a noon day nap, but you will never get any response from him.

“Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.”

The same ones that are addressed earlier are still the subjects of our probe. I would not leave a stone unturned to expose the limitations of this home-made god. If I am called to preach I have as much interest in the house of Jacob and the remnant of the house of Israel as did Isaiah, for I have been sent to that house. Likewise, I have the same desire that I might come unto these deluded ones as did Paul in his ministry. (I Cor. 9) I realize that I will never expose this home-made god to others, but that, if called, I have a divine mission to tell the children of God of a more excellent way. (Acts 8:31; Eph. 3:12)

Those that move their god say that they can keep good thoughts uppermost all the time; that they can remember if they will remember; that they can be neglectful and forget what their god has said. That conditional remembering and forgetting is alright for he or she that **makes things go**, but for he or she that has not found out how to perform

that which is good, they know that, while they may forget, that the faithfulness of Him that made all things, the power that bids planets roll or a nation stand still or Satan get behind, will stir them up to remember what has gone before. National Israel will never remember, but the remnant of the house of Israel will remember. Why be so sure? Because this God that moves all before it but is not moved by anything, has said to this house and part of a house, to remember. The preaching that God bids men do is not a conditional gospel — the gospel is not conditional — it is the power of God unto salvation to every believer. Remember this. Remember what? Remember all of the way that you have come, the starvation way, the wilderness way, the way that you did not mark out nor choose; the humility road wherein God humbled you and proved you. You will not forget the selling of Joseph, the crossing of the sea, the raining of manna and partidges, the drinking of your own works as the golden calf is mixed in your drinks. You may forget this for a little while, as Peter did, but God is not unfaithful, and you will have your mind stirred to action again. Each time that your remembrancer is made to work, all of the mighty acts of God will be remembered. Each time it will be vividly portrayed how vain and fickle that you have been and how good that the Lord has been, and there will not be room (God is too great to give honor to another) for you to claim any part in, or to have any praise for yourself in, the many instances of deliverance along the way.

The Bible is the blue print of salvation, but it is not salvation any more than the architect's blueprint is the house. This Book describes God, and is one of the witnesses which a sinner relies on, the other being the engravings in the heart by the Holy Ghost. From the first of Genesis to the last of Revelation it is telling us about the Saviour and the salvation that stems from His work. The work of prophets and ministers is to publish salvation (Rom. 10:-

15), and here the prophet is laying down the most exacting doctrine that has ever been proclaimed, to wit, salvation is of the Lord. There is not any salvation in any other. God said this to the house of Jacob and to the remnant of the house of Israel. Are you in this house? If so, it will stand; if not your house will fall. Isaiah representing the prophets and Peter representing the apostles and ministers, tell us that there is not any salvation save in God our Saviour. Do you remember that? Are you in fellowship with that? If so, your house is the house of God and it will stand forever, all nations (of God's people) shall flow into it, not a cord shall be broken, not a stake removed. If you have become entangled with a yoke that you nor your fathers have been able to bear, I write directly to you to consider what I say, and this you will do if you are one of the ones that are subjects of gospel address. Subjects of gospel address have the same kind and the same degree of power that has wrought all things.

"Declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure." Who is it that has declared? What of Him? What do we know of Him? Go right back through the text. There is not one like Him. There is not one His equal. There is not one with whom He can be compared. He is the one that has carried the house of Jacob and the remnant of the house of Israel; that has done it all the way from the womb to hoary hairs, all the way and always and all the ways. Only this One has the authority and power and wisdom to declare the end from the beginning. Do you, dear reader, believe that God declared the end from the beginning? If you do believe that then you believe in the eternal fixedness of all things. This is a peculiar expression. It has been fought over and non-fellowship declared over what it embraces for the last three hundred years and when all the havoc has been wrought and all the heartaches have been felt, the doctrine in this dec-

laration remains the same, to wit, God declared the end from the beginning and from ancient times the things not yet done. Declaring a thing is equal to an oath. "I declare it is true." Remember that the end is declared from the beginning. We must never confuse predestination with fatalism. God has not fixed the end from the beginning and then left the world to run without His manifest and felt presence. That is why the expression "and from ancient times the things not yet done," because the Lord is directing and guiding and ruling over the universe. One expression carries with it the purpose of God respecting all events, the other shows that He is manifestly governing and directing according to His eternal wisdom and purpose.

It does not matter how bitter my readers are towards God's unlimited predestination, one and all conduct their business and every phase of mortal life exactly like that. As far as their wisdom goes they declare or determine what they are going to do in any given situation, and then, as far as their power goes to execute, they from time to time declare what is going to come as a result of their governing. I am sure that this is true in all men — the bitterest enemies of this God honoring doctrine as well as the humblest believer in it. As He surveys His determination to make a world, declaring from the outset what is coming from the beginning to end, only doing it differently than you and I **could** do it; that is, declared the end **from** the beginning, only He could say anything about this declaration. That is, dear reader, only He could say anything with authority. We hear men curse and swear while in a rage, that they are going to do this or that or the other. What becomes of it? Nothing, because they could not declare the end from the beginning, And, what is so sad, we hear so many dear brethren that are also greatly upset and oftentimes in a rage because God has declared the end of His dealing with this world. I am well aware that oftentimes they say (see the difference between

them "saying" and God "saying", that they are not finding fault with what God has said but my interpretation of what God said. For forty years I have contended earnestly that God says what He means and means what He says, and HE HAS SAID THAT HE DECLARED THE END FROM THE BEGINNING AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, and that this declaration gave Him the power and authority to give us another saying. If His declaration of the end from the beginning embraces me with a span of life to that end together with a spiritual mind, we will see about what He said.

W. D. G.

### VOICES OF THE PAST

"He being dead yet speaketh"

#### AN APOSTOLIC CHARGE TO THE ELDERS WHOM GOD HAS CALLED TO FEED HIS FLOCK

*"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." — (Acts 20:28)*

This solemn charge was given in a most impressive manner by the apostle Paul to the Elders of the church at Ephesus, in the last interview he was ever to have with them personally in the flesh, for he knew that they would see his face no more. This was a most solemn and interesting time; when with the inspiration of a true prophet of our God, he foretold them of the sore trials they should be called to encounter after his departure, when grievous wolves should enter in among them, not sparing the flock; and what was still more appalling, of their own selves should men arise speaking perverse things, to draw away disciples after them. And after having faithfully warned and charged them, he closed his valedictory, commending them to

God and to the word of his grace, and knelt down and prayed with them all. So affecting was the scene, the Elders all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all that they should see his face no more.

We cannot for a moment believe that this charge is any less applicable to the Elders in the church of Christ today, whom the Holy Ghost has made overseers, than it was to those of the church of Ephesus, or that we have any less occasion to heed the admonitions and accept the charge. None but those whom the Holy Ghost has called, qualified and made overseers, have any commission from God to feed his flock, or church. Men may be qualified in the schools of men to feed the swine, and may, like the prodigal, hire themselves out to citizens of the world for that purpose; but our God has entrusted the feeding of the sheep and lambs which he has purchased with his own blood to none but those who are qualified by the Holy Ghost. It may be well for those of us who hold the office of Elders in the church of the living God to examine this apostolic exhortation, and to examine ourselves and our ministry, and to prayerfully inquire whether we are abiding steadfastly in the apostle's doctrine and fellowship; for as far as we depart from their doctrine and admonitions, so far do we depart from their fellowship.

The first of all we are charged to take heed unto **ourselves**. This charge was also given to Timothy, 1 Epistle iv. 16: "Take heed unto thyself," and then to the doctrine, and to continue in them; for in doing this, thou shalt both save thyself and them that hear thee. No man is to rush heedlessly and uncalled into the work of the ministry. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." — Heb. 5:4. Is it not to be feared that many even of God's children have heedlessly assumed the work unto whom God has given no ministerial or pastoral gift, and involved themselves and their brethren in much trouble and perplexity? But those who have the

most unquestionable evidence that they are called to the work, are to take heed that they obey the high and holy calling, and give themselves wholly to the work, and suffer nothing of worldly profit, pleasure or opposition to keep them from the faithful discharge of the work whereunto the Holy Ghost has called them.

Again, they should take heed that their life and conversation before the world and before the church be such as becometh the gospel of the grace of God. "For a bishop (Elder or pastor) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsavers." — Titus 1:7-9. "A bishop then **MUST** be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, **APT TO TEACH.**" "Not a novice, (or one who has come newly into the faith, see margin,) lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, **HE MUST HAVE** a good report of them which are without, lest he fall into reproach and the snare of the devil." — 1 Tim. 3:2-7. No minister of Christ has a right to be heedless or indifferent in regard to these indispensable qualifications, or careless as to whether his calling, gifts, and deportment are in conformity with these rules.

By a heedless disregard of this solemn charge, a minister may so far forget himself as to attempt to feed the swine, the children of this world, or to bestow his ministerial labors in chaplaincies for armies, navies, legislative assemblies, or to regulate the politics and secular affairs of the world. A due attention to the divine rule will lead the ministers of Christ to "Seek first the kingdom of God, and his righteousness," and in that kingdom they will find the flock of their special and exclusive charge. Not only are the Lord's

bishops to take heed unto themselves, but they are commanded also to take heed to all the flock. If the Holy Ghost has made us overseers of the flock or church of God, which he has purchased with his own blood, how great is the responsibility which rests on us? Can we, like Paul, take the people of our charge to record or witness that we are pure of the blood of all men, and that we have not shunned to declare all the counsel of God? Paul did not hold himself responsible for the blood of any but those of the church of God, and in the application of the figure, which he borrowed from the ceremonial dispensation, in which the watchmen whom God commanded to give due warning to the Israelites when their enemies were approaching, or to faithfully warn them when God had said they should die, &c; if they neglected to warn them, and through their neglect an Israelite perished, their blood was required at the watchmen's hands, or they were held responsible to God for the consequence of their heedless neglect. Paul had faithfully warned the brethren, publicly and from house to house, and had kept back nothing that was profitable for them; therefore he was free from any responsibility arising from their failure to be profited by his labors. He was pure from the blood of all men.

Having therefore the apostolic example as well as precept, how important it is that the ministers of Christ should in like manner "feed the church of God, which he hath purchased with his own blood." The manner in which the ministers of Christ should take heed, is shown by the manner in which Paul had acquitted himself in his work. From the first day he came into Asia, or among these Gentile saints, his manner of life at all seasons and on all occasions had been an open epistle of instruction for all the saints to feed and feast upon. Serving the Lord with all humility of mind, and with many tears. Not in heedless and vain jesting and trifling levity, as some of us in the present day are too much addicted to; but under all his

many temptations, and the lying in wait of the Jews, watching to find occasions to accuse and harrass him, he was neither allured by flattery nor intimidated by fear of persecution and his indefatigable labors were unremitting in looking up and feeding the church of God, teaching them publicly and from house to house. And as a pastor after God's own heart, he fed the church of God with knowledge and understanding. — Jer. 3:15. Testifying to both Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ. Feeding all who were born of incorruptible seed by the word of God, on the sincere milk of the word.

In feeding the Lord's flock, constant care and unremitting heed should be taken that we feed them only such food as the great Shepherd and Bishop has provided. When they ask for bread we are not to give them a stone, or if they ask for an egg to give them a scorpion. Timothy, as we have shown, was admonished not only to take heed unto himself, but also to the doctrine. It will not answer to heedlessly mix up our own vain speculations with the doctrine of Christ. Great care should be taken that we know nothing among the saints save Jesus Christ and him crucified. It is on his flesh they shall feed, and his blood in the New Testament they must drink; and they must live on every word that proceedeth out of the mouth of God.

The old man, or carnal nature of christians, may be fed on doctrines of men, and even on doctrines of devils. Their depraved nature will receive it greedily, and it will inflate and puff them up with pride and vain glory. Their carnal passions may be excited by what is called emotional or sensational preaching, but such food is unwholesome and poisonous to the flock of God, and woe to heedless pastors who teach for doctrine the commandments of men.

The Savior charged his apostles to teach the saints to observe all things whatsoever he had commanded them; no more, no less. His laws and ordi-

nances are perfect and complete; they need no amendment, modification or improvement. Take heed unto the doctrine, and remember that Christ has said through the mouth of the apostle, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed." — Gal 1:8-9.

The great object of the gospel ministry is to feed the church of God; for this purpose all the gifts requisite are supplied to those whom the Holy Ghost has made overseers, according to the measure of the gifts of Christ. "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," (and what were they given for?) "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." — Eph. 4:8, 11-13. This scripture defines the object and design of all the gifts which Christ received for and gave to the church when he ascended up on high and sat down upon his Mediatorial throne at the right hand of the Majesty on high. These gifts were none of them designed for nor given to the world, but exclusively to the church, which is the body of Christ, and the fullness of him that filleth all in all. The Elders, in taking heed to all the flock over the which the Holy Ghost has made them overseers should not heedlessly forget that their holy vocation is for the edifying of the body of Christ, to feed the church of God. The Holy Ghost has not made them overseers of the world, nor called them to feed the world. They are not qualified to give life to the dead, but to feed the living. The quickening power belongs

to God, it has never been given to men; but when God by his Spirit has given life to the subjects of his saving power and grace, then let the ministers of Christ take heed that none of them be overlooked or neglected. "Feed my sheep, and feed my lambs," is the command of the great Shepherd and Bishop of Israel.

The solemn charge to **take heed**, implies a constant watchfulness that no part of the flock suffer through our neglect to feed them with the wholesome food of the gospel, rightly dividing the word, and ministering to each his portion in due season. Great care should be observed lest we as Elders, evangelists, pastors or teachers should heedlessly feed the flock on any other food than the provisions which God has abundantly blessed, and with which he will fill his poor.

The necessity of a vigilant watchfulness is suggested by the warning given to the Elders, of grievous wolves and sad apostacies that should distress the flock or church in the last days, when many should depart from the faith, giving heed to seducing spirits and doctrines of devils. The faithful watchman may not sleep at his post. As Paul said to Timothy, so he says also to each of the ministers of the word, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine." (I Tim. 4:6)

(Editorial by Elder Gilbert Beebe August 15, 1877)

## OBITUARIES

### BROTHER BLAYLOCK ROBERTSON

The church deeply feels her loss as our precious ones are called home one by one. Brother Blaylock Robertson was a devoted brother who attended his meetings regularly as long as health permitted, showing much love for the brethren and interest in their welfare.

He departed this world August 27, 1971, having been blessed to prosper in farming and other businesses. During his seventy-six years in this wilderness of sin and sorrow he was

given a love for the truth and a heart to joy in our Lord and Savior.

He was blessed with an understanding heart to believe the doctrine of Salvation by Grace many years before uniting with the church at Bush Arbor in July 1958. He was baptized by his Pastor, Elder Curry King, who preceded him to the grave.

Brother Robertson leaves a lovely family who devoted their time and effort for his comfort. His wife, Mrs. Margaret Walker Robertson, three children, Mrs. Frank Shreve of Route #3, Reidsville; Mr. Willard Robertson of Route #6, Reidsville; and Mr. Joe Robertson of the home. He also leaves six children by a previous marriage to Mrs. Florence Hooper Robertson who died July 24, 1929: Mrs. Louise Walker of Route #1, Reidsville; Mrs. Louis King of Route #2, Burlington, N. C.; Albert L. Paul and M. P. Robertson of Route #1, Reidsville, N. C. One sister, Mrs. Luther Hicks of Yanceyville, N. C. He is survived by one brother, Callie Robertson of Burlington, N. C. May the Lord's richest blessings continue upon those precious to him.

His funeral was conducted at Bush Arbor, by his Pastor, Elder Wallace Smith. His body was laid to rest in a family plot in Reidlawn Cemetery in Reidsville, N. C.

The huge mound of beautiful flowers and the large crowd of brethren and friends who attended was evidence of the love and respect the Lord blessed our Brother to gain without, as well as within, the church he loved.

We who are left to mourn, bow in humble submission to the Holy and Righteous will of the Heavenly Father who is too wise to err and too good to be unkind, feeling our loss is Brother Robertson's blessed eternal gain.

Written by Clifton Robertson as requested by Bush Arbor Church, read and approved in their conference meeting October 9, 1971.

Elder Wallace Smith, Moderator  
Brother Earl Rudd, Clerk

### SISTER NANNIE BAKER

Sister Baker was the daughter of the late Mr. and Mrs. Thomas Warren. She was born April 16, 1874, passed from this life September 7, 1971, making her stay on earth 97 years, 4 months, 22 days. Sister Baker was united in marriage to the late Lewis Baker and unto this union were born seven children; one daughter, Mrs. Annie Squires, six sons, Willie, Calvin, Ralph, Phillip, Thomas, and Monroe Baker.

Sister Baker united with Bush Arbor Primitive Baptist Church, May, 1927, and was a faithful and loyal member. In her latter years

she was not able to attend her meetings due to illness, but in the years of bed confinement we did not hear her complain of her condition, but rather we saw faith, love and a sweet hope being manifested within her.

Sister Baker was not blessed with material things as many are today, but we feel she was blessed with things that money could not buy. We do not believe she would have exchanged her hope and belief in God for all this world has to offer. It was a pleasant experience to behold the countenance on her face the last time we met with her and sang her favorite hymn, "Amazing Grace." She will be missed by all who knew her and loved her kind and humble manner.

Her funeral was conducted by the writer of this obituary, assisted by ministers James White and Nathan Byrd. She was laid to rest under a beautiful mound of flowers to await the coming of her Lord and Saviour Jesus Christ. May all those who mourn be reconciled to say, Not my will but thine be done.

BE IT RESOLVED, That a copy be sent to the *Signs of the Times*, one given to the family, and one placed on the church records.

Read and approved in the conference meeting November 13, 1971. Written by Wallis A. Smith.

Wallis A. Smith, Moderator  
Earl S. Rudd, Clerk

#### DEACON WILLIAM R. TURNER

By request I attempt to write the obituary of our beloved and precious deacon, Brother William R. Turner. He was the son of the late Flemon N. and Mary Allen Turner, born July 9, 1880, and died June 14, 1971. His companion, Sister Emma Houchins Wright Turner, and two children preceded him in death. Survivors are, two daughters: Sister Clarence Barton and Mrs. Jewel Nolan; a stepdaughter, Mrs. David Short; a stepson, Moyer Wright; two brothers: Samuel J. Turner and James M. Turner; also eight grandchildren and eleven great grandchildren.

He wrote, "I joined the church at County Line, Floyd County, Va. the third Sunday in November, 1920, and was baptized by Elder H. V. Cole the third Sunday in April, 1921. It was a day of rejoicing with me, but since then I have had many doubts and fears."

He was ordained Deacon in July, 1922. His deep convictions and compassion for the brethren, and his desire to live in peace, endeared him to the church at County Line. When he gave up housekeeping, he spent his time with his two daughters and stepdaughter. He loved to meet the brethren at church and in his home and where he stayed. He attended regularly, and in his last years went on two

crutches. The last time he filled his seat at County Line, was the 3rd Sunday in October, 1970. He bore his great afflictions with the patience only the Lord can give.

It was our privilege to meet with him in the good home of Brother and Sister Barton where he spent his last days, to talk, sing, and pray, or any service that would fulfill his desire. June 13, 1971, was the last meeting for us. When we arrived he seemed to be in the last moment of his stay on earth, but he called for three hymns, and helped sing one. He gained a little strength, and we remembered that several years ago he was in a hospital beyond the doctor's help, but the Lord raised him up to stay awhile longer. But the Lord had better things for him this time, where the distresses of this life can never come. Thus ended the life he said was of few days and full of trouble; but the evidences declare he had the spirit of adoption, and will finally witness the redemption of his body which was laid by his companion in County Line Cemetery.

The Church at County Line has lost a dear friend, a faithful deacon and a precious brother. May we thank God for the good gift of this dear brother, and sigh and beg that it may be the will of our Heavenly Father to raise up other good brethren among us. May we be enabled to say and feel, "Thy will, O Lord, not ours be done."

His funeral was conducted June 16, 1971 in the County Line Meeting House by Elders R. A. May, J. R. Hollingsworth, B. O. Thompson, and Licentiate Noel Conner.

N. F. Conner

#### LUCY HARDEE MILLS

It is with a sad heart that I try to write in memory of our beloved mother, Lucy Hardee Mills. She was born November 26, 1886, to the late James and Rebecca Tyson Hardee in Pitt County, North Carolina, and departed this life on January 10, 1970.

She was united in marriage to Jethro R. Mills, December 5, 1905, who survives. To this union were born two daughters, Mrs. Gentry Porter and Mrs. Durward G. Hart; and three sons, Elbert Mills, Lyman Mills, and Dr. Wardell H. Mills. There are also eleven grandchildren, sixteen great grandchildren and one brother who survives.

Mother was united with the Red Banks Primitive Baptist Church, Pitt County, North Carolina, in June, 1910, along with her husband. She was a faithful member, and was known far and wide among the brethren and friends. She was always ready to do anything she could do for the benefit of her

church, and spent many hours in the service of her brethren. Mother was never happier than for she and Daddy to entertain their many brethren and friends in their home. She was a faithful and devoted mother, both to her family and to her church. All shall miss her greatly, and we believe our loss is her eternal gain. As sick as Mother was for several months before her passing, she was always grateful for the many brethren and friends who visited her. She never ceased to bear her afflictions with utmost patience.

Funeral services were conducted at Wilker-son's Funeral Home, Greenville, North Carolina, conducted by her pastor, Elder Linwood McKinney, assisted by Elder Leslie Coker and Elder Joe Sawyer. She was laid to rest in Greenwood Cemetery. The large and attentive congregation at the services testified of the high esteem in which she was held; and their flowers spoke silently of their love for a friend who has passed away.

May our Savior and Lord give grace that we may be reconciled to our loss and thankful hearts for the gift of such a faithful mother and friend; and enable us to say, Thy will be done.

Mrs. Durward G. Hart

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#### MRS. JULIANN (PLYBON) McGUIRE

Mrs. Juliann (Plybon) McGuire was born in Franklin County, Va., December 26, 1877, to Elder Silas O. and Nancy Mary Plybon. Her mother passed from this life when she was a very young girl; and she had much responsibility since there were five children younger than she. Her father was a minister for a number of years. He remarried in later years.

Aunt Juliann married J. P. McGuire January 23, 1895, at the age of seventeen, and to this union were born eleven children — two of which preceded her in death. She joined the church at the old Robertson School House when her father preached there June 20, 1896. She was baptized the same afternoon by her father, and her membership was at Lynville Church. At the disposal of Lynville Church her membership was moved to Gills Creek Church, where it remained. Her husband passed away October 1, 1942: he was a church member until his death.

Aunt Juliann passed from this life September 9, 1970. She was a wonderful person and a great church lover, and was faithful until she became disabled to go. She often visited me in my home, and sometimes a week at the time. I loved her dearly and have missed her a lot.

I would like for the readers to know a part of her experience which she told me. She asked

me to write an obituary and mail to Brother Spangler, and include this in it: I had a vision that I was on top of the highest, prettiest mountain I had ever seen. At the foot of the mountain there was the most beautiful stream of water, clear as crystal. I tried to get down off the mountain, but could not. When I came to, I was kneeling by the stream and was putting clothes on a baby; and the song 256 came to me. I had never heard it sung, but I could repeat it word for word. (This was probably in the Gobel Book — Editor.)

Her funeral was preached at the Lynch Funeral Home September 9, 1970, by Elder Leonard Brammer, and her body was laid to rest by her husband in the family cemetery near her home. She was loved by all who knew her, and will be greatly missed by her children, neighbors and friends, and her many beloved brethren and sisters in the church.

She leaves to mourn her passing, seven boys and two girls, and her grandchildren; one brother and one sister. At her request there was beautiful singing while the grave was being filled. We feel sure she is at rest awaiting to be awakened to live with her Saviour forever.

Written by a niece who loved her dearly, to whom she was like a mother since my mother was called home several years ago. Written by request.

Nancy (Plybon) Haynes

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#### MISS ANNA McLAMB

Sister McLamb was called by our Heavenly Father in his wisdom, love and mercy on January 4, 1971, to rest in silent peace, waiting the resurrection to be called with the saints around God's throne.

She was born to Isham and Martha Moore McLamb March 24, 1891, making her stay with relatives and many friends 79 years and 11 months. She leaves to mourn her passing her brethren in the church, her niece, Martha Hall; her nephew, Leland McLamb, and many friends who loved and highly respected her.

Sister Anna was a firm believer in the Primitive Baptists, and united with Liberty Church in November, 1965. She was baptized by her pastor, Elder Lester E. Lee. She was faithful to attend church when her health permitted, and after that we met at different times for services in her home where there was a spiritual atmosphere, which made it a warm place for Elder C. D. Turner, members and friends. Services were held in the Dunn Rest Home also.

Her funeral was conducted by her pastor, Elder C. D. Turner, in the Rose Funeral Home, Benson, N. C., and she was laid to rest in the Moore Family Cemetery, Harnett

County, N. C. beneath a mound of beautiful flowers. We loved her and will miss her, but our loss, we believe, is her heavenly gain.

RESOLVED, That a copy be recorded on the church record; a copy sent the *Signs of the Times*, and a copy be sent to the home.

Done by order of the church while in conference February 6, 1971.

Sister Liddie Tart  
Sister Lovie Young, Committee

LESSIE B. STANCI

It has pleased our Heavenly Father to take from us by death, our dear sister, Lessie Stancil, who was born August 22, 1888, the daughter of James B. and Florence Barefoot. She died January 24, 1971. On December 25, 1907, she was married to John W. Stancil, who died January 13, 1954. She leaves to mourn their loss, one daughter, five sons, two brothers, and three sisters.

Sister Stancil was a member of the Primitive Baptist Church over fifty years, and at the time of her death her membership was with Liberty Primitive Baptist Church. She was a faithful member as long as she was able to attend. She was a great believer in salvation by grace, and had that precious hope of a better life beyond the grave; and she praised her God as long as she lived. She was surely one of those dear and wonderful Mothers in Israel. All who knew her loved her. She had a gentle and always cheerful disposition, and was ready to lend a helping hand.

We, the Church at Liberty, feel that our loss is her eternal gain, and that she has fallen asleep in Jesus — from which none ever wake to weep.

Funeral services were held at Bethsaida Primitive Baptist Church by her pastor, Elder C. D. Turner, and Mr. I. Clyde Shepherd. Her body was laid to rest beside her husband in the church cemetery, to await the coming of our Lord.

It was agreed in conference February, 1971, that a committee be appointed, and Resolutions of Respect be written, for Sister Lessie B. Stancil: one for the church record, one be sent to the *Signs of the Times*, and one sent to the family.

Committee:  
Sister Eva Tadlock  
Sister Magdaline Messer  
Sister Dolly Stewart

ADA C. COLLINS

The subject of this sketch was born in Barbour County, Alabama, on June 20, 1892,

and moved next door to her future husband when she was eleven and a half years old. They were married August 25, 1912, and lived most happily nearly fifty-nine years. She soon had an experience of grace — when angels sang sweet anthems at her bedside, and she was baptized by Elder J. W. Collins, her grandfather by marriage, in 1915.

For fifty-three years she was a devoted wife to her minister husband, and went with him to meetings from Virginia to Daytona Beach, and Raleigh to Nashville, far and wide, while her husband was pastor of ten different churches, some as long as thirty years.

The Master called on July 16, 1971, and she answered just after her seventy-ninth year. Funeral services were conducted at Goodwater Church near our home, by two sons-in-law, Forrest Thomley and B. H. Reeves, Mr. J. T. Peacock, and Elder W. A. Williams; and the writer had to relate her experiences at the casket. Garden Chapel Home, Hartford, was in charge of arrangements.

She is survived by two sons, Norman and Kenneth; two daughters, Maureen and Annie Laurie; and a brother A. C. Campbell, and many other relatives. A vast concourse of relatives and friends attended the funeral. One of her last statements to her husband was, To go to church; and that I am doing although life is so sad as I live alone.

J. J. Collins

LILLIE LONG PARKER

The Lord has been pleased to call Sister Lillie Long Parker home at the age of 73 years, 9 months, and 17 days. The tenth of twelve children of Tom E. Long and Nellie Hollis Long, she was born on December 25, 1897, in Edgewood, Van Zandt County, Texas. She departed from this life the evening of Monday, October 11, 1971, at her home in Dallas, Texas.

Sister Parker was married to Sam H. Parker at Fruitvale, Van Zandt County, Texas, on November 12, 1916. The Parkers lived in Van Zandt County until 1943 when they moved to Dallas, Texas.

On May 3, 1959, Sister Parker was united with Saints Rest Primitive Baptist Church in Dallas, Texas, where she was a much-loved, faithful and loving member through the remainder of her earthly sojourn. Though weak in body in recent years, she attended church regularly with the loving assistance of her faithful daughter; and it is a blessed memory that she attended the meeting at her church on Sunday, October 10th, the day before her departure from this life.

Sister Parker is survived by her husband, Sam H. Parker of Dallas, Texas; one daugh-

ter, Polly Stanglin of Garland, Texas; one son, Ray Parker of Lewisville, Texas; one granddaughter, Billie R. Parker of Lewisville, Texas; and a host of nieces and nephews, and multitudes of friends.

Sister Parker's funeral was conducted at the Eubank Funeral Home in Canton, Texas, her former pastor Elder W. W. Taylor of Tinsman, Arkansas, officiating by Sister Parker's long-standing request. The songs Rock of Ages and Precious Memories were sung at the funeral in response to her wishes.

Her mortal remains were laid to rest in Haven of Memories Cemetery in Canton, Texas, there to await the morning of the resurrection. May the Lord comfort all that mourn her passing.

Respectfully submitted,  
Carey C. Morris

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J. W. SELLERS

Brother Jake died November 7, 1971, after a long illness at eighty-two years of age. He was a most faithful member of Ramah Primitive Baptist Church.

Funeral services were conducted by Elder J. J. Collins and minister D. P. Hughes at Ward-Wilson Funeral Home, Dothan, Alabama, November 10th. Interment was at his beloved church, Ramah.

He is survived by his wife, a sister of Elder Paul Stott of the Mt. Enon Association; two sons, Paul and Russell; a stepson, Ralph Shirling; a brother, H. Sellers; three sisters, Evelyn Martin, Gussie Grice, and Reepsie Coplan. Also by seven grandchildren and five great grandchildren, and other relatives. Many attended his funeral.

J. J. Collins

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#### RESOLUTIONS OF RESPECT

Sister Mary Etta Byrd departed this life January 15, 1971. She was born August 27, 1887, the daughter of David and Ella Matthews Barns. She was the widow of Mr. Mack S. Byrd: they were blessed with seven children.

She was a faithful member of Bethsaida and Liberty Primitive Baptist Churches for sixty-three years. We feel our loss is her eternal gain, and that we should not weep for her as for those who have no hope.

We loved her, but God loved her best. The church, family and friends will miss Sister Byrd. May God give her family grace to say, "Thy will be done."

RESOLVED, That a copy of this Resolution be sent to the family, a copy be put on our church record, and a copy be sent to the *Signs of the Times* for publication.

Done by order in conference at our February meeting.

Committee:  
Sister Bessie Hall  
Sister Dorothy Barefoot

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#### MINUTES OF THE PRESBYTERY

Shepherd Fold Church  
Harris County, Texas  
May 29, 1971

Pursuant to a call by Shepherd Fold Church for a presbytery to meet on above date for the purpose of the ordination of Brother Jerry Evers to the full work of the Gospel Ministry, the following Elders and Deacons met and organized themselves into a presbytery: Elders C. M. Haygood, W. W. Taylor, John Lee Smith, E. J. Lambert, Malcom Burkhalter, Carey C. Morris and G. D. Shipman; Deacons W. R. McCorkle, Barney Evers, Jimmy Lindsey and Dean G. Connell.

The Presbytery elected Elder C. M. Haygood Moderator and Elder G. D. Shipman Clerk.

Moderator called for candidate, whereupon spokesman Deacon W. R. McCorkle presented Brother Jerry Evers to the Presbytery.

After due examination of Brother Jerry Evers as to deportment, qualifications, and the state of God's gift and calling in him to the Gospel Ministry to the satisfaction of the Presbytery, the Presbytery proceeded with the ordination as follows:

A motion was made and seconded that we continue the ordination.

The Presbytery selected Elder Carey C. Morris to word the prayer, and Elder C. M. Haygood to deliver the charge. The ordination was then conducted by the laying on of hands, and with prayer by Elder Carey C. Morris. The charge was delivered by Elder C. M. Haygood.

The right hand of official fellowship was given by the members of the Presbytery. Elder Jerry Evers was then delivered back to Shepherd Fold Church as a duly ordained minister.

The right hand of fellowship and bidding of God's speed was given him and his wife by members of the Shepherd Fold Church, visiting brethren, sisters and friends.

Minutes of the Presbytery were read and approved, and the Presbytery dissolved in order with prayer by Elder E. J. Lambert.

Elder C. M. Haygood, Moderator  
Elder G. D. Shipman, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., MARCH, 1972

NO. 3

We had 100 extra copies of December, 1971 printed. Supply exhausted. We are having 500 more copies printed. Re-order — 50¢ each postpaid.

## WASHING FEET

(John 13:14)

True meekness is a virtue  
And there is nothing indiscreet  
In kneeling before the brethren  
And washing one another's feet.

Jesus set for us this example,  
To Him we should entreat  
To be blessed with true humility  
To wash our brothers' feet.

Of all the desires of a Christian  
There is nothing like the mercy seat;  
And God knows of our sincerity  
When we wash each others' feet.

Jesus knows the hearts of men  
Whether honest or deceit,  
But nothing shows true humbleness  
Like washing a brother's feet.

The world can not understand  
What makes our faith complete.  
It is Christ our Saviour  
Who washed His disciples' feet.

Jesus gives us natural things  
And spiritual food to eat;  
But He also taught us plainly  
To wash each others' feet.

We know that the gateway of Heaven  
Is reached through the mercy seat  
And if we are among the elect of God,  
We'll want to wash our brothers' feet.

As we travel on Life's journey  
Full of pride and self conceit;  
Let us pray that God will humble us  
To wash our brothers' feet.

Reeves O. Smith  
Pinetown, N. C. 27865

## TROUBLES — THEN REST

Rt. 2,  
Smithfield, N. C. 27577

Dear Elder Spangler:

My mind is burdened somewhat to write to the dear *Signs of the Times* some of my thoughts on Thessalonians 1:7. The portion that touches my heart tonight is, "And to you who are troubled rest with us . . ."

Have you not, dear reader, seen trouble in your life? and in your experience, did it not seem that you were surrounded with trouble, trials and tribulations on every hand? O, I think of my own experience in early life, how I feel and hope our God showed me that all my trouble was within myself: my sinful nature which I could not, and have not even to this very day controlled or subdued in any manner, was full of trouble. In other words, dear saints, I caused myself more trouble than anyone else I know. I could see how peaceful the children of God were, and were resting one with another in a like faith and hope in Jesus our Lord.

Many times I would go to the Primitive Baptist Churches in my area, and to me it seemed I was the only one in trouble; and the others were at rest. How I begged for this rest with God's children, for, as I said, I was in trouble on every hand. My thoughts gave me much trouble; my sinful actions and ways gave me much trouble; even the tongue in my mouth gave me much trouble, for of all the members of this sinful worm of the dust, my unruly tongue was, and still is most troublesome.

I could witness with Paul when he was blessed to write, "In me, that is in

my flesh, dwelleth no good thing." I was in so much trouble that I was made to know that my free-will was gone; my self-righteousness was gone, and that my vain pride was stripped away by trouble. I felt to be all alone in this sin cursed world without God and without hope.

I have been made to see, I trust by God's grace, that trouble in one's life is what draws him close to the church, and brings him to desire that glorious Rest within her walls and in the hearts of God's chosen people: redeemed out of trouble, chosen out of the troubles and trials that God sends his people's way because He loves them. It is hard for worldly minded people to understand that if God loves you, he sends trouble your way: it is, my brethren, to make you see and know that salvation is of the Lord, and not of the works of man. I was made to see that I could not deliver myself from troubles, neither could any other man help me. When it pleased God, I trust, to give this poor Hell deserving worm that wonderful rest, I was made to give God the praise; for, "It is the work of God that ye believe on him whom He has sent."

Little children, I have written some of my experience in trouble, now I would like to express my feelings on the portion of the text: "Rest with us."

What a wonderful rest it is when God delivers one out of the troubles of this life, and blessed that little one with a burden to be baptized, the answer of a clear conscience towards God! I do not believe that any one can know the feeling of *Rest with us*, if his conscience is disturbed. The Rest under consideration is the hope that you are one of His, and the faith to believe that Jesus died and arose victorious over all opposition; and that some sweet day you will be bourn on the wings of God's love to that City not made with hands.

This rest meant more to me than all the words the tongues of men and angels could express. This rest or confidence will go with his people throughout the journey of this life. Paul wrote, "Being

confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ."

How sure the work of God is! and how wonderful it is when we are made to feel within our poor, troubled hearts the text, "And to you who are troubled, rest with us." If you have been in trouble, and have been given this rest in the church, then you can sing with God's people,

"O land of rest for thee I sigh,  
When will the moment come  
When I can lay my armor by,  
And dwell in peace at home?"

May God bless us to rest in the joy of His Great Salvation, is my prayer.

Elder Wayne Mitchell

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#### JAMES 4:8

*SUBJECT: "Draw nigh unto God and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." (James 4:8)*

First, in dealing with this portion of scripture we must remember that Christ said, "Without me you can do nothing." He did not say that without my instruction ye can do nothing, but "without me" — the very substance of Christ, the quickening spirit, faith which is the substance of things hoped for, the evidence of things not seen; and Christ is that faith for whom we hope, and He bare witness of the Father whom no man hath seen.

The answer to this scripture is found in Hebrews 7:19. "For the law made nothing perfect, but the bringing in of a better *hope* did; by the which we *draw nigh* unto God." This perfectly explains that we do not draw nigh unto God through the obedience of the law ("for the law made nothing perfect"), as most people may think. But rather it says that the bringing in of a better *hope* did, whereby we draw nigh to God. One may ask, "What is this hope?" The Scriptures answer positively. The sentence says that the *hope* made *perfect*

that which the law could not. "For by one offering he" (Christ) "forever *perfected* them that are sanctified." Also: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ* in you the *hope* of glory." The evidence provided, we must conclude that Christ is the hope by the which we draw nigh unto God. Furthermore, "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." (Eph. 2:13.) Also no one can draw nigh unto God until God first draws him: "No man can come" (come here meaning to draw nigh) "unto me except the Father which has sent me draw him, and I will raise him up at the last day."

Now it will be attempted to explain "Cleanse your hands ye sinners." First of all, I would like to ask the readers what in the world has a sinner got in and of himself to cleanse his hands from sin with? "Without the shedding of blood there is no remission," and their own blood cannot do this because they would have to spend eternity in a eternal hell and could never finally then go on to heaven. The answer to this is found in the eight chapter of Romans and the thirteenth verse: "For if ye live after the flesh, ye shall die: but if ye *through the Spirit* do *mortify* the deeds of the body," (sin) "ye shall live." The word "mortify" means to deaden or bring in subjection, and here in particular it must mean to deaden because, "*For what the law could not do in that it was weak through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, *condemned*" (to deaden) "sin in the flesh." (Rom. 8:3.)

Notice the clause underlined in the previous quotation how that it explains that the law could not condemn sin. Therefore we cannot cleanse or mortify sin by the obedience of the law. Christ must do the work and it is by his Spirit that we mortify the deeds of the body, not by works of any kind. And remember we do not have control over the

Spirit of God, "for as many as are led by the Spirit of God, they are the sons of God." The Spirit is a leading power and a moving power: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were *moved* by the Holy Ghost." If it were not for the moving power of the third person of the Godhead there would be no Bible, no prophecy, no religion, and no true and God fearing Christians.

Since it is now understood that a sinner cannot "cleanse" himself from his sins save by *being led* by the Spirit of God, let us go on to "and purify your hearts, ye doubleminded." "The heart is deceitful above all things, and desperately wicked: who can know it?" After the quotation of this scripture we can see why the heart of man needs purifying. But the question is, is it really we that purify the heart, or God? The Scriptures answer positively. "And I will give them *one heart*, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." (Ezekiel 11:19.) "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36:26-27.) "And God, which knoweth the hearts, bare witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, PURIFYING their HEARTS by faith." (Acts 15:8-9.) Now since the Scriptures plainly declare that God purifies the hearts of men, you ask, "Well, why did the apostle tell us to do it?" You see, all this cleansing and purifying action that goes on inside a sinner that is found by grace, is all part of, "work out your own salvation with fear and trembling for it is God which worketh in us both to will and to do of his good pleasure." We work this salvation out because God works in us. Like Christ said, "I can

of myself do nothing" and "my Father worketh hitherto, and I work."

Gregory Dean Duren

ANOTHER ARTICLE BY  
THE LATE ELDER H. M. CURRY

*"These that have turned the world upside down are come hither also."*  
(Acts 17:6)

These words were spoken of Paul and Silas after having preached three Sabbath days in the synagogue at Thessalonica. Paul's preaching was exceeding troublesome. (Acts 16:20) The doctrine of Christ when proclaimed by his chosen ministers is always offensive to the world and its different sects of carnal worshippers. It turns Arminianism upside down. As long as a man's preaching leaves the world right side up, we know that he has not preached the gospel of Christ. A gospel without a stumbling block is a gospel without Christ. Those whose preaching does not turn the world upside down, have never been turned upside down themselves; and those who have not been turned upside down, have never been called by grace; for a call by grace always turns a man upside down. It had this effect on Paul.

The religion of Jesus Christ is contrary to nature. Christ was put to death on the cross. Arminianism teaches that God is the Father of all mankind, and as such deals with all men as his children. They even came face to face with the Lord Jesus Christ with this pernicious doctrine, saying, "We be not born of fornication: we have one Father, even God." (John 8:41) But the Saviour silenced their presumptuous blasphemy with the cutting rebuke, "If God were your father, ye would love me." "Ye are of your father, the devil, and the lusts of your father ye will do." (John 8:44)

This same generation of Satan is in the world today, under a cloke of carnal religion, denying that they are born of fornication, and claiming one

Father, even God. And nothing is more tormenting to them than to point to their true parentage, as did the Saviour. These same teachers of the world hold forth a Saviour who left the shining courts of his Father's glory, and came to this low ground of sin and sorrow, suffered and died the ignominious death of the cross, to do men's wills; for they say he will save them if they will. But the word of eternal truth turns this upside down, and hurls it back into the bottomless pit of human lies, and declares that he came down from heaven, not even to do his own will, but the will of him that sent him. (John 6:38) Our Saviour was no Arminian; for he came not to do his own will. Neither are his brethren Arminians. For in all things it behooved him to be made like unto his brethren.

These same soothsayers teach that Christ, as an offering for sin, is made to man, and man is moved and coaxed by the Spirit and bride to accept him. They call themselves the bride, and exhort their hearers not to resist the Spirit, for fear it may take its everlasting flight. But the inspired record turns this upside down and discovers under it Satan, the father of lies, and lets us know that Jesus through the eternal Spirit offered himself without spot to God, and by that offering hath perfected forever them that are sanctified. Offerings for sin are made to God and to God alone. Christ as an offering for sin is not made to us. They also teach that Christ is held forth in what they call "the general tender of the gospel," and that we must believe in him in order to be saved, and that we believe according to our own free will. But the inspired Scripture, that fatal touchstone of the world's religion, meets this doctrine of infidelity, and turns it upside down: declaring that we "believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." (Ephesians 1:19, 20) When men came to Christ wanting to work the works of God, he told them, "This is the work of God, that ye believe on him

whom he hath sent." (John 6:28, 29) They say, we believe according to our own free will. Christ says, We believe according to the working of the mighty power of God. They say, It is man's work to believe. Christ says, It is the work of God. Which is right?

These same "tower-builders" teach that all men can come to Christ; but the Saviour said, "No man can come to me, except the Father which hath sent me draw him." — (John 7:44) Here they give the Saviour the lie, and yet pretend to love and obey him. They further teach that it is God's will to have all men come to Christ and be saved, and that it is God's purpose and pleasure to save them if they will but come; "If they will only fall in with the overtures of mercy, and be saved upon the easy and equitable terms of the gospel, before it is finally and everlastingly too late." But the Savior turns this upside down, and reveals their refuge of lies, and tells us that all that the Father giveth him shall come to him. Neither can one that God has given to Christ stay away. God will make them come. Christ says, "Ye will not come unto me;" and, "No man can come." Men will not come, cannot come. And "will not" and "cannot" is a double not, which nothing but the finger of God can untie. With men these things are impossible; but with God all things are possible.

These same "way-makers" teach a broad and easy way which all men can find, because they claim to clearly point it out; and that all men can and may walk therein. They would like to prove that our Saviour lied when he said, "Strait is the gate and narrow is the way that leads to life, and few there be that find it." I do not dispute their claim to the "broad way," but only deny that it leads to life. For "Broad is the way that leads to death, and many there be that go in thereat." These same "compassers" of sea and land must have a universal religion. Their prayer is that the world may be converted to Christ. They are of the world, and pray for the world. But the Saviour was not

of the world, and declared that he prayed not for the world. — (John 17:9) Their prayers are not modeled after Christ's, but after "vain repetitions of the heathen," which Christ commands his disciples not to use. How long have their joint petitions gone up for "every house to become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit?" Has this prayer ever been answered? If it should be, could the Scriptures be fulfilled? The fact that this is not answered is evidence that it was never promised, and the asking is proved to be amiss.

Again, these learned Rabbis of modern theology teach that "men are not the sheep of Christ because they believe not." But Jesus, that great Shepherd of the sheep, whose own the sheep are, turns this upside down and exposes their learned ignorance of the true God and his grace, and says, "Ye believe not because ye are not my sheep. My sheep hear my voice, and I know them, and they follow me." — (John 10:26) Men believe because they are the sheep of Christ; not to make them sheep. In the same way which they call "proclaiming life and salvation," they teach that as many as believe, are ordained to eternal life. But the eternal record destroys this refuge of lies, and reveals the glorious truth of God's predestinating grace, and says, "As many as were ordained to eternal life, believed." — (Acts 13:48.) If you wish to arrive at the truth, always reverse Arminianism. Again, these will-worshipping idolators claim that by their teaching, accompanied by the persuasive influence of the Spirit, men are brought to a knowledge of the truth, and then can be saved by laying hold of offered mercy. But the Scriptures turn this upside down, and tell us that God will have men to be saved, and come to the knowledge of the truth. — (1 Tim. 2:4) The Scriptures teach, first, saved, and then a knowledge of the truth. Men teach, first, a knowledge of the truth, and then a probable salvation. They have Sunday Schools, Tract Societies, money

systems, and a hundred other inventions unauthorized by the word of God, to forward this work of teaching what they call the religion of Jesus Christ. But the Scriptures turn this upside down, and show it to be the commandments and traditions of men. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest." — (Heb. 8:11) "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." — (John 6)

This is the teaching that brings men to Christ. It brings all who are taught. Christ says, "Every one that hath heard and hath learned of the Father cometh unto me." There is no failure here. When a poor sinner is taught of the Lord; when Christ, the true light, is revealed in him, he denies himself and learns to touch not, taste not, handle not. the commandments and traditions of men, because with them they all perish with the using. Again, these "Doctors of Divinity" teach that all men are called by the gospel and the Spirit, and can be saved if they will only yield to the influence of the Spirit, and obey what they call the gospel, and keep the commandments. But our Savior has stopped their mouths again; for he declares that the world cannot receive the Spirit, which he sends to comfort his children. — (John 14:17.) The apostle says, "Who hath saved us, and called us." — (2 Tim. 1:9) Hence we are saved before we are called. If not, why does the word say so? "Sanctified by God the Father, preserved (or saved) in Jesus Christ, and called." — (Jude 1.) But the salvation that men preach is after the call. Then it is plain that their call and salvation are not the call and salvation of our God. Their call is not only before their salvation, but it is immensely broader; for they say that all men are called, and but few saved. But the call of our God is not so. The promise is to all that are called. "For

the promise is to you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." — (Acts 2:39.) This promise is to "as many," not to all. Again, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." — (1 Cor. 1:26.) Somebody is left out of this call. But why do we reason? for hath not the apostle said, "Whom he did foreknow, them he also did predestinate;" "and whom he did predestinate, them he also called?" (Rom. 8:29, 30.)

Here we see that the call of our God is limited by his predestination, coupled with his eternal foreknowledge. Thus we see that their doctrine of infidelity is turned upside down by God's own words, and the foundation thereof discovered to be human ingenuity and craftiness, speculation being the chief corner-stone. These same atheistic teachers preach that God begins the work in all men, but carries it on in but few, and that thousands who are awakened and moved by the Spirit, die in their sins, and sink into the torment of an ever burning hell. This is mighty poor grace, and a very unsuccessful and sadly disappointed spirit; but we feel sure that it is neither the grace nor the Spirit of our God; for we are assured in his word that his grace "reigns through righteousness unto everlasting life." (Rom. 5:21.) It **reigns** through righteousness; does not fail through weakness. And when our God begins a good work in a creature, he "performs it until the day of Jesus Christ." — (Phil. 1:6.) And what our God doeth shall stand forever; nothing can be put to it, nor anything taken from it. — (Eccl. 3:14.) Thus through the inspired Scriptures every phase of the doctrines of men is turned upside down, and their falsehoods brought to light.

These same master builders of the high places of Molech preach a faith that is the fruit of the creature, and man must exercise it. But Paul preached a faith that God is the author and finisher of; a faith that exercises the

creature; that works by love and purifies the heart; a faith that is the gift of God; a faith that moved Noah to prepare an ark; a faith that threw down the walls of Jericho; a faith which translated Enoch; a faith which subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, works righteousness, and overcomes the world. This is not a faith that is the fruit of the creature, and exercised by man; but it is that faith by which we understand the world was framed; the faith of the Son of God.

These same evil men and seducers wax worse and worse, (2 Tim. 3:13), and preach a birth of a spirit which can be produced or prevented by man; a birth without a begetting, without a travail, and brings forth something that can be annihilated, or cease to exist, by the disobedience of the creature, and regain the condition occupied before birth. They call this "being born of God." Now, this is not only contradicted by the word of truth, but there is not a syllable of common sense or reason in it. There are laws of birth, and without these a birth is impossible. First, the existence of life or seed in the parent; second, a begetting; and third, travail, or bringing to light and manifestation the being whose life had its existence in the parent. And this being can never pass back into that state again. The Scriptures inform us that we are born of God. How can this be, except our life was in God, and of the same nature as God? Before this birth of the Spirit, there must be a begetting; and James informs us that God of his own will begat us. (James 1:18.) And if begotten of the Spirit, we are bound to be born. For God says shall I bring to the birth, and not cause to bring forth? — (Isa. 66:9.)

These same gainsayers of Korah preach that in infancy we are all the children of God; but when we cross the line of accountability, if we do good God will still love us; and if we disobey, he will hate us, and we will cease to be his children, and become the children

of the wicked one. This line of accountability, of which they preach so much, I can never understand, as there is no such thing intimated in the Scriptures of divine truth. But the word of God turns this upside down, and discloses ignorance, as its foundation. These words of eternal truth forever settle the question with all lovers of the truth. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated." — (Rom. 9:11-13.) If this Scripture read in this way, The children being both born, and having crossed the line of accountability, one did good and another evil, that salvation by works might stand, it was said unto her, Jacob I love, but Esau I hate; then the Scriptures would not have to be revised to meet the demands of the present age; neither would the Arminian clergy have to dodge the word, as they do. But our God does not have to wait for the birth of the creature, to fix his choice; but his sovereign, electing love fixes on the object before its birth, before it does good or evil, even before it is in a capacity for doing good or evil. The eternal choice of our God was made not only before the birth of the objects embraced therein, but was made in Christ before the foundation of the world, and sealed by his immutable decree of predestination; and the foundation thereof standeth sure, having this seal, "The Lord knoweth them that are his."

Dear kindred in Christ, it is in much weakness that I have tried to notice a few of the most prominent points in which the doctrine of our Savior turns the world upside down. If all the points of difference were noticed and compared, I suppose the world itself would not contain the books that should be written. I fear I have already worried you with unprofitable matter. I am young and ignorant, but I hope that

the grace which bringeth salvation hath appeared unto me, and through the redemption that is in Christ Jesus my Savior, I hope to stand accepted in the Beloved, with all the redeemed family..

Yours in hope,

H. M. Curry

Newfoundland, Ky.

(We copy the above from the January 15, 1884 issue of the Signs. It had escaped our notice when we published other articles by Elder Curry — J. D. W.)

### CHRISTIAN EXPERIENCE

Wilson, N. C.

Dear Elder Wood:

Enclosed is a letter from one of the dear sisters of one of the churches I serve. If you think it merits printing in the *Signs*, you may use it.

(Elder) W. E. Turner

Route 5,  
Goldsboro, N. C.

Dear Christian Friends:

I read with deep interest the article by Elder Lambert in the October *Signs*. It reminded me of the numerous times I have felt impressed to write to a dear sister or brother: I wanted to say to someone, "I love you for Christ's sake, if not deceived in my experience."

The thought came to me, You cannot single out any one member over another. If you are a child of God, each member is precious and lovely. So, if it pleases God to direct my thoughts, I desire to say to all who compose the household of faith, Love to you from the depth of my heart. I am not worthy to feel this way, but by the grace of God I believe my feelings are true.

My desire also, the Lord willing, is to write about my experience thus far in life. "Thus far the Lord has led me on," I hope. My experience began in my tender years — at the age of fourteen. In May, 1952, I attended our second Saturday meeting at Pittman's Grove. I could not control my emotions and it

was a tearful meeting for me. I tried to tell myself that I was overly concerned about my brother who was sick and in the hospital at the time. Brother James Pope saw my condition, and talked to me. It was good to know someone cared; but it took Jesus to reach my case.

Each time after this when the church announced an open door for the reception of members to fellowship, my legs felt as though they would fold under me. I was weak and undone. I stayed in this condition until the second Sunday in November when I was blessed to go home to my friends. During this time I dreamed about Elder Turner baptizing me.

My high school days were not what most teen agers would consider the "good old days." The joys and sorrows that came my way were not what carnal nature desires. There was a time in my life that I thought that keeping my sins from my parents, was all that counted. The knowledge that God knows all about me, and seemingly every one else does too, has made a beggar out of me.

At the age of eighteen I married a fine young man, Garlan Vick. The desire for a closer walk with God, plus the desire to find happiness with my husband brought heartache as well as joy. The first few years we did not attend church as often as I did with my parents. This was a disappointment, and I seemed to grow cold and distant. We were getting involved with worldly attractions that to me did not seem fitting for a church member. At one time I told my husband, If this is the way we must go, I'll have to ask for my name to be removed from the church record. He tried to console me, but his words were as a miserable comforter. I felt I must have been mistaken in thinking God had touched my heart. This was a state of being unfit to live, and less fit to die — though I thought death was what I wanted. When in the belly of Hell I cried unto the Lord. My cry was for renewed evidence that I possessed

a hope of eternal life, and to take me away from so much worldly lust. I believe I prayed that my husband could see and believe this doctrine that is so precious to me. And again, I cried, Lord, what wilt thou have me to do?

It pleased God to answer my prayers, for I am again blessed to attend church regularly with my husband and precious little family. Praise His Holy Name!

A deep concern came over me for Pittman's Grove Church. I could see our old members and ministers passing on. God showed me He was in charge. We have been wonderfully blessed the last few years, for God has given us two young, precious ministers; and our membership has increased. Our dear Elder Turner is still with us, and we love him dearly.

Many scriptures and hymns come to my mind, but quoting them would be too lengthy. This one is a favorite thought, "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

God has been good to us all the days of our lives. I am reminded often that I am a sinner; but I have a lively hope that I am a sinner saved by grace treasured in Christ Jesus before the foundation of the world.

In bonds of love,  
Dora Ellen Vick

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#### HE IS WITH US ALL THE WAY

"And Enoch walked with God: and he was not; for God took him." (Genesis 5:24) "But Noah found grace in the eyes of the Lord; and Noah walked with God." (Genesis 6:8, 9)

In hope that this may comfort some of the Lord's poor and afflicted people, I write this experience: This day, and many times, the tasks are too many; the way is too dark. I am weary — I cannot see my way.

And so this day began. When night-fall came, I realized someone lightened

the load; Someone lighted the way; Someone made the impossible possible, and I thought of these precious promises.

I do believe as were Enoch and Noah, so are all who find grace in His sight: Could I hope I am one? And I believe that as His children walk along this path called life, Christ Jesus walks along to ease the yoke, and lighten the burden.

And when we stumble and fall, He gently lifts us up; and when death overtakes us, how sweet and simple death seems to be!

"He was not; for God took him."  
This is my only hope.

Mrs. Allie (Cecil) Neal

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#### LET US COMFORT ONE ANOTHER

Sharps Chapel, Tenn.

Dear Elder Wood and  
Brother in the Lord:

Enclosed find check to pay my subscription one year and the extra for you to use as you desire. I am late sending it. My wife and I have been in the hospital: I am out now but my wife is still in the hospital, and may not get any better.

I wonder sometimes why these things are, and our mind goes back to the statement David made when his brothers asked him "Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness?" And David replied, "Is there not a cause?" We feel that David gave a wise answer. I understand that God is the first cause of all causes. No doubt David was sure the few sheep would be well taken care of, for God had given him strength to slay a lion and a bear: they had taken a lamb out of the flock, but David slew them and delivered the lamb out of his mouth. I think David represents Christ the Great Shepherd, for no power on earth will be able to destroy one of them since Christ is the great Deliverer.

Let us go a little farther. What was Goliath representing? I understand he was a type of death, and there was not one in Israel able to conquer or kill this great enemy; but David was made able to meet him in the Valley of Elah, and with one precious stone hit him in the forehead, and he fell on his face to the earth. David ran and stood upon the Philistine and took his sword and slew him.

It is written in Isaiah 25:8 that, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

May we refer you to the statement of the Apostle Paul in 1 Corinthians 15:55-57, "O death, where is thy sting? O grave, where is thy victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." If David did signify Christ in this particular case, it was done before the eyes of the people of God. I am looking forward and hoping I will be one of that number to hear that glorious call: "For the Lord himself shall descend from heaven with a shout, with a 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 air, and so shall we ever be with the Lord." Then let us comfort one another with these words.

May the Lord make you able to continue this great service; and if you should have the opportunity to come this way, we would be glad to have you.

Elder Biggs, Elder Prince and Elder Brock were with us at our association, and we enjoyed them very much. I am enclosing one of our minutes. I thought you might like to see it.

Let us say again, May the Lord be with you. This may be the last letter to you. I am seventy-six years old and can't write very well. If you want to

you can print this, and if you don't think it is what it should be, disregard it. . .

Your in hope of eternal life,  
Elder John Wilder

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#### EXPERIENCE

801 Kings Grant Road,  
Wilmington, N. C. 28401  
November 22, 1971

My Dearest Friends:

If the Lord will bless me, I desire to pen some of my experiences along life's rocky road. It is my desire that it bring praise to our Almighty God, and may-be comfort to some of His little children.

Even as a small child, I believe, I was made to know that there was indeed an all wise and powerful God. Many times I can recall bowing my head and asking His help even over childhood problems. My parents were Primitive Baptists and I attended church with them. My mother later joined Snow Creek Primitive Baptist Church in Stokes County, N. C.

At the age of eighteen I was married to my wonderful companion. We both took jobs and moved to Winston Salem. We both seemed to enjoy the same faith and attended church fairly regularly. I felt to love the many people we met at the different churches, and I believe I had a true desire to be a part of them. During this time I dreamed I asked for a home with a people, and there were no familiar faces in the congregation; neither had I ever seen the preacher. Not knowing that the kind hand of Providence would be moving us, caused me great concern. But everywhere I went the memory of these people and that little church stayed in my mind.

About a year later, November 12, 1968, we moved to Wilmington. How this dream came back to me as we began going around to the many different Primitive Baptist Churches! I somehow felt that the dream would be fulfilled; and how fearful I became. Every new

church I attended the thought would come to me, "Will this be the time I'll be made to offer to the church?" We have made so many dear friends and heard many wonderful sermons in the three years we have lived here. The burden to belong to this people became so great that I felt condemned. O how I felt so unworthy! yet the strong desire still remained. Finally the burdens became so great that I was made to relate some of my feelings in a letter to dear Elder Wayne Mitchell. This was of some comfort; but in doing this I felt I was made to know that deliverance must come from Above. On a Monday morning not long after this I received a call from this dear Elder, and after some hesitation he related to me how he had been shown I would offer to the church: where, and even the text he was given to speak from.

Little did I know that instead of receiving comfort from this, I became very fearful, and even angry toward him for having told me this. How many times I related to friends and to my dear husband, that I would never go near that church. How much I've been made to realize that if we are left alone in our nature, we would utterly destroy ourselves, because we know not what is good for us. I had been to this church once, but my memory of it did not fit with the little church in my dream. My memory of it was that it was a very large, wide meeting house with a high raised pulpit. In my dream the church was small, narrow and white on the inside. On Tuesday night, November 16th, Brother Mitchell was to fill an appointment at this church. I declared I wouldn't go, yet there was a deep feeling to be there. My dear husband came home from work, showered and dressed, and told me we were going to church.

I remarked to him that I did not feel we should; but after much persuasion, I dressed, got the children ready, and we left. When we drove upon the church grounds a most lifted-up, peaceful feeling came over me. We got out of the

car and went inside. I was amazed because the building was no way like it was in my memory of my first visit there. Here it was: dear Sand Hill Church revealed to me as the one in my dream. How God moves in mysterious ways his wonders to perform! I was still in no fear until Elder Mitchell arose to speak, and began reading from Isaiah 41:17. How well did I remember that this was the text he had been given in the vision. As the last hymn was started, the thought ran through my mind that this wasn't the time for me: and no sooner than it left my mind, I was handing the song book to my companion and walking up the aisle. The force moving me would have been no greater had there been a rope pulling me. I truly felt like a human sacrifice. I was blest to get out a few words, and was received into the church.

Upon arising on Wednesday morning I was so cast down that I could hardly get breakfast. I told my companion that I felt I had deceived those dear people and I could not be baptized as was set for the following Sunday. He tried to encourage me to no avail; and left for work. O how the tears flowed, and I sank deeper and deeper. Around 10:30 I phoned Elder Mitchell. There was no answer. My thoughts turned to the deacons at Sand Hill, but as hard as I tried I could not remember their names. I even thought of suicide if that was what it would take to keep me from being baptized. When my companion came home from work I was exhausted and pleaded for him to pray for me. At no time during the day was I given to pray for myself. I felt too unworthy to even call upon His name, yet I realized that if I didn't have help from above, I would surely die. He was startled at first but told me that if I didn't feel better he would make an attempt to pray at bedtime. I retired rather early, and he came into the room, knelt by my bedside, and said, "Bear with me." It was the most humble and beautiful prayer I'd ever heard. I truly believe it was answered.

The next day day I felt better and was made to rejoice in a visit from dear Sister Winstead. We, I felt, were blessed to witness together, and I began to see my total depravity; I hadn't of myself deceived anyone. I was made to feel that every detail of my experience was working by His grace according to His predetermined counsel. How beautiful it began to look to me, and what love began to fill my breast! This all wise and all powerful God whom I felt I had known before, had made his power known to me in such force that all I could utter was, "Praise God! Praise God!" The tears of joy flowed freely.

Friday and Saturday mornings found me awaking with such joy in my soul, could I have employed ten thousand tongues it would not have been enough to praise His Holy Name. O how I wanted to go down into that liquid grave! I seemingly could not wait. I truly felt I was able to rejoice in a Saviour's love. Even the dear old hymns I had tried to sing before had a new meaning. Sunday morning finally came; and what a beautiful day! We were blessed to enjoy Brother Mitchell and family in our home on Saturday night, and to attend church at Wilmington Sunday morning; but four o'clock could not come quickly enough.

The weather was cooler but I did not dread it. The sun was shining so beautifully, as if to say God is looking down. As my feet touched the water my mind was carried to the cross, and O how I thought of how our Saviour suffered. That water felt good, and I believe that certain burden was left there.

How unworthy I feel to receive such love. As I looked upon the faces of those dear ones gathered around I felt I shared with them this great love. Looking back, my experiences are beautiful and I am made to feel thankful for the trials and tribulations that brought me to this place. Such a great God, and how much I realize I need Him to keep me. It is my prayer that He guide and keep me at the feet of these dear people, who, by God's grace saw fit to give me a home

at Sand Hill Church.

Pray for this unworthy sinner.

Arlene M. Hale

(This was written the day following her baptism — Ed.)

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#### WRITES ABOUT HOW GOOD THE LORD HAS BEEN

Rt. 2,

Elon College, N. C. 27244

Dear Elder Spangler:

If I can put it into words, I would like to write a little about how good the Lord has been to me all the days of my life.

Without his blessing I cannot think a good thought. Unless He blesses me I cannot be thankful, pray or do anything. In my flesh there is no good thing that I can do; but with him I can do all things. I am so glad that I believe in a God that made all things, and knows all things, and controls all things. He created both good and evil. He hates sin but He created it for a purpose. I do and say things that I should not, then I am troubled about it, and therefore reap what I sow.

Sometimes I see myself attempting to fix things my own way, then I am shown that these things are already fixed. Not only are they fixed, they are fixed right because He can do no wrong.

I believe that if He begins a good work in you, He will complete it to the end. I do not have a bright experience as many of my people do, but I would not take anything in this world for it. I have been a widow twenty-six years. My baby was three years old when my husband passed away: and I could not have made it without the good Lord's help. When I joined the church it was a surprise to me. I found myself walking up the aisle of the church — I didn't have anything to tell except I wanted a home with them and to be baptized. They accepted me, and I have never regretted joining. This was thirty

years ago, and if they can tolerate me, I surely want to be with them, because that is all there is in life for me. I hope I shall never cause any trouble among them. When I first joined the church I wondered if I had been deceived and had deceived the church. As the years go by, I feel we grow in grace and love of the church; and I believe that before the end of this world, the Lord will draw his people closer and closer together, — they will love one another more and more as the world gets worse. I love old Pleasant Grove Church, my brothers and sisters and friends. I believe Primitive Baptists preach the truth, but what worries me is, Am I one? I hope so. I think a lot of our pastor and hope we can keep him a long, long time.

I believe the good Lord disciplines his people to make them humble and love Him more. Sometimes I am blessed with troubles and tribulations to the point I don't know what I will do. It seems I will never get over this feeling. All I can say is, Lord help me. That is all the prayer that is needed if we can say it from the heart. He does help me: He is my all in all. There have been a few times I could say that I know my Redeemer lives. O that it could be his will to take my hand and lead me on; but I have to wait.

I have read the Bible and could not get anything from it; at other times I can read it and understand it. Not long ago I was reading it, and I couldn't stop — I got more from it than ever before. I have my downs which seem more than my peaks. I hope I can be made thankful for my troubles. . .

I enjoy reading the *Signs of the Times*. When at the throne of grace, remember me. From a sister I hope.

Rose S. Page

Swansboro, N. C. 28584  
P. O. Box 308

Dear Elder Spangler,

It is time for me to renew my subscription. Enclosed you will find check in the amount of \$10. Seven dollars is for two years subscription and the balance for the Indigent Fund. We want to keep it coming. So far as we know, this is the only periodical published that firmly stands and supports the doctrine of the sovereignty of God in all things. We think it is worthy of the support of all those who believe in the writings of its Editors and others who are so ably blessed.

It was good to have the opportunity to hear you preach at the Smith River Association and wish you could have attended ours, the Contentnea. We attended five associations and enjoyed them all. The Smith River, Seven Mile, Kehukee, Contentnea and Black Creek all seem to be blessed to meet in fellowship and in peace and were blessed with good sound preaching. It is good to be with the Lord's people when love and peace is manifested to the extent that you can feel the very presence of our Lord and Saviour in the place.

Since the old year will soon pass and we will be in the new one, we want to send best wishes to all the members of the staff of the *Signs of the Times*, together with their families in wishing for them health and the blessings of the Lord in the years to come. We have been concerned since learning that due to the feeble condition of Elder and sister Ruston, they were not able to attend services. May the God of mercy and grace be with them and give them strength to continue to look to Him from whence cometh all of our help.

Yours in the bond of the Holy Spirit.

Jabez J. Rhue

Danville, Virginia March, 1972

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#### SIGNS OF THE TIMES, INC.

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*"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44)*

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#### EDITORIAL

*And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (Revelation xii.:3)*

In looking back over the 1961 *Signs* we find a request from Elder Louis Stewart of Missouri, wishing someone would write on the above subject.

With a humble desire to be led aright we will give what is presented to our mind. In Matthew xxiv:3 the disciples asked Jesus three questions, "(1) Tell us, when shall these things be? (2) and what shall be the sign of thy coming, (3) and of the end of the world?" He answered two of them and told them in verses 35 and 36: "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." In Revelation God gave to Jesus Christ "to shew unto his servants things which must shortly come to pass." We are also told, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

In Revelation xii. we are given the sight of The Jerusalem Church as a woman clothed with the sun, with the moon under her feet, (the moon a type of the law) and upon her head a crown of twelve stars. These twelve stars were the twelve apostles; and she travailing in pain to be delivered, at this very time appeared a great red dragon, having seven heads and ten horns and seven crowns upon his heads. The woman

brought forth a man child *who should rule all nations* with a rod of iron. Here we see the dragon personified by wicked Herod ready to destroy the holy child Jesus who was spoken of in Psalm ii:8, 9, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them *with a rod of iron*; thou shalt dash them in pieces like a potter's vessel." The tail of the dragon drew a third part of the stars of that legal heaven where Jesus was born. So completely were the priests and the leaders in the hands of the dragon, that, whatever light was once invested in the priesthood, it was utterly obliterated. Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" The war that took place in that legal heaven was one in which our Lord Jesus overcame, and those who were his, overcame by the blood of the Lamb and by their testimony, and they loved not their lives unto the death. The woman, or church, fled into the wilderness, and to her was given the wings of a great eagle, i. e., the army and navy of the Roman Empire.

Jesus had said in Matthew xxiv:28, "For wheresoever the carcass is, there will the eagles be gathered together." This hung over that wicked nation who knew not the day of their visitation, but for a time we find God was long-suffering, not willing that any of those for whom Christ died should perish. They stoned Stephen and slew James, and this dragon took Peter, thinking to please the Jews. One of them was a leader bent on destroying all who believed in Jesus, but we would let him tell his own story in Acts xxii: "About noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." This holy child Jesus from his throne above stopped Paul, and

when his former friends would have slain him, this Lord Jesus used the Roman army to carry him down to Felix the governor, and as it was his intention for Paul to witness for him at Rome, he therefore caused it to be that Paul was carried by ship, that the church might be sustained even in the wilderness of this world.

Those things took place in Palestine, but here in Chapter 13 we find John standing on the sand of the sea — let us therefore consider he was on the isle of Patmos, an island in the Mediterranean Sea. Could he not be once more looking back in mind to the spot from where he had been banished, Rome, the then centre of the world, where so many had sealed their testimony with their blood, where even then this great Red dragon held his sway? The Red dragon sets forth the terrible bloody persecution of the early Christians by their different rulers who were determined to destroy those who professed Christ. The history of the primitive church was written in the blood shed by that Red dragon. For nearly four hundred years the church lived underground, hunted and searched for by their enemies to make a Roman holiday. In Paul's day there were saints and faithful brethren in Rome and his letter is not to the Church of Rome, as many say, but to the saints and faithful in Christ Jesus; the word "church" is mentioned once in the whole of his letter; he mentions in Romans xvi:5 a church that was in the house of a believer. John could not have witnessed the sufferings of his brethren without often in his mind having very sad thoughts of those dear brethren left to suffer such cruelty at the hands of such monsters.

In Daniel vii. we are given a glimpse of four world empires; they are referred to as four great beasts. The fourth is the Roman Empire spoken of in verse 7, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:

it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." In a miraculous way John was given to see a beast different to Pagan Rome, as described by Daniel, for he had a body spotted like a leopard, and feet like a bear and a mouth like a lion. Taking another glance at Daniel's vision, the world empire of Nebuchadnezzar had the head of a lion (setting forth that he was monarch of all); the Greek Empire of Alexander — that beast was like the leopard (setting forth speed and ferociousness); and the beast setting forth the second world empire was like a bear. Thus the beast that rose up before John had a leopard's body and feet of a bear and mouth of a lion, and the dragon (the red dragon) gave him his seat and great authority.

We have said that for centuries the true church of God lived hid away and worshipped often in the Catacombs under Rome, in the caves and dens of the earth, of whom the world was not worthy. In the days of Constantine, at the commencement of the 4th century after Christ, we are told that his mother had espoused the Christian faith and so he became a Lordly Patron, and not a humble penitent of the Christians, showing more the head of the lion and the track of the bear with the cunning stealth of the leopard. He even slew his eldest son on a charge of treason, the truth of which historians say, however, seems doubtful. He was baptized shortly before his death. Later on in that century Constantine's nephew Julian became Emperor and is called the Apostate because he was determined to revive the pagan worship. It is true that the patronage of Constantine brought a relief to the Christians from such bitter persecution. With less persecution the Christians increased and it became a question who would succeed. Theodosius, A. D. 378-395, like Constantine, was a lordly patron of the Christians and was a "fierce opponent and persecutor of the Arians and heretics."

In the year 606 the last Roman Emperor conferred upon the Bishop of Rome the title of Universal Bishop, as it is written, "the dragon gave him his power and his seat, and great authority." Such was the power of this mixture of paganism and Christianity the head of which claimed to be God's vicegerent upon earth. His arrogant claims found support from the kings of the earth who represented the ten horns. The image that the king Nebuchadnezzar saw had ten toes which represented ten kingdoms; the fourth beast's kingdom was to be as strong as iron, but the feet of the image were to be a mixture of iron and clay — Daniel ii:41. The seven heads set forth the universality of his sway, which is another word for "catholic". From the seventh century until now what chequered history we have of this modern Babylon, the cruelty displayed in the public bonfires and the massacres of thousands. The Reformation came, but it is seen, if one inspects the leaders carefully, that intolerance and unscriptural practices did not cease to exist. How many there were who saw what scriptural practice was in believers' baptism. They were then called Anabaptists and tried and condemned to death. Those Protestant churches, so called, came from Rome and, from the words of the text at the head of our article, "the world wondered after the beast."

In the revolution in Italy in 1798 the Head of this vast organization was taken prisoner and was told by Napoleon to care for his flock and leave the management of the world's affairs to others. From then on he considered himself a prisoner in the Vatican. In the last world war Mussolini, a name of infamy and shame, restored to the prisoner the rights that had been taken from him. Now the wound is healed and all the world from the head of the Church of England, the Queen, and heads of States all pay their visits to that man of sin.

Democracy, which stripped kings of their power, which first established on

this continent a written constitution and declared that all men are equal before the law, has given us freedom of speech and freedom of worship. It has given to the common people education so that they can read the Bible for themselves, and can see for themselves that no where in God's word is infant sprinkling called baptism, and can trace that to the pagan Greeks and Romans who sprinkled earth on their fallen dead, when they could not bury them, calling it a committal to the earth.

It is good that there is also history that has not been destroyed which tells that one of the so called great churches, by one vote in the 17th century, went on record with Rome that sprinkling was their mode of baptism. Yes, when the divines met at Westminster in Cromwell's day, twenty-four voted for baptism by immersion, twenty-four voted for sprinkling, and Dr. Lightfoot gave the casting vote.

When one sees around us the golden crosses and mimicry of the priests on every hand the day has come when every means of propaganda is being used towards union of a church which has never confessed shame for the awful massacre of people by Franco in Spain, within living memory, and before that, during the late Middle Ages, the torture and slaughter of untold thousands during the Spanish Inquisition.

G. R.

(Written in 1961 but not published heretofore.)

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

EZEKIEL 36:25-27

*"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take*

*away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."*

In the May, 1939, *Signs* sister Addie Chandler asked that we give our views on the above, and more especially the twenty-fifth verse, "about the water cleansing." We also find these same verses, among others, inquired about by sister Joie E. Wood Peters in the September, 1939, *Signs*. We had hoped some one of our associate editors, or a contributing reader, would answer sister Peters, as it strikes us as though her's is a very big order to fill. We can only look to the Lord to enable us to write in a way that will be instructive and comforting to our sisters, as well as other readers, we hope.

First, we shall undertake to deal with the twenty-fifth verse of our text, which reads as follows: "Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols, will I cleanse you." Undoubtedly there was a definite time in the mind and purpose of Almighty God when these things would most certainly take place. We will here quote the verse just preceding our text, as it may shed some light upon WHEN these things would come to pass. It reads, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," and then (at that time) the Lord says he will sprinkle clean water upon them, etc. There is certainly a large field before us here, and all we can hope to do is hint at the fullness of its meaning. From what has gone before in the chapter it is quite evident that national Israel had been taken captive by her enemies and her land was left desolate.

Her enemies were laughing her to scorn, and saying, "Aha, even the ancient high places are our's." Israel was

being derided, humiliated and made light of by them, and referred to as the "residue of the heathen," and "taken up in the lips of talkers" and were an infamy of the people. They had defiled their own land with pollution and idolatry while they dwelt in it, and because of this the Lord "scattered them among the heathen, and they were dispersed through the countries." According to their way and according to their doings the Lord judged them. They profaned the name of the Lord in the land of the heathens among whom they went. There was therefore no reason whatsoever, so far as they were concerned, why the Lord should show kindness towards them, but "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake."

Having left their land which flowed with milk and honey and desecrated all that pertained to God and holiness, they were no longer deserving of his favor, but here is where God has designated to make his goodness and mercy known, for salvation must be by grace, and not of works. He says, "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." How was he going to sanctify himself in them? By taking them from among the heathen and by gathering them out of all countries, and bringing them into their own land. This was not all, but being altogether filthy and unclean before a just and holy God, he says, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

The cleansing qualities of natural water are of inestimable value in our every day life and it is almost indispensable in every household for even a short time. Not long ago the bursting of a water main in New York City made it necessary to cut off the water supply

from a hospital for two hours, but in the meantime water had to be hauled to the hospital in barrels, the need was so great. Water is very vital to the cleanliness and health of a people. Without it they cannot long survive. But what our text contains is far beyond anything the natural mind can comprehend. We read in John that when one of the soldiers with a spear pierced the side of our Lord "forthwith came there out blood and water." — John xix. 34. Not only is the blood of the Lamb required to atone for the sins of the people, but they need to be washed and cleansed from all of their filthiness before they can be presented to God the Father without spot, wrinkle or any such thing. Thus was opened to the house of David a fountain for sin and for uncleanness. It requires nothing less than the blood and the water from our Savior's side to cleanse the soul of its guilt. Its cleansing power was seen in the type when Israel was commanded to take a bunch of hyssop and dip it in the blood of a lamb and strike it upon the lintel and the two side posts of the doors of their houses when they dwelt in Egypt, and the death angel seeing this passed over and did no harm to a single Israelite, while at the same time striking with death the first born of every Egyptian. God was here sanctified in them before the very eyes of the heathen.

But before Israel was completely delivered from the land of Egypt, or the land of darkness and bondage, she had to pass through the Red Sea — then she could sing the Lord had triumphed gloriously, the horse and its rider hath he cast into the sea, etc. While this was typical, Moses, who represented the law, was not allowed to enter the promised land. This was left for Joshua to do, who was a type of our Lord and Savior Jesus Christ. It is written that the law is our schoolmaster unto Christ, and also that Christ is the end of the law for righteousness for every one that believeth. (Rom. x. 4) It was Joshua who carried Israel across the

river Jordan, which in type separates between the law and the gospel, between the unregenerate and the new creature, and thus water baptism is one of the ordinances of God's house which is necessary to establish and separate the militant church, or body of worshippers who worship God on Spirit and have no confidence in the flesh, from the world. To be properly qualified to receive this ordinance, however, one must first be baptized with fire and with the Holy Ghost. Our text declares that it is the Lord himself who will do the work, or who will sprinkle clean water upon them. Water baptism does not purify the flesh, but what the Lord does is done forever, and he has to sprinkle them with *clean* water; not with that water which is contaminated with sin, for Jesus was separate from sinners in this respect, but there could be no question whatever as to the result when the Lord did it: "*And ye shall be clean,*" and that "*from all your filthiness, and from all your idols.*"

In other words, those whom Christ presents to his Father are without blemish of any kind. His work is so perfect that none shall be able to lay anything to their charge. God not only begins the work but carries it on to completion by taking away the stony heart and giving a heart of flesh — one that has his law written in it and will love to do his commandments; one that will long, yea, yearn after the true and living God and for the things of his kingdom. He goes on to say he will put his Spirit within them *and cause them to walk in his statutes*, and as a result *they shall keep his judgments and do them*. This beautifully sets forth God's dealings with spiritual Israel in the gospel dispensation in gathering them from every nation, kindred, tribe and tongue, for he shall "say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea I have

made him." — Isaiah xliii. 6, 7. Such Scriptures do not leave the gate open to conditionalism, or to the creature of himself, to work or not to work. David said, "Blessed is the man whom thou choosest and causeth to approach unto thee, that they may dwell in thy courts." — Psalms lxxv. 4. Those whom the Lord hath chosen he works in them both to will and to do of all his good pleasure.

While it is true that national Israel actually experienced at the hand of the Lord manifold evidences of his goodness and mercy towards them during their sojourn in Egypt and their forty years in the wilderness, and especially in the land of Canaan, which literally flowed with milk and honey, all of this was but a dim type of his dealings with true spiritual Israel. Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of men, but of God." — Rom. ii. 28, 29. Again, Paul tells us in Hebrews that the law had only a shadow of the good things to come, "For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God." — Heb. vii. 19. National Israel was a type of spiritual Israel, at the same time we believe they typified more than the gospel church as we know it to-day. The apostle, writing concerning the Gentiles, says, "For if thou wert cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 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 has happened to Israel, until the fullness 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." — Rom. xi. 24-27.

The time will undoubtedly come when the Lord's people among the Jews will be brought into an experimental knowledge of the truth as it is in Jesus, and then will they acknowledge him as their own true Messiah. When all of God's purposes shall have been fulfilled concerning his people here below, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," he will then present his church, complete in every detail, comprising every member (Gentile and Jew) of his mystical body and they shall enter into the joys of their Lord and experience the fullness of that which they have here known only in part, for the apostle tells us, "Now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." — 1 Cor. xiii. 12. Here we have but a foretaste of that which is beyond, which will be inexpressible and full of glory; beyond the description of mortal power to relate, and the name of the city will be, "The Lord is there." Eternity will be none too long to sound forth his matchless praise.

(Editorial by Elder R. L. Dodson, May, 1940.)

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Shiloh Primitive Baptist Church, Person County, North Carolina, a presbytery met November 7, 1971, at 2:30 p. m. for the examination of Brother C. B. Davis, Jr. If found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordain the above mentioned to the full work of the gospel ministry.

The solemnity was begun with prayer by Elder Kenneth R. Key. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elders D. V. Spangler, D. B. Stokes, Kenneth R. Key, Leonard Key, Julian Williams, Leonard Brammer, Wallis Smith and Donald E. Smith.

The presbytery was organized by electing

Elder D. V. Spangler, Moderator, and Elder Donald E. Smith, Clerk. Elder Leonard J. Brammer was chosen to perform the examination of the candidate. Deacon Claude Hall, Sr., having been duly appointed by Shiloh Church as spokesman for the church, delivered Brother C. B. Davis, Jr. to the presbytery. Examination was made by Elder Leonard J. Brammer, using scripture reference 1 Tim. 3rd Chapter. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The Ordination Prayer was delivered by Elder Wallis Smith. Elder D. B. Stokes delivered the Charge to the candidate.

The Moderator asked Deacon Claude Hall, Sr., if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Brother C. B. Davis, Jr. and the right hand of fellowship and brotherhood given. The ordained Elder was delivered back to the church as an ordained gospel minister of the Old School Primitive Baptist Church at Shiloh.

The Minutes, consisting of the work of the presbytery, were read and adopted.

The presbytery was dismissed with prayer by Elder Leonard Key.

Elder D. V. Spangler, Moderator  
Elder Donald E. Smith, Clerk

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Bell Spur Primitive Baptist Church, Carroll County, Va., a presbytery met October 30, 1971 at 2:00 p. m. for the examination of Brother William Hale Terry, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordain the above mentioned to the full work of the office of the gospel ministry.

The solemnity was begun with prayer by brother Hale Terry. All Elders and deacons of our faith and order present constituted the presbytery. Those present were as follows: Elders O. K. Tench, P. E. Ingram, Robert Lyliston, R. A. May, William Holland, Roy Agee, J. R. Hollandsworth, Rufus Brown, Odell Thompson, Amos I. Hash, Tom Turner and Donald E. Smith. Deacons: H. C. Brown, A. L. Hudson, Jimmy Holly, W. G. Parsons, S. L. Walker, Brammer Nichols, L. T. Nichols, Tyris Conner, James Young, R. E. Metz, Peter Vest, Lane Carter, Guy Conner, Guy Phillips and G. T. Rakes.

The presbytery was organized by electing Elder Amos Hash as Moderator, and Donald E. Smith as Clerk. Elder O. K. Tench and William Holland were chosen to perform the examination of the candidate. Deacon W. G.

Parsons having been duly appointed by Bell Spur Church in conference October 30, 1971, spokesman for the church delivered brother Hale Terry to the presbytery. Examination was made by Elders O. K. Tench and William Holland using scripture references 1st. Tim. 3rd. Chap. and 1st. Pet. 5th. Chap. The Presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder Roy Agee. Elder J. R. Hollandsworth and Robert Lyliston delivered the charge to the candidate.

The Moderator asked deacon W. G. Parsons if the church approved the work of the presbytery, which was answered in the affirmative.

A certificate of ordination was presented to brother Hale Terry and the right hand of fellowship and brotherhood given. The ordained Elder was delivered back to the church as an ordained minister of the Old School, Primitive Baptist Church at Bell Spur.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Donald Smith.

Elder Amos I. Hash, Moderator  
Elder Donald E. Smith, Clerk

## OBITUARIES

### SISTER GOLLIE CHANDLER RUDD

Sister Rudd was born January 4, 1890, in Caswell County, N. C., departed this life October 17, 1971, making her stay in this world some 81 years. Her funeral was conducted at Bush Arbor Church by her pastor Elder Wallis A. Smith, assisted by Elder Donald Smith. Her body was laid to rest beside that of her husband in the church cemetery, beneath a mound of beautiful flowers to await the glorious resurrection.

She was a daughter of Elder Y. I. and Martha Vaughn Chandler and the widow of Brother George W. Rudd. She was the mother of nine children, Linnie Aldridge, Lizzie Aldridge, Byrd Smith, Mary Briggs, Bessie Floyd, Louise Smithey, Hazel Ashley, Adelle Anderson, and G. W. Rudd, Jr.

Sister Rudd was married early in life and was blessed to celebrate her fiftieth wedding anniversary. She was loved and respected by all who knew her. In her community she was so affectionately called Miss Gollie. She and her husband asked for a home with Bush Arbor Church at the Saturday meeting in August, 1958, and were baptized on the Sunday morning following. She attended her church regularly until her health began to fail. I, the writer of this article, would like to compliment her children for the love and cooperation that they showed her in her last days on this earth. I would say children weep for your

mother, but weep not as those who have no hope, for she had a hope of life eternal. May her family, church, and all that mourn her passing be reconciled to the will of our Heavenly Father, feeling that she is at rest now.

Written by request of Bush Arbor Church and approved in conference Dec. 11, 1971. A copy is to be sent to the Signs of the Times, one to the family, and one placed in the church record. Written by Bro. D. O. Chandler.

Elder Wallace Smith, Moderator  
Earl S. Rudd, Clerk

### WILLIAM RADER WADE

William Rader Wade departed this life October 21, 1971, at the age of seventy-three years and nearly five months. He was born May 23, 1898, at Yawkey, W. Va., and was the son of the late Elder W. I. Wade and Dora Harless Wade.

Brother Wade lived most of his life in the vicinity of Yawkey and Lincoln County, where he had worked as a well driller.

Brother Wade was a member of the Camp Creek Primitive Baptist Church located in Boone County. He was baptized by Elder V. B. Linn the first Sunday in October, 1968. I well remember the occasion on that beautiful day when the smiles of our God seemed to embrace us in the peace of his grace. "Salvation alone by God's grace" was his theme, and his trust was in the finished work of Christ.

He is survived by eleven children: Mrs. Dora Blane McNeal, Tarlton, Ohio; Mrs. Wynoka White, Tampa, Florida; Mrs. Carma Lynn Griffin, St. Albans, W. Va.; Mr. Whitten Wade, Milton, W. Va.; James, Arthur, Conway, Robert, and David Wade, all of Michigan; Franklin, of Florida; and Garth, of Greenbrier County, W. Va. Also surviving are three sisters: Mrs. Daisey Stephens and Mrs. Helen Stickler, Yawkey, W. Va.; and Mrs. Ruby McClanahan, Poca, W. Va.; Two brothers: Elder Clay Wade, of Yawkey, and Paul, of Ferrellsburg, W. Va.; also by thirty-nine grandchildren and eighteen great grandchildren.

His funeral services were held at the Koontz Funeral Home, Hamlin, W. Va., conducted by the writer on Sunday, October 24, 1971. He was laid to rest in the Sulphur Spring Cemetery at Yawkey, to await the calling of our blessed Saviour.

May the Lord bless and comfort they that mourn. Written by request of the family.

V. B. Linn

## RONALD KEITH CHASE

It has pleased our Heavenly Father to remove from our midst our beloved brother, Ronald Keith Chase. May we bow in humble submission to the will of our God who doeth all things well.

Ronald Keith Chase was born January 1, 1925, at Hurricane, W. Va., and departed this life August 15, 1971, at his home in Elkins, W. Va. He was the son of Emmett and Fannie (Purdy) Chase, who reside at Hurricane, W. Va. He had been in failing health for the past several years, and was released from the hospital just four days before his death.

Brother Chase was a member of Leading Creek Primitive Baptist Church. He was baptized by Elder V. B. Linn February 14, 1953. At the time the burden came upon him to be baptized, he was living in the vicinity of Baltimore, Maryland, and he traveled the miles back to Leading Creek Church to ask for a home. The chilly waters in that mountain stream on the February day was warmed by the love of God's grace that was felt within. He was a faithful member, and loved to hear the singing and preaching. He was a firm believer in salvation by grace. He attended our church services of Saturday afternoon before his death the next evening. As we closed our singing that day, his request was to sing, "The Day is Past and Gone."

He served as a Trustee of the Leading Creek Church from September 19, 1953, until his death. On several occasions he was appointed a messenger to represent our church to the Tygarts Valley River Association. On occasions he was appointed to write the Circular Letter that was printed in our Minutes.

On November 24, 1951, he was married to the former Sylvia Linn, who survives. In addition to his wife and parents, one son, Terry Keith Chase, survives at home. Also surviving are four brothers and one sister: Willard, Harley, and Elaine Chase, all of Hurricane, W. Va. and Billie Chase, of Cross Lane, W. Va.; and Linda, wife of Charles Riffle, of St. Albans, W. Va.

His funeral services were conducted at the Leading Creek Church, at Montrose, W. Va., by Elder Roy Smith, who spoke words of comfort to the bereaved; assisted by the writer. He was laid to rest in the adjacent cemetery, there to await the calling of our Lord and Saviour.

He will be sorely missed by his family and friends, and by the few remaining members of the Leading Creek church. May the Lord bless and comfort all those who mourn.

Written by request.

V. B. Linn

## MRS. LENA FRANCES DAVENPORT

This excellent woman and lovely Saint of God, was born in Upshur County, Texas, August 13, 1878; and passed away January 28, 1971, at the advanced age of 92 years, 5 months, and 15 days.

She and her husband, the late Elder F. C. Davenport, of blessed happy memory, brought up their family on the farm, where everyone had to work long, hard hours to obtain a living; where there was considerable hardship at times; but after all, an excellent place, doubtless, to bring up children.

Sister Davenport, I feel sure, was highly favored of the Lord, being well qualified to fill that priceless place, both of wife and mother; and how well she did that very thing, was best known to her good, kind, faithful husband, and to their loving devoted children.

That she was a mainstay to her husband during their long, happy married life, is too obvious a truth to be questioned by anyone who knew her well. Surely her husband could personally join Solomon in declaring (Prov. 19:14), that "a prudent wife is from the Lord"; and that her children could "arise up, and call her blessed" — (Prov. 31:28).

She was a person of strong convictions; nor could she brook any form of compromise, where the truth of Almighty God was concerned. Her hope truly was in Christ Jesus; and there she rested her all, for time and for eternity; fully believing that He was the *all-sufficient* and *only* Savior of poor vile, wretched sinners.

Many are those who are saddened at her departure; and who will greatly miss her here; but we believe that our loss is her eternal gain.

Her immediate survivors are two sons: Harmon F., Denver, Colorado; James S., Dallas, Texas; and three daughters: Mrs. Hubert T. Faulk; Mrs. Elbert Crow; and Mrs. L. B. Oler, all of El Paso, Texas; one sister: Mrs. William F. Izelle, Fort Worth, Texas; with eleven grandchildren; twenty-seven great grandchildren; and five great great grandchildren.

The funeral services were held in the English Funeral Chapel, Mineola, Texas, Sunday afternoon at two o'clock, January 31, 1971, conducted by Elders E. J. Lambert, W. W. Taylor, and John Lee Smith; following which the body was buried beside her late husband, in the Mt. Pisgah Cemetery a few miles out, to await the great, happy, glorious resurrection day.

May God comfort all who are saddened at her departure.

Written at the request of Cana Church, Wood County, Texas, by her pastor.

(Elder) John Lee Smith

(How well we remember our visit with Elder and Sister Davenport in 1959. J. D. W.)

## MAMIE B. FLY

We, the Falls Church, bow in humble submission to the will of our Heavenly Father in the calling of our beloved Sister in Jesus Christ, Mamie B. Fly. Sister Fly was born on December 13, 1889, to the late William and Flora Bullock, and died July 25, 1971.

She was the wife of the late Elder Joe Fly, who was well loved and respected in the churches he served.

She is survived by two nieces, Mrs. R. C. Walker of Winston-Salem, Mrs. Mildred Alford of Torrence, California, and one nephew, Godfrey Walker, Jr. of San Pedro, California.

Sister Fly was a firm believer in Salvation by Grace. She attended the churches regularly all her life; and by God's grace she asked for a home on second Saturday in April, 1965, and was baptized the following second Sunday in May.

Sister Fly was one who truly manifested by her walk and conversation the great things the Lord had done for her. She was always thinking of others and helping, not only with kind words, but in many other ways.

I feel that I was highly favored of God to be blessed to know her, and even in my weak way to try to serve her as Pastor. She has been and will be missed by all of us at the Falls Church. Surely we will not be able to view her as we knew her in nature, nor shall we be able to communicate with her as we did while she lived upon earth; yet I feel that as long as God blesses us to live here upon earth, Sister Mamie will live in our minds and even be a part of our life. For those with whom we have been blessed to enjoy such sweet fellowship, will live as long as we live here upon earth, for by God's Grace we are made to be partakers of a hope here, which makes us have a lot in common. When one of those such as Sister Fly passes away, a part of us dies as well.

We do have this hope that someday by God's grace, when Christ shall come again, that we shall experience a change, and we shall see him and be like him in a land where there will be no more death nor sorrow.

Sister Fly's funeral was conducted at Gay-Yost Funeral Home in Rocky Mount, N. C. by Elders D. B. Stokes and William Everett. She was laid to rest in Pineview Cemetery to await the second coming of our Lord.

May God in his infinite wisdom comfort her kindred by nature and her Kinsmen by Grace.

RESOLVED, That a copy of these resolutions be sent to the family; a copy to the *Signs of the Times* and one for the church record.

Conference: November 13, 1971.

Elder D. B. Stokes, Jr., Moderator  
Nina Pearson, Clerk

## L. L. BAXLEY

Brother Baxley died November 11, 1971, after a short illness, at the age of seventy-five years. He was most devoted to his family, and especially an invalid daughter. He was the son of Elder J. B. Baxley, and the nephew of Elder James Baxley. He dearly loved the Primitive Baptists. He married Mae Griffin, the daughter of Deacon J. W. Griffin of New Hope Church. He was an active civic leader.

Funeral services were conducted at Garden Chapel Funeral Home November 12, by Elders V. C. Hartzog, J. J. Collins and Mr. Jack Drinkwater. Interment was at Wrights Creek Church. Survivors are his wife; two sons, John Lester and Mr. Eugene Baxley; two daughters, Luda Mae Davis and Jacqueline; and two sisters, Lena Sammons and Mary Ogburn. Surviving also are sixteen grandchildren and five great grandchildren, and other relatives.

He will be sadly missed.

J. J. Collins

## WILLIAM SAMUEL RAY, SR.

Brother Samuel Ray was born at Schoolfield, Virginia, on July 18, 1913. On May 29, 1971, it pleased God to take our brother from our midst, making his stay on this earth fifty-seven years.

He was the son of the late William Lewis and Naomi Spangler Ray. Most of his life was spent in the Greensboro area. On January 14, 1933, he was married to the former Nancy Schoolfield and to this union were born four children.

Brother Ray offered to the church at Dan River on July 12, 1970, and upon confession of faith was accepted for membership. He was baptized by his pastor, Elder D. V. Spangler, July 26, 1970.

Although our brother was a member for only eleven months before his death, he was always a believer of the Primitive Baptist faith. He loved his Lord, the Doctrine of Salvation by Grace, and enjoyed meeting with the brethren of like-precious faith. He was a faithful member and attended meetings regularly long before offering to the church. During his last five years his entire life was planned around the church meetings.

Brother Ray is survived by his wife, Nancy, and four children; Glenn, William, Jerry, and Joan Ray Johnson. There are two sisters and five brothers; Mrs. Meyer Shane, Mrs. James Guzzo, Ivan, W. L., Jr., Herman, and Brothers Jesse and Julian Ray. He had eight grandchildren and one great grandchild.

Funeral services were conducted on May 31, 1971, at the Lambeth-Troxler Chapel by Elders

Kenneth Key, Leonard Key and D. V. Spangler. Interment followed in Lakeview Memorial Gardens.

Brother Ray shall be missed by his family and all who knew and loved him. May God comfort those who mourn his death and reconcile their hearts to the unquestionable mysteries of our Lord.

Written by request of Dan River Church while in conference August 28, 1971.

Bob R. Collie

#### SISTER FANNIE AKERS

It is with a sad and heavy heart I try to comply with Sister Fannie Akers' request to write her obituary.

She was one of the children of the Heavenly King. God gave her precious faith, love and grace as she tread her pathway here and she lived until His appointed time. He was holding her life in His own hands and He is the One handholder who can never fail. The dear Lord said, "in mercy child come home" because she belonged to Him and He reached down His arm of grace and caused her to ascend where congregations never break up and Sabbaths never end.

When her devoted daughter, Virginia, called and said, "Pearl, Mother has just passed away," I could not wish for her back, I just wanted to sing Doxology 704 — Praise God from whom all blessings flow. I just wanted to give praise to His good and holy name and say, "great is the holy One of Israel." David of old said, "Who is so great a God as our God."

She suffered, yet light our sorrows be to His in dark Gethsemane, who drank the cup with stifled groans, and said, "My Father's will be done."

The memory of her remains alive. She was 84, bright and cheerful, her eyes gleaming and sparkling along with that built-in quick and ready smile. She was just as charming as she was pretty. One could not help but like her the moment they met her.

She was deeply and widely loved by all the Brethren that knew her, and this was mutual. She was especially loved by her dear Pastor and his sweet wife, Nellie, Elder and Mrs. C. N. Bunn and all the members of the Norfolk Primitive Baptist Church where her membership has been since 1959. Also by Elder and Sister Cecil Turner and all the members of the Primitive Baptist Church in Roanoke, Va.

She was baptized by Elder W. J. May and Brethren and brought her letter to the Roanoke Church 6/6/14 to 1959.

She and I enjoyed talking about the wonderful works of Our God and we were made to sit together in heavenly places talking of His love, singing His praises and speaking of His power.

Behold what manner of love the Father has bestowed upon us. At times, I could feel the closeness of that love that flows from heart to heart. That was the fixing of the Almighty.

Jesus is the Door to heaven and He paid the price and redeemed her with every drop of his own life's blood. He will never forsake her, she cost Him too much. How sweet the name of Jesus sounds in a believer's ear. 'Tis manna to the hungry soul and to the weary, rest. How precious these things are to us. "Let the Redeemed of the Lord say so."

I read the *Signs of the Times* to her which her attentive daughter, Kathleen, brought to the hospital. Her soul seemed to be longing, thirsting and hungering for that blessed spirit from on high. I feel she was given sweet love and fellowship with God. She knew the righteousness that makes one know that they are unworthy in the presence of a perfect and merciful Savior.

She had the tender loving care of her precious family and we wish to extend to them our heartfelt sympathy in the loss of One so near and dear to their hearts. We pray that God will grant them, who so lovingly and faithfully did everything that loving hands could do and they did it so willingly. Sharing her joys and sorrows together, every blessing God sees they stand in need of to strengthen them in their great loss and may He fill her absence with His presence.

On that great morning she will be robed and ready in His Righteous Robe of love and she will shine forth in all beauty, because Jesus loved her and died for her and all is well with her soul. He is too wise to have made a mistake. The price was too high.

She will rest in love's unbounded sea in that eternal home of happiness on high, which is above in heaven, with all of the Saints of God.

There's a blissful home on high

There she will see face to face

There she will read her title clear with un-  
beclouded eyes

There she will sing the song of Moses and  
the Lamb

There the Lord will be her Shepherd and  
she shall not want.

Submitted by one who loved so very much  
for Jesus Christ's sake, I hope,

Pearl Fickett

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., APRIL, 1972

NO. 4

IS IT TIME TO RENEW  
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## MORE EXTRA COPIES OF THE DECEMBER, 1971 SIGNS

Though we had one hundred extra copies of the December, 1971 issue of the Signs, they were soon exhausted. We now have five hundred additional copies for those who desire them. They will be mailed postpaid for fifty cents each.

This is the issue containing many of the early writings of Elder Gilbert Beebe, and we are glad of the great interest manifested in them.

Address orders to The Signs of the Times, Inc., Rt. 1, Box 539, Danville, Va. 24541.

EDITORS

## "AND LEST I SHOULD BE EXALTED ABOVE MEASURE"

(2 COR. 12:7)

The Apostle Paul starts the 12th Chapter by relating somewhat of the greatest of his experiences; that of being caught up into paradise, etc. which was sufficient grounds for him to become exceedingly exalted, to the point where he would have certainly extoled and glorified himself beyond measure or due limitation that would be pleasing in the sight of the Lord, thus he was given the thorn in the flesh, the messenger of Satan to buffet him, as he stated it.

We find that from the beginning, it was not God's purpose that man should be exalted: His followers were called to worship Him among the multitudes

of those early times as well as thruout all time in this present world. It was only He, The Almighty God, that was to be exalted. The Levites were told in Nehemiah 9:5 to "Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise." David, in Psalm 99:5 wrote, "Exalt ye the Lord our God, and worship at His footstool; for He is Holy." In Matthew 23:12, where Jesus was speaking to the multitude and to His disciples, He said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

The exalting was to be the work of the Lord; and how well did He speak the truth about Himself for He was never given to exalting Himself, and went among the people humbly and without great fanfare and the usual customs afforded to those of high office when they came amongst their people. He rode into Jerusalem (St. John 12:-14) on the ass' colt and in many other ways showed that He lived an humble life while here on earth. Before His crucifixion (St. John 17th Chapter) when His hour had come, only then did He ask His Holy Father to glorify him, as shown in 1st verse, and again in the 5th verse. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Now we have another source from which emanates the exalting belonging to the world and it comes from no other one than old satan himself. He exalted Eve right in the beginning, telling her that when she ate of the forbidden fruit then her eyes would be opened, and ye shall be as gods, knowing good and evil,

thus elating her and lifting her up in her own eyes and opinion. From that time on he has resorted to all kinds of guile and slick-tongue methods to falsely exalt all those he is given power to control. Hard has he worked on many of the Lord's own people and will continue to do so as long as this time world continues. Satan's exaltation seemingly knows no bounds, for he elevated himself to the place where he believed he could persuade Jesus to fall down and worship him, putting forth great effort those forty days in the wilderness. He certainly knew that Jesus was the Son of the Living God, yet his ego knew no bounds.

We only have to look about us and see what Satan's influence has done the world over in the past and at the present time, in exalting poor ignorant people into believing they can educate themselves in the Lord's Spiritual mysteries and go out and save souls, which is taking over and undertaking to do the Lord's work. They now number well up into the hundreds of thousands in the hundreds of different religions, sects, creeds, and so on. How elevated and exalted most of them become, and some attach to their name the title of Reverend, which David, in Psalm 111, wrote, "He sent redemption unto His people; He hath commanded His covenant for ever: HOLY AND REVEREND IS HIS NAME." This is the only time this word is found in the Bible.

I can still hear the words of the poor Minister that Sunday some years ago, in the worldly Church of which I was a member, when he became so enthused in exalting man, which naturally included himself, getting man up higher and higher until finally he was above God, for he said — "WITHOUT MAN GOD IS HELPLESS." Surely it was old satan at work, for such anti-christ thinking and words could stem only from that source. At that time the Lord had shown me I was in the wrong church and those words sank in deep, showing me it was time to "Come ye out from amongst them." I could relate

similar statements from other Ministers suffering from such a malady of exaltation but will not at this time.

Concluding, will state that it was the Lord's will that my wife and I travel some 9,000 miles during September, October and November, spending some time in N. E. Tennessee; and on September 25-26 we attended the two day meeting at the Dan River Church in Virginia, where we heard most wonderful preaching and mingled with the large group there, including Brother and Sister Carter and others we had previously met at Ruffin. N. C., and around that area when we spent short time visiting and attending the churches in Danville, Dan River and Reidsville, N. C. back in January, 1969. We were royally cared for by Elder and Sister Spangler as their guests the night of September 25th. What a treat to be among the Lord's people, even for a short few hours, while on this extended trip that took us on for further visiting in Durham, N. C. and Coral Gables, Florida, with a sidetrip to Key West. We returned home via New Orleans, La., and San Angelo, Texas, and finally visiting in South Idaho. It was not possible to visit other Old Baptist Churches along the route we traveled in the south and in Texas, tho it would have been enjoyed so much. There is nothing better or more desirable for a stranger among the worldly people, than to be amongst the Lord's people who speak his language and knows the God he loves and loves the God he knows. I would have loved to spent half of the nearly three months time we were gone, right amongst the Old Baptist people in the several States we covered.

A sinner saved by Grace, if saved at all.

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

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LETTER TO SISTER C. C. BARRON

Strong, Arkansas  
Route 2, Box 48

Dear Beloved Sister Barron and family,

I hope this finds you all well. We have not had the flu yet. We are getting along very well, as far as I know. I enjoyed your humble, sweet, comforting letter I received last Saturday. We were glad to hear from you.

Dear Sister, my mind seems to be on these precious scriptures, that come to mind this morning. I hope these thoughts are given to me to think on, and write on, by my Saviour and my God, because I know there is nothing good in my flesh. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1) I believe our walk is not after the flesh, but after the Spirit, and the beauty and love we see and feel for one another is not in the flesh but in the Spirit. As you said, we hope to praise the Spirit and not the flesh, because we are made to hate our sinful flesh. Our desire is to walk after the Spirit.

The second Epistle of John to the elect lady and her children seems to be so precious to me, I want to write a few verses. "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake which dwelleth in us, and shall be with us forever, Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father. And now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love one another.**

These are precious words that Elder John spoke unto the elect lady and her children. I believe it is addressed to the whole church of the living God, that has been blessed of the Lord to know the truth, walk in the truth, and love the truth as it is in Jesus. That is why we love one another. It is that precious

truth we believe and hear preached by the Lord's true ministers.

We also read the writings of inspired people of God. They were not taught of man, these truths, nor did they receive it of man, but by the revelation of Jesus Christ. The Apostle Paul explained so wonderfully in the scriptures about the teachings of God to him, and that it was not of man, but by the revelation of Jesus Christ. I believe the Lord teaches all of his likewise. We believe Christ is the head of the body, the church of the living God. He is holy and righteous in all his works and ways. He works and none can hinder, and hinders and none can work. "The mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun until the going down thereof. Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:1, 2) "Thy testimonies are very sure; holiness becometh thine house, O Lord, forever." (Psalm 93:5) These words come to mind; and also a lovely hymn, "Oh how I love Jesus, because He first loved me;" and the hymn

"Jesus lover of my soul  
Let me to thy bosom fly  
While the raging billows roll,  
While the tempest still is high  
Hide me oh my Saviour hide,  
Till the storm of life is past,  
Safe into the haven guide,  
Oh, receive my soul at last." etc.

It seemed I could not help but sing and write all this sweet hymn at the same time. It is so true; a song in prayer it has always seemed to me. This has been my comfort in writing this. It is my hope and desire that it will also comfort you.

Your writing has been a comfort to me many times. When I read the part in your letter to me, where you said it was your inward cry, "O, for a closer walk with God," and to pray without ceasing; that you felt at times the Lord hid his face from you, I felt for you as tears began to flow from my eyes. I have also experienced the same things at times. Like you, I have desired to pray without ceasing. My little

prayers seem so poor, if you can call them prayers, with words or groanings that cannot be uttered. A prayer is a sincere desire of the heart I believe the scriptures teach. The Lord knows what is in the mind of the Spirit within us. He lives to make intercessions for us, according to the will of God. We feel our God supplies all our needs, but not all our wants.

You know dear Sister, when the Lord was on earth with his disciples, one place in the scriptures he told them to watch and pray, that they enter not into temptation; "What I say to one I say to all, watch and pray."

Some of the Pharisees asked Jesus why his disciples did not fast, as John's disciples did. He answered them, how could they fast as long as the Bridegroom was with them, but the time would come when the Bridegroom would be taken away from them; then they would fast. So I believe as long as we feel the Lord's presence with us, we do not fast or mourn. But when he withdraws his presence from us, we fast and mourn his absence, until his **felt** presence returns to us again. It is like the hymn, "When trouble like a gloomy cloud, has gathered thick, and thundered loud, He near my soul has always stood, his loving kindness, O how good! Often I fell my sinful heart, prone from my Jesus to depart; but though I have him oft forgot, his loving kindness changes not."

My joys in the Lord have been many at times. Also my sorrows and afflictions are many. My desire is that our Lord will keep us humble in him, — as a little child, always looking unto him who is the author and finisher of our faith. He has promised never to leave us, or forsake us. "Lo, I am with you always, even unto the end of the world." We praise the Lord for his loving kindness, and tender mercies toward us. I am unworthy of the least of his blessings.

Dear Sister, I am glad to hear you enjoyed your visitors, that were so sweet and humble, and your "feast of fat things" during the holidays. I know

you had good company, they believing the same precious truths as we.

I did not look up in the scriptures about prayer and about the Bridegroom that the Lord said to his disciples. I believe it was more than I mentioned. If I misquoted, or left anything out, or missed the interpretation of any of the scriptures, please look over my mistakes and shortcomings. I realize I know very little concerning spiritual things.

I hope I have not worried you in all this writing. I believe our only desire when we write or talk to one another is, that the Lord will comfort us, with the same comfort wherewith we ourselves are comforted of the Lord.

Love, a sister I hope  
Lula B. Fox

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#### SOMETHING OF OUR TRAVELS

1902 McCutchion St.,  
Shreveport, La. 71107

Dear Editors of the Signs:

It is about time to renew my subscription, and I do not want to miss one copy for I get much comfort from the contents of its pages.

If it is God's will, I would like to write a little about God's children and their travels, as I understand it in my heart and mind. I do not know that I am a child of God, but I thank him for a hope.

The children of God travel a mighty rocky road: there is trouble on every side — wars inside and out. The world sees them as a peculiar, weak people who can do nothing for themselves; and right they are about that, for they do not depend upon themselves. They know they are helpless, and they trust in God to give them strength to bear their burdens. He is their refuge in times of trouble and their comfort in times of peace. He is the potter and they are the clay; and He will do with them whatever He may. They know that all things were made for him for his purposes; and He will have mercy on whom He will, and whom He will He harden-

eth.

God's children are weak, needy, hungry and thirsty for food and drink that can come only from their Maker. They hunger and thirst after righteousness; they take up the cross and follow the Lord, for this was a command, and this they do. They have seen themselves as they are in the flesh — nothing, yea, less than nothing; and they know that nothing good dwells in their flesh.

Great heaviness and continual sorrow overshadows them, but through these sufferings they are drawn to God, denying themselves and knowing that all power is of Him, and they can do nothing. Their sins are ever before them: the flesh lusts against the spirit causing continual warfare, and there is fear and trembling through the wilderness. They often feel like hypocrits and deceivers, yet they are true, for they have the earnest of the Spirit; and know that if they are saved, it can't be because of any good works on their part, but must be by the grace of God . . .

They wish to do good, but, like Paul, when they would do good evil is present with them. To will is present, but how to perform that which is good they find not. They delight in the law of God after the inward man, but the other law in their members wars against the law of God, making them cry, "O, wretched man that I am."

Christ was lowly and meek. He suffered many things for his Bride, even the death of the cross. They are partakers of his sufferings; but suffering with him, they shall also reign with him. They wish to be perfect but they know there is no perfection in the flesh, for it is dust and to dust it shall return. "And he said unto them all, if any man will come after me, let him deny himself and take up his cross and follow me." (Luke 9:23) This is what they do through sufferings — they take up their cross and follow Christ.

The children of God are ever fearful of offending a child of God; and tremble also when doubts come that their reasons for their hope is not enough

evidence . . . The thorn in their flesh keeps them doubtful and fearful, and the messenger of Satan tears them apart, but this is to keep them humble.

It is through much tribulation they enter in; but again this is appointed unto them. Through these they are brought to repentance and become reconciled, and taste the goodness of the Lord and know that he is precious. At his appointed time he sends the Comforter to ease their fears and give them peace, which is so blissful to them. O, how sweet the name of Jesus is to a believer's ear! After the storm comes the sweetest peace: they have tasted bitter things, but His loving kindness is worth all their sufferings; and they have hope that when this journey ends, His love will be with them forever, and they will be with their Lord without sufferings. If in this life only they have hope they would be most miserable.

They know that all things work together for good to those who love the Lord, the called according to His purpose; and they rejoice in their tribulations and sufferings, and are happy they have been to the threshing floor, for this is the reason of their hope. They know that whom the Lord loves he chastens, and that "tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in their hearts . . ." The children of God are ever searching and finding fault with themselves, but are happy that God brings the hidden things of darkness to light, and manifests it openly, so that they see and know and repent of their sins.

Christ died for their offences and was raised for their justification; and their debts are paid. They worship God in spirit and in truth: this is the only way they can worship him, for the flesh profits nothing. They are two — they are flesh and in the Spirit; and this is their war. The new man is the Spirit from God, a temple built and fitly framed together to serve the living God. It is a house not made with hands, but built of God. Christ is the chief

corner stone, and from this temple all praise, honor, thanks and glory goes to the most high God. They thank Him for giving them a hope in the glory of God. Happy is the man whom God corrects and gives a hope of the glory of God through Jesus Christ the Lord and Saviour who made the sacrifice for the sins of his Bride, so that she might live with him forever . . .

They search the Scriptures and are comforted in seeing that all God's children have traveled the same path. God's blessed truth is written in the Scriptures, and are seen through eyes of understanding. They set their affections on things above, for their earthly house is spoiled. They are dead to their sins, and are buried and baptized with Christ. What they once loved they now hate, and they groan within themselves, but they are blessed to trust in God, and are kept by the power of God. Here they have no continuing city, but seek one to come — a city whose builder and make is God; and they hope for the day when all things in Christ will be gathered together, and presented holy and without blame to the most High God, and they will ever be with their Lord.

In bonds of love,  
Mrs. Kate Mathews

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#### EXPERIENCE

Rt. 2, Box 137A  
Calloway, Va. 24067

Dear Editors:

Enclosed is a check to renew our subscription for the **Signs** for two years; and as I am feeling low this morning, I want to send a little of my experience, which was written the night after I joined the church.

Dear brethren and sisters, as I seem to have been living my life over for the past two days, I will try to write some of my feelings. I know that I am just a poor sinner, and I don't deserve any of the things I have that God has given me.

I was raised in a Primitive Baptist home, but that did not have anything to do with my feelings. I went to church when I was small, but it was just some place to go; and I had to go where my mother went. I did not know that some day I would be brought to the place that I looked forward to where I wanted to go the next weekend — to church.

I am not proud of my life. I know I have done things that are wrong; but I am so thankful that the good Lord has brought me down to a place so low that that I fell to my knees, and tried to beg Him to forgive my sins. God showed me that love for the brethren of the Primitive Baptist faith at a funeral. There seemed to be a great light that surrounded them from everyone else. I was made to know that I was out in the dark; and I wanted to be one of them.

That love is something I can't explain except to those who have experienced it. I went for over two years carrying a burden to join the Primitive Baptist Church, — something I had remarked I would never do; but the Lord has his way of making you do the things you did hate, and the things you said you would never do, to love. When they would sing the breaking-up song and shake hands, I wanted to be one of them so badly; but I did not feel I was fit to be with them — and I still wonder sometimes why they took a weak sinner like me.

The 3rd Saturday in October, 1967, my husband and family went to his mother's. We went to the basement, and I was looking at her canned fruit. I saw what I thought was grape wine — I knew they used to make the communion wine for the church. I have never been able to tell anyone my feelings about it. Something came over me, that it wasn't wine. That it was the blood of Christ. I couldn't say anything; I just started up the stairs. My husband knew something was wrong, but did not say anything, for he had carried the burden to join the church longer than I had.

That Saturday night was preaching

time at Bellview Church which I loved; and went all the time. It just seemed there was something different about the little church. I just couldn't wait to get there that night, I was so filled with love. When Brother Brammer announced an open door, I held on to the bench — I wanted to go but just couldn't go ask for a home with these dear people. I will never forget his sermon. It seemed the pulpit was in a glow. If I was just worthy of having a home with them!

After we started home, my husband said, "You came away not satisfied, I know." I couldn't sleep: I cried and begged the Lord to show me the right thing to do. I thought I would be all-right by morning. But when I got to church, I had the same feelings. I knew I had to ask for a home with them; and when an open door was announced, the next thing I knew my husband went up, and I followed him. We were received in the most wonderful love and fellowship.

We were baptized the 3rd Sunday in November. If I am not deceived, God was with us that day — his love was surely with us. I wish I could express my feelings for the brothers and sisters who were there that day: you could just feel the love go out from one to another. The water was cold going in, but the warmest feeling came over me as I was coming out, and I was not conscious of even being wet. The love I had for them with outstretched hands as I came out of the water! There is just not anything else like it. I wish I could find words to express how I have felt since being baptized.

I know brothers and sisters, that you understand what I am trying to say. I try to pray for peace, love and fellowship among our people, and to be kept at my brethren's feet; for I am just a poor unworthy sinner.

Love,  
Thelma Carter  
(Mrs. W. L. Carter)

## EXPERIENCE

Dear Sister Beadie,

In answer to your repeated requests, I'm writing what I hope to be my experience of grace and joining the church, trusting God will guide me in the attempt. As you know I was raised in a Missionary home, always present at Sunday School unless illness prevented, and I felt I was doing a good work. I was often begged to join the church by friends, but deep down in my heart, I felt one must have a change and repent before joining any church. I had never been able to feel sorry for my sins, really I didn't think I had many. I was living in my self righteousness and I knew it not.

After I married I attended the Primitive Baptist Church. Not that I cared for the doctrine that was preached there, but a part of my husband's people belonged there, his father being the late Elder Charles Meads.

The first time I realized just how helpless I was and how dependent I was for support from one higher than man, was on Sunday night, May 24, 1925 when I held my first born son in my arms and saw him die, and all I could do was watch. Without God's mercy I could never have stood the mournful days that followed. I felt I could never overcome this great loss of my only child. I often visited his grave, there I'd cry, pray, and beg God to have mercy upon me. Late one evening standing alone at the foot of his grave looking at the sun which was about to set, I said aloud, "Oh, God, why did you ever take him from me?" The answer came: Sin. It seemed a mountain rose between me and the sun representing my sins. Yes, my sins stood before me as a mountain in all their original depth and coloring. I cried, "There is no sorrow like my sorrow." I went mourning in the days that followed for the God of Creation had commanded the light to shine out of darkness in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. This light

pierced the most vital recess of my soul. I saw the blackness of my inward parts, what I was by nature, what I must be made by grace. My self-righteousness became as filthy rags and I cried, "Oh, Lord, Thou art too holy to behold the blackness of this sinful being whose soul is laid bare before Thy righteous eyes."

I knew justice would demand that I perish in everlasting woe for those sins. I prayed daily that God would have mercy and save me from the pit of eternal darkness that lay before me. Not wanting anyone to know of these things I told no one; and the agony I suffered in the years that followed, those who have traveled through the wilderness of sin only know.

In March, 1937 I was taken very sick and went to Duke Hospital for an operation after which I was sent home to die, as I thought. As I stood in the hospital for the nurse to help dress me I was so weak the sweat ran down and stood on the floor. I realized there must be a renewed strength other than what I possessed for me to make a trip of about 200 miles alone. While the nurse talked I prayed a silent prayer unto a living God and He answered. I did not use the rolling chair the nurse had for me. I walked to the elevator and out to the waiting taxi-cab, made two changes of buses without help and reached home safely.

A few days later I was taken very sick, was unconscious part of the time. I was so weak I couldn't even raise a finger. I saw death's door and it seemed I must enter. I'd go down and feel I could not get another breath, then two arms would appear out of this gray mist, bear me up and I'd breathe again. This is where I feel I passed from death unto life because I was made to love the brethren. I was shown the redeemed of God enclosed in a gold band with crowns upon their heads and staffs in their hands. They comforted me by reading the scripture, singing and speaking words of comfort. The Son of righteousness appeared with healing in His wings. I soared away in the spirit

to worlds before unknown. Without any effort on my part I felt that upon me there was bestowed a wonderful gift of light, life, love and happy immortality of the soul. Christ appeared to me the chiefest among ten thousand and altogether lovely. The Redeemer of sinners, He was my Saviour. He was the true and living God who in the beginning of time made the earth and all things therein. In the fulness of His wisdom He created a people on whom to bestow his bountiful light and love, made provision from before the foundation of the world to conform His righteous seed to the image of His Son, Jesus Christ.

When I was better Elder Ayers and some of the church members visited me. All I remember saying was "There is no other way but God's way." Elder Ayers talked beautifully and prayed that I might be healed of my affliction, that I bear witness to these great things I'd passed through.

In all my happiness my only thought was the church and when I was well I'd go tell them of the great things the Lord had done for me. Behold, I had forgotten the teachings of my childhood, my family and friends. No, I could never go to the church that would hurt my people. I must never let anyone know I desired above all things to join the Primitive Baptist. But a city set upon a hill cannot be hid. People began to question me of my hope and desire to join the church of this faith. I lied, only to suffer for it later. Soon I began to doubt my experience as many had spoken of it only as delirium.

On Saturday before the fourth Sunday in July, 1937 I was in church. They were singing hymn 142 and as they were singing, "Come ye to the waters, freely drink and quench your thirst with Zion's sons and daughters," it seemed a light shone around me and the veil of doubt was lifted. I felt I must cry out, "Oh, little children of God, let me travel with you for the veil of doubt has been lifted. I've seen His marvelous light," but I kept silent for I could not join that church. From this time

on I knew no rest for there was a continual warfare within, the Spirit against the flesh. The church was on my mind all the time, I could hear singing, praying and preaching. I'd toss to and fro at night trying to get rid of this burden. Often I'd be awakened it seemed by a bright light shining on my face. I prayed for relief and found it for awhile, for the spirit does not always strive with the man. When the burden returned it was with greater force. In June, 1938 I decided regardless of what my friends thought I'd join, for I could but perish if I went. Just before meeting I had a dream concerning joining the church that distressed me. Not knowing the meaning of it I did not join that meeting but kept attending church trusting I might feast upon the crumbs that fell from the Master's table. My desire became so strong to join the church I'd not trust myself to sit among them in conference, fearing I might give way to my feelings. After each meeting I'd be nervous, upset, wanted to tell my troubles but didn't want anyone to know. I so often desired prayers but was ashamed to ask for them for I knew I wasn't fit for a door mat for God's children. In July, 1940 the sermon Elder Ayers preached so completely wrecked me I stayed away from church a few times only to suffer for it later.

In August, 1941 the joy and comfort of the doctrine of salvation by grace melted me into tears and I asked for prayer that I might be strengthened. Elder Ayers said, "Why not go by the dictates of your own conscience, my friend?" It seemed all fear was removed for a while. I knew the dictates of my conscience were to "go home to thy friends and tell them how great things the Lord has done for you."

There wasn't any meeting in September and I could hardly wait until October to offer myself to the church. On the fourth Saturday morning in October, 1941 I laid out the dress I wanted to be baptized in and went to church feeling so happy it seemed everything was praising God. Elder Jones was a

visitor that day and he and Elder Avers preached beautifully the things I'd experienced. I thought, "How glad I will be when the doors of the church are opened." When the time came I found myself without strength to go. I sat as one in a trance, cold and nervous. When I reached home I wept much and said, "Oh, Lord, if indeed I am Thine, why am I thus tossed about?" My faith was weak. I lost confidence in my prayers. Feeling you were indeed one of His, I felt if you prayed for me surely He would supply, so that's when I told you of my desires and asked you to pray if it be God's will I'd be strengthened to go next time. After this I had several beautiful dreams in which you were present. Surely you are one of His to speak words of comfort to the poor and needy in Christ Jesus. It would take too much space to tell all my dreams, I'll tell the last one. You and I were out in a boat and it seemed my feet were overboard and they became chilled. I said, "I can't stand this any longer." You said, "If the water is clear we will go in." I said, "Clear as crystal." As we turned to go ashore we saw a beautiful, big white boat coming. I said, "Do you see that boat? surely it can never come into this shallow water." You said, "If it's in the channel, it can." Just then a man came on deck and started down the ladder and there was no place for him to step but into the water. As he stepped a path appeared under his feet and as he walked the path continued before him over the mud and water. There were flowers blooming on this little narrow path. You asked me if I knew the man. I said, "Yes, it's Mr. Rob Perry and he's going to the Union Meeting."

On November 22, 1941 I was blessed to go before the church at Flatty Creek and tell a little of my feelings, and ask them if they felt they could add another burden to their shoulders; for that was all I felt to be. I was received in full fellowship: the joy of this the children of Zion only know. I was baptized at 3 p. m. the same day, which was a cold, bleak day. As we came up out of the

water you dear people looked beautiful to me. There was a deep stillness which spoke of His boundless love: His very spirit beamed in your faces and attested to your love, the one for the other and for God. Old things had passed away; all things became new. I had received a joy and consolation the world can never give or take away. This joy, comfort and peace within is beyond expression by mortal tongue. I thought, "Oh, is this just a dream? Surely I'll soon be awake for one as sinful as I could never possess such calmness within.

On the third night after my baptism I prayed, "Oh, Lord, Thou knowest my ignorance. Make it plain." After a chilly spell I fell only half asleep it seemed, and from the place in my room where I use to see a light the same two arms that raised me up in my illness in 1937 appeared with an open book across them and I heard a voice as one reading. It began the 18th day of April, 1937 in Duke Hospital and read the interpretation to every dream I'd had pertaining to the church, down to my baptism. I'll tell the interpretation to the last dream. It said, "The muddy water was your past life. When you became chilled and could stand it no longer there was one with you (and that was you) who knew when the harvest is fully ripe it will be gathered, for she said, 'If the water is clear we will go in,' meaning the church. You said, 'Clear as crystal.' The place had been reached where there was nothing to do but stand still and see the salvation of the Lord. The white boat was the sinner made white by the shedding of Jesus' blood. The channel was God and if you are chosen in Him He will prepare a path before you on which to travel through this muddy world." I awoke and felt I could say, "Praise the Lord, O my soul. All that is within me praise His holy name." With the world, flesh and the devil set in array against me I have been tempted many times and my hope shaken as a reed by the wind but it's never completely left me.

Dear sister, pray that I may endure

as a good soldier of the cross and at the end of this life hear Him say, "Child, come home."

Your unworthy sister,  
Maud Meads  
Route 4  
Elizabeth City, N. C.

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#### READS SIGNS FROM FRONT TO BACK

Rt. 2, Box 10,  
Star City, Ark. 71667

Dear Editors:

It is about time for me to send in my renewal subscription; use the extra as you see fit.

I always look forward to receiving the **Signs** each month, and reading all the letters, editorials, and Voices of the Past; in fact, from the front to the back, especially if I seem to be given any understanding of what I read. If I have any understanding, it is surely a gift from God, "Who is above all."

In Psalm 46:1, "God is our refuge and strength, a very present help in trouble." Some say, "You just have to go to the Lord in prayer; He will help you if you do your part." But it is my belief that the Lord sends the prayer — if it is true prayer it has to be of the Lord, for we know not what to pray for as we ought. He leads his little ones in that prayer.

My question is; Am I one or not: I feel I need more evidence.

"I seldom find a heart to pray,  
So many things step in my way;  
Thus filled with doubts, I ask to know:  
Come, tell me, is it thus with you?"

In Psalm 46:10, "Be still and know I am God: I will be exalted among the heathens, I will be exalted in the earth." This surely shows God's power over all, and he does not need man's puny help. He gives and He takes away at his own will. Blest be the Lord; His will, not ours, be done

He brings his little ones to the knowledge of the truth at his own time and place, whether they are young or old:

when that time comes, none can stay his hand, or say, "What doest thou?" He leads his children through the dark valleys in trials and tribulations; but it is his presence on the mountain top that fills them with joy, where they feed on the manna from heaven when it is his will. He is all in all, and above all. But I know I am very weak in myself.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

In Christian bonds, I hope,  
Mrs. Havis Donaldson

Dear Brother Spangler:

Following is a very small article I would like for you to put in the **Signs of the Times**:

Love is inward — Charity is the outward expression of love. "My little children, let us not love in word, neither in tongue; but in deed and in truth." See I John 3:18; James 1:22; 1st Corinthians, Chapter 8.

P.W.A.W.,  
Atlanta, Ga.

CONTRIBUTIONS TO THE  
INDIGENT FUND  
(To February 1, 1972)

C. S. Parson, Ohio.....	\$ 3.00
Jack A. Davison, Ala.....	3.00
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STAUNTON RIVER UNION MEETING

The next session of the *Staunton River Union Meeting* is appointed to be held with Cane Creek Primitive Baptist Church, on Highway 726, near Ringgold, Pittsylvania County, Virginia, the 5th Sunday in April, 1972, and Saturday before.

All who love the truth are invited to meet with us.

Fannie D. Wiles, Church Clerk

SKEWARKEY UNION

The next session of the *Skewarkey Union* was appointed to be held with the Briary Swamp Church the 5th Sunday and Saturday before in April, 1972. Elder E. C. Harrison was chosen to preach the Introductory Sermon, with Elder I. S. Conner, alternate.

The meeting house is located about one and one-half miles south of Stokes, N. C., on Highway 33. We cordially invite all to come and worship with us.

Elmer B. Peele, Union Clerk

BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, with Aycocks Church the 5th Sunday and Saturday before in April, 1972.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 203, Stokes, N. C. 27884

CONTENTNEA UNION

The next session of the *Contentnea Union* is to be held, the Lord willing, with North Riner Church, Cateret County, N. C. the 5th Sunday in April and Saturday before.

The church is located in Otway, N. C. All lovers of the truth are invited to visit us.

W. W. Stallings, Jr., Clerk

Danville, Virginia

April, 1972

**SIGNS OF THE TIMES**

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**EXTRA COPIES OF THE DECEMBER,  
 1971 SIGNS**

Though we had one hundred extra copies of the December, 1971 issue of the Signs, they were soon exhausted. We now have 500 additional copies for those who desire them. They will be mailed postpaid for fifty cents each.

This is the issue featuring the writings of Elder Beebe in maintaining the doctrine on which the Signs was founded. Much interest has been expressed in this issue: maybe a friend would like to have one.

Address orders to the Signs of the Times, Rt. 1, Box 539, Danville, Va. 24541. — EDITORS

EDITORIAL

MARK 6:56

We have before us a request for an explanation of the Scripture in Mark 6:5, "And he could there do no mighty work, save that he liad hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." It is here declared that Jesus could do no mighty work in Nazareth. The reason why he could not was because of the unbelief which prevailed among those dwelling in Nazareth.

For a little more confirmation of this hindrance in the way of Jesus, let us turn to the fourth chapter of Luke, where is recorded in more detail this visit of Jesus to the place of his boyhood. Here it is told that Jesus went into the synagogue at Nazareth and read and interpreted a portion of the sixty-first chapter of Isaiah. At this time also, he read the thoughts in the minds of those who heard him. He knew full well they did not believe what he said. He knew, too, that they wondered why he did not perform in Nazareth the same marvelous works which had been reported of him in Capernaum and in other parts. He gave them the reason why he did not do miracles in Nazareth. The reason he gave made the people mad and they were ready to kill him, and attempted to do so by leading him out to the brow of a hill with intent to hurl him over it. His hour had not come however and they could not carry out their purpose, for "he, passing through the midst of them, went his way."

Now, let us examine the reason why Jesus was prevented from making known his wonderful power in Nazareth. He himself said it was because of their unbelief. This is true. We dare not doubt it. But why was it that the people in Nazareth as a general thing did not believe in him, while many in other parts did? This leads us to examine what belief is. Again, let us take Jesus' own words, John 10:26-28: "But ye believed not, because ye are not of my sheep, as I said unto you. My sheep

hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." In order to believe in Jesus as the Christ and as the Son of God, it requires the power of God working in one's soul. In the absence of this quickening power of God, no one can really believe in Jesus Christ. Now, had the people of Nazareth been the sheep of Jesus Christ, they would have believed; they could not have withstood the power of God. Paul in his letter to the Ephesians says plainly that the same power which raised Christ from the dead is the very same power which works in sinners to cause them to believe in Christ. The fact that the people of Nazareth did not believe in Jesus is proof that they were yet in a state of death in sin. In this dead state, they had no power to believe in Christ no matter what wonderful works he might have done there. Therefore, he did no wonderful works there. What would have been the use of his doing them? The evidence that they were not his sheep proves that Jesus was not sent there to work miracles among them.

This is further corroborated by a continued reading of Luke fourth chapter. Christ told the people of Nazareth that in the days of Elijah the prophet there were many widows, but that Elijah was not sent to all the widows, but only to the widow of Sarepta. God picked her out, or elected her, and sent Elijah to her. The widow knew nothing of God's choice of her until Elijah came to her. Also, Christ told the Nazarenes that in the days of Elisha the prophet there were many lepers in Israel, but to none of the lepers was cleansing brought except to Naaman the Syrian. God could just as easily have preserved all the widows from starvation as he did the widow of Sarepta. If God did not do so, there can be but one reason why he did not: and that is, it was not his will to do so. God could as easily have cleansed all the lepers as he did Naaman. If he did not do so, there can be but one reason why he did not. It was not his will to do so. Now, the

same reason explains why Jesus could not and did not do many mighty works in Nazareth. The reason was that Jesus was not sent to Nazareth to do those works. It was not God's purpose that he should work there. Had it been the purpose of God for him to perform his wonders there, God would have wrought powers in them by which they would have believed him.

By the "sheep" is meant the elect of God. All those given by the almighty Father to the Son in the covenant of grace before the foundation of the world, are the "sheep." To all who are the elect of God and who were given into the Son's care, that is, to all the sheep, comes in God's time the quickening power of his Holy Spirit by which they pass from a state of unbelief in the Son of God. This power was absent in the case of the Nazarenes, thus it was a proof that few, if any, of the "sheep" were there. For this reason, Jesus could not work there. He was sent only to the sheep, only to those given him of the Father before the world began. Evidently the Nazarenes saw what Jesus meant, because it made them mad and they were ready to kill him, and tried to do so. That which made them mad was his declaration of the fact that he was not sent to all men, but only to some of them; in other words, the doctrine of election angered them, and it will do the same to-day to people who cannot believe it. If you want to call down upon your head the wrath of men, just begin to declare at every opportunity the doctrine of God's discriminating choice of his people in the way of salvation, and you will find all the persecution coming your way, and more of it, than you will care to suffer.

Yet, this glorious principle of doctrine is one of the plainest and most prominent throughout the whole Bible and is the foundation of the hope of every sinner saved by grace. If God had not chosen his people first, certainly they never would have chosen him. Without election, not one would be saved. With election, some are saved. Is it not far better that some be saved

than that all be lost? God is under no obligation to save any.

(The above was an editorial by the late Elder H. H. Lefferts March, 1928)

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

The following is a Circular Letter of the Bethel Association of Tennessee and Kentucky written by the late Elder W. A. Bowden, and printed in their Minutes of 1867. We copy it from *The Gospel News*, edited by the late Elder J. M. Perkins, in the February, 1904, issue of that paper.

We re-publish this because of the clear presentation of the doctrine.

Dear Brethren and Sisters in Christ:

In obedience to the appointment of the Association at its last session I propose, under God, to give you my views on the subject of predestination. I am aware that this subject will require more space than is generally allowed to be published and attached to the Minutes of the Association. But I view it to be of greater importance than any other at the present time, on which I feel a disposition to write. As such I will venture to illustrate this sublime doctrine as God has given me light and understanding, and hope the Association will dispose of this Circular as it believes will be best for God's glory and the good of Zion.

Predestination means preappointment, fixed, determination, and unalterable purpose, and is not applicable to any creature but God, in this sense. God is, in all his attributes, perfection. Nothing in nature, nothing in Providence, nothing in the kingdom of this world or the kingdom of grace, has or ever will occur that will be, or ever has been, either new or old with the Almighty. He has ever been what he is now, for he is of one mind and none can change him. "For the Lord of hosts has purposed; who shall disannul it?" Hence, at the time purposed he made the world and the things therein; and all that were made, "were made by him,

and for him; and without him was not anything made that was made." And, "he is before all things." And he made the worlds by the Word of his power; and every creature that inhabits them, according to his eternal purpose and pleasure, for his glory. And all will finally end in the full accomplishment of God's purpose, and the end for which they are and were created. God is wisdom. The wisdom of God appears in his purposes and decrees, around which are therefore called his counsellors. Isaiah 25: "Thy counsels of old are faithfulness and truth."

As all things are of him as the efficient cause, and through him as the wise orderer and disposer of them, so they are to him as the final cause or last end to his own glory. Proverbs 16: "The Lord has made all things for himself; yea, even the wicked for the day of evil." Romans 11: "For of him, through him, and to him, are all things." In the work of creation God had a purpose: and all the things that are made were not of things that do appear; so he spake and it was done, he commanded and it stood fast, which was nothing more or less than the bringing into being out of chaos that which eternally existed in the infinite mind or purpose of God. This earth, with the starry heavens and all that they contain, are the development of his predestination, founded on infinite wisdom, governed and controlled by Almighty power, and will end in the full accomplishment of his purpose for which they are and were created; for God is unchangeable in his purpose and decrees. There is a purpose for everything, and a time for that purpose. God has determined all that ever was, is or shall be. All come to pass at the counsel of his will. Ecclesiastes 3: "To everything there is a season and a time to every purpose under the heavens." The predestination of God in the execution of his purposes or counsels, are always carried out and cannot be frustrated. It is not in the power of men or devils to disannul them. All power in heaven and in earth is in his hand; for "by him

are all things created that are in heaven and that are in the earth, visible and invisible; whether they be thrones or dominions, principalities or powers: all things were created by him and for him, and he is before all things, and by him all things consist." — (Colossians 1). Whatever devices and counter-workings to the contrary, which may appear to us, they are to no avail, for the counsel of the Lord standeth forever. (Psalm 33:11) "There are many devices in a man's heart, nevertheless the counsel of the Lord shall stand." — (Proverbs 19) The purpose of the Almighty, his counsel, his will, his power, his wisdom and justice, are expressions of him; and with his love and mercy, righteousness and glory, are all inseparably connected, and harmonize in his divine perfection and infinite unchangeability.

Being perfect in wisdom, he declares the end from the beginning, Being Almighty, he says his counsel shall stand, and he will do all his pleasure. His purposes are within himself. Ephesians 1: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." And what is in himself is himself; and he can as soon cease to be as to change his mind or to alter his purpose, for they are eternal. Ephesians 3: "According to the eternal purpose which he purposed in Jesus Christ our Lord."

Some may say, and many do admit and strongly contend for predestination in the kingdom of Grace and in the salvation of all the chosen of God; but when it comes to the work of nature, or the kingdoms of this world and presence and providence of God in the events of time, they falter, and leave it to chance or circumstances with which we suppose that God has nothing to do. Now we say and feel assured that it is so that although we are not able in our finite minds to find out the depths of the wisdom and knowledge of God, yet he has in his goodness condescended to reveal unto us a sufficiency to cause us to acknowledge that he is a sovereign

and will do all his pleasure, both in providence and grace. The immutability of the purposes of God cannot be disproved by his providences, which are many and various, unsearchable and past finding out, and may seem to differ from and clash with each other; for all the changes in providence, whether with respect to the world in general or with respect to individuals in particular, are according to his unchangeable will. Job was a remarkable instance of changes in providence, yet he was fully persuaded of the unchangeable will of God in them. "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth, for he performeth the things that are appointed for me; and many such things are with him." — (Job 22)

We wish to be fully understood, and will further illustrate our views on divine providence in this world, for the events are certain for which all things are created, believing that the object which God has in view, or in purpose, when he spake this world into being will be fully consummated. Certain it is, all the works of nature, animate and inanimate, are governed by certain laws or regulations which God saw fit to place over and around his works; that each and every cause, under the same circumstances, which he would suffer or cause to be, should produce an effect similar to the cause which produced it. And there is a concourse of providence which attends all men — all actions, yea, even their words and thoughts, which are all overruled by Providence to answer some end. Proverbs 16: "A man's heart deviseth his way, but the Lord directeth his steps." Evil actions themselves, as in the case of Joseph's brethren who sold him into Egypt; God meant it for good, and overruled it to save many people alive. Even Satan himself, the cause of sin and adversary of God, is bound in the eternal purpose of God, and cannot with all his auxiliaries, go beyond the limits of His Almighty power, or frustrate the Lord in any of his counsel. With

God all is order, all is harmony, all directed and certain in the fulfillment of his will, to the accomplishment of his purposes in bringing about the great end for which all things were made, even his eternal glory, whether they are brought about by his immediate agency and power or suffered to be through an opposing influence. But man, poor fallen and depraved man is irreconciled for God to be God; and we, the small dust of the balances, all are unclean things, and all our righteousness is as filthy rags. We all do fade as a leaf, and our iniquities, like the wind, have taken us away.

Having said enough on the subject of the purpose or predestination of God in the order of the providence and works of nature to satisfy a true believer in Jesus, and according to the Scriptures of divine truth, we now come to speak of the predestination of God in the works of grace and the plan and the scheme of redemption. After the Lord had made this world and set in order all things pertaining thereto he said: "Let us make man." This address was made by Jehovah the Father to the Son and Holy Spirit — the holy trinity in one God, the Creator — his Son the mediator and Holy Spirit the applier. This is the counsel of peace, ordered in all things and sure. So God made man of the dust of the earth — just such a being as he purposed to make — a complete man — and breathed into his nostrils the breath of life, and he became a living soul. Man was made in the image and likeness of his Creator — that is, he was made good, and very good; he was made upright, clear of sin, or the principle to sin. He bore, in this respect, the moral image of his Maker. And had it been God's purpose to have made him holy, immutable and perfect, he would have done it; but instead thereof he was made subject to vanity — not possessing a divine nature, but with human nature in its upright state, capable of keeping the law that God had given him until the day that he, by disobedience, violated it; and the violation

was certain, as the penalty was sure. His Creator was not the cause, but the devil, or serpent — as he was called by Moses — beguiled Eve; lust, which produced sin, was conceived, and it brought forth death, or the transgression of the law, first by our mother, and she gave to Adam, our father and federal representative, and he did eat of the forbidden fruit. "So by the disobedience of one man (and we in him — and in that he represented the whole human family) sin entered into the world, and death by sin; so death has passed upon all men, for that all have sinned."

God was not the cause of Adam sinning; neither is he the author of sin, directly nor indirectly. "But," says the conditionalist and the believer in the doctrine of chance, or he that pretends to believe in conditional predestination, or the predestination and election and final salvation of God's chosen people, and all the rest of creation to be suspended upon contingencies or circumstances, "I cannot see the justice of God in these things, or how he is not the author of sin." Now, we purpose to show how this is, and set it forth so plainly that he that runs may read. God could, if it had been his will or purpose, have made man in a confirmed and immutable state, above and beyond the power of seduction or temptation by the wicked one, as easy as he made him subject thereto; yea, after he made him he could, if it had been according to his counsel and the end for which he was created, prevented the serpent from entering into the garden; and yet he did not do it, which is clear proof that the means to bring about the end were as clearly and surely predestinated and determined as the end itself.

Again, how creatures so good and upright, made in the image and likeness of their Creator, came to sin, which brought death unto all the world, with all our woes, is a matter of solemn thought and worthy of our most prayerful inquiry. To what could their sins and fall be owing? Not to God, for he is not the author of sin, as we have

said before, nor does he tempt us to it; nor to Satan — except as an instrument enticing and deceiving — but to themselves, to their own will; it was their own act and their own deed. God foreknew the sin and fall of Adam, as he foreknew all things that come to pass in the world, wherefore he predestinated the fall of Adam, which never could have taken place had he purposed or determined otherwise. This fell under his decree, as do all things that come to pass. Lamentations 3: “Who is he that saith, And it cometh to pass, when the Lord commandeth it not?” That the fall of Adam was by the determinate counsel and foreknowledge of God is certain, because the suffering and death of Christ, by which is the redemption of God’s people from that sin, and others, was ordained before the foundation of the world, or must have been precarious and uncertain if Adam’s fall was not by a like ordination or determination. Acts 2: “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” And 4: “For to do whatsoever thy hand and thy counsel determined before to be done.” 1st Peter 1: “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” As Judas sinned freely (the one in betraying, the other in putting Christ to death,) so Adam sinned freely, without force or compulsion. God suffered or permitted Adam to sin and fall — not by bare permission as an idle spectator; the permission was voluntary, wise, holy, powerful and efficacious, according to the unchangeable counsel of his will. Adam, our federal head and representative, in the fall brought himself and all his posterity into a state of death, condemnation and guilt, under the law and under its curse. Jesus Christ, the second Adam, stood surety for (and represented in his federal headship) all that was given him in the everlasting covenant, which was ordered in all things and sure.

And now we come to the predesti-

nation and election of God in the plan of salvation and scheme of redemption. The predestination of God’s chosen people is according to, and equal with his knowledge. “For whom he did foreknow he also did predestinate to be conformed to the image of his Son.” They, by nature, were no better than those whom he rejected. He chose whom he would out of, and from among all nations, kindreds and tongues; and too, before time began. Wisdom has built her house in eternal purpose: ordained all the instruments; predestinated all the means: mingled her wine, with her oil. All the objects of God’s eternal love, with their names written in the Lamb’s book of life from the foundation of the world, so that no power on earth, or counter working of nature, with all the combination of hell, could frustrate or disannul the purpose or frustrate the end that God had in view, even his eternal glory, and the complete actual salvation and eternal happiness of the Spiritual Israel of God; and we wish to rightly divide the word of truth. The law is truth; the gospel is the truth. The law of morality and law of ceremonies were given of God, and consist in a covenant of works predicated on conditions ordained of God for the government of his rational creatures in this life. The blessings and curses, or penalties, are predicated and made sure, and much of our lifetime happiness depends on a strict obedience thereto. But the law of ceremonies contained in ordinances and diverse offerings are done away in Christ, and never did make the comers thereunto perfect, for they were only the shadow of good things to come. The law of morality is the rule of right — secures the comforts and blessing of this life; and in obedience thereto saves us from the penalties annexed. For remember that the words spoken by angels were steadfast, and every transgression and disobedience receive a just recompense of reward. If it was so under the ceremonial or law dispensation, how shall we escape under the gospel dispensation, if we neglect so great a salvation?

We will now take up the new and everlasting covenant and close our Circular on the illustration and application of the blessings and comforts therein contained to the elect of God. This covenant includes the whole plan of salvation and scheme of redemption. The whole Trinity was engaged in it. It is called new — not in consequence of its age, or time, for with God there is neither age nor time, but in consequence of its manifestation in time, and because of its eternal existence with the Trinity before time. Here, then, is the eternal purpose of God declared, that “I will be unto them a God, and they shall be unto me a people,” saith God Almighty. They shall no more every man teach his neighbor, saying know the Lord, for they shall all know me, even from the least to the greatest; and I will be merciful to their unrighteousness and their sins and their iniquities I will remember no more. The Judge of the earth will do right, but in our pride and fallen natures we are often finding fault with the Almighty, and in our ignorance sit as judges. David says “Stand still, and know that he is God; and that he does as he pleases in the heavens above and among the armies on earth. He holds the issues of life and death, yea, the keys of hell and death.” Hence he says of Pharaoh: “For this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” Pharaoh stood as a type of the devil; and the Almighty had as much use for him in his sphere and place to bring about the end or purpose determined, as he had for Moses in being an instrument in leading Israel out of the land of bondage. “His ways are not our ways, for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

In bringing to view the purpose of God in election, the apostle illustrates it in this way: “For the children being not yet born, neither having done any good or evil, that the purpose of God,

according to election, might stand; not of works but of him that calleth; as it is written, Jacob have I loved but Esau have I hated.” Will not some one say there is unrighteousness with God? Others say he is unjust — all ought to have a chance. Others say he loved Jacob a little better than he did Esau. But God says he loved Jacob and hated Esau; and I am one who professes to believe God. The apostle makes an inquiry here worthy of our attention. He asked, “Is there unrighteousness with God? God forbid: for he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Shall the thing formed say to him that formed it, why hast thou made me thus? What if God, willing to shew his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory even us whom he hath called, not of the Jews only, but also of the Gentiles.” God’s purpose or predestination and election, as we have said before, is according to his foreknowledge or equal to it. For whom he did foreknow and choose in Christ, them he also did predestinate to be conformed to the image of his Son, while his reprobation or rejection of the wicked, or unbeliever, in a state of sin and unbelief, is embraced in the eternal mind, “And for this cause” says the apostle to the Thessalonians, “God shall send them strong delusion, that they should believe a lie, that they might all be damned, who believe not the truth but have pleasure in unrighteousness. But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.”

The apostle again says to the church at Ephesus and faithful in Christ Jesus:

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "Elect," says Peter, "according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ," "Sanctified," or set apart, says Jude, "by God the Father, preserved in Christ Jesus, and called." God has said of the rejected that they should be driven away in their wickedness; that they die in their sins, and where he is they shall not come. He says of his people: "They shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." — Daniel. Jesus says: "I thank thee, O Father, God of heaven and earth, that thou hast hid these things from the wise and prudent and hath revealed them unto babes; even so, Father, for so it seemeth good in thy sight." Jesus says again, and that, too, to that class of professors who believed in a conditional salvation: "Depart from me, ye workers of iniquity, for I never knew you." Again he says, to the same kind of people: "These shall go away into everlasting punishment; but the righteous into life eternal." A volume might be written on this subject; and we fear that we have already swelled our Circular to too great a length. We have not taken up and answered the objections that are often waged against the doctrine of predestination by those who oppose it: the limits of the Circular Letter forbade it. This we leave for some future time.

Dear brethren and sisters of Bethel Association, and all Old School Baptists everywhere, hold up your heads, for your redemption draweth nigh. How consoling is the doctrine of predestina-

tion to those whose full trust is in God. It hides pride from man; excludes the idea of chance; exalts the grace of God; renders salvation certain; affords believers great consolation. Is it not a comfort and consolation to the church of God to firmly believe that God holds the keys of hell and death; that "all things work together for good to them that love God, to them who are called according to his purpose;" that nothing can come up in the political world, or in the religious world, to try the church of God and the faith of his elect, but what is before ordained or predestinated, and that it will work for and result in the glory of God and the good of his people? "Even the wrath of man shall praise him, and the balance he will restrain." The elements, politically and religiously, may gather thick blackness, as they are now doing the three unclean spirit, like frogs, which are the spirits of devils, are now busily engaged in gathering together Gog and Magog. God is suffering wicked men to set at the head of affairs; truth and justice, liberty and peace, are bleeding in the streets. Zion and her watchmen are clad in mourning. The lovers of God and his cause are weeping between the porch and the altar, while the heathen hath defiled the temple of God and the temple of liberty with strangers. The abominations of desolation are standing where once the glorious constitution and beloved ensign of our liberties floated to the breeze of freedom, and was beloved and revered by the noble descendants of our patriotic fathers; but, alas! they are gone; and the daughter of Zion, the church of God, the Regular Baptists — for that only, is the true church of Christ, which hears and believes the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exists. Then we say that the Zion of God is left at a cottage in a vineyard, as a lodge in a garden of cucumbers, or as a besieged city; but no weapon formed against her shall prosper, and every tongue that rises in judgement shall be condemned.

Every evolution through which the church has or ever will pass is preappointed and ordained of God for her good. If it is through the flood, it shall not drown her. Every evolution that has or shall take place in the political world until its final overthrow is included in the purpose and mind of God, and the means to bring about the end are as sure as the end. So, in conclusion, we rejoice in God our Savior, who will bring off his people more than conquerors through him that loved them. I exhort my brethren in the ministry to be of good cheer; give yourselves to the work of the ministry; feed the church of God, over which the Holy Ghost hath made you overseers; go ye into all the world and preach the gospel to every creature. "All power in heaven and in earth, is given into my hands; go ye therefore and teach all nations;" teach them to observe all things whatsoever he has commanded; baptize them in the name of the Father, Son and Holy Ghost. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." We who believe in the doctrine of predestination, election and the final perseverance of the saints, and the call to the work of the ministry have more to encourage us to go and preach the preaching that God bids us than any other class in the world. "Why?" says one. Because we believe in him who has all power in heaven and earth, and that the preaching of the gospel is of God, and that it is the power of God unto salvation to everyone that believes, and that as many as were ordained to eternal life believe; and that all the promises in the gospel are yea and amen to the glory of God; and that we are laborers together with God; that the church is God's husbandry and God's building; and that it is all sure, and our reward is certain. As such we do not run as uncertainly; neither do we fight as Arminians, as one that beats the air. And you, brethren and sisters, we exhort to love and good works.

May the God of all grace be your Great Head and Moderator, and permit

us to meet together in an associated capacity and set in order the things that may be wanting for the glory of God and the mutual peace and comfort of Zion. Farewell.

W. A. Bowden

#### ORDINATION OF DEACON

On December 18, 1971, at the request of Republican Church, Franklin County, Va., a Presbytery was called to examine Brother Zeb Whitaker for the office of Deacon.

After song and prayer by Elder L. J. Brammer, a motion was made with second and carried, that Elder William Holland moderate the meeting, and Elder Amos Hash act as Clerk.

Deacon J. C. Hubbard was appointed spokesman for the church; Elders O. K. Tench and J. R. Hollandsworth to lead in the questioning; Elder J. L. Bocoock to offer the ordination prayer; Elder Cecil Turner to deliver the charge; and Elder Hale Terry to dismiss the solemn service with prayer.

The Presbytery consisted of Elders Cecil Turner, J. L. Bocoock, O. K. Tench, J. R. Hollandsworth, L. J. Brammer, Rufus Brown, Hale Terry, William Holland and Amos Hash.

The Deacons present were Leonard Nichols, Lane Carter, Claude Hopkins, W. R. Bernard, George Turner, W. G. Parsons, D. P. Akers, Charlie Stone, John Plunkett, Clay Brown, Charlie Childress, Edwin Dyer, Clifford Prilaman, Posey Lynch, Tommy Lovell, Otho Thomas, J. C. Hubbard and Gray Ingram.

Elder Rufus Brown delivered the candidate to the Presbytery. Elder O. K. Tench in leading the questioning, used Acts 6:3-5, and 2 Timothy 3:8-14. The questions being answered to the satisfaction of all, a motion was made with second and carried, to proceed with the ordination. With the laying on of hands, Elder J. L. Bocoock offered the ordination prayer; and Elder Cecil Turner delivered the charge.

A motion was made with second and carried, that Deacon Zeb Whitaker be delivered back to Republican Church.

Elder Hale dismissed with prayer.

On motion with second and carried that the Minutes be approved as read: A copy to be sent to the *Signs of the Times*, and a copy for the Church Records.

The afore Minutes witnessed and signed.

W. M. Holland, Moderator  
Amos I. Hash, Clerk

OBITUARIES

MARY ETTA BRYANT AKERS

Sister Etta Akers was born in Franklin County, Virginia, September 3, 1888, and died in Roanoke County September 13, 1971. She was the daughter of Gustavis and Mary Martin Bryant.

At the age of 19, she married S. Grover Akers. They were blessed to spend 53 happy years together. To this union were born five sons and five daughters. Surviving her in death are: four sons; Chess, Stafford, Woodrow, and Carroll Akers; four daughters; Mrs. Mabel Barbour, Mrs. Violet Layman, Mrs. Mary Plunkett, and Mrs. Louise Hancock; one sister; Mrs. R. E. Akers; nineteen grandchildren; twenty great grandchildren.

Sister Etta was bedfast about seven years and totally blind for two years. She was patient and humble with her suffering. Even though she was blind, she knew people by their voice or handshake.

Her home was open to all, especially to her church kindred. It was a sanctuary to weary travelers. When she and Brother Grover were no longer able to look after their home, their daughter and son-in-law, Mary and John Plunkett, took them into their home and gave them loving care.

Sister Etta asked for a home in Pigg River Church along with her husband, and they were baptized in November, 1921. Both were firm believers in salvation by the grace of God. They both were faithful and loving members. Brother Grover was deacon in Pigg River Church for many years.

I believe that Sister Etta was a mother in Israel for it was manifest by her walk and talk and the love for her God. Many times I have been comforted in her presence and by the letters she wrote me. To know her was to love her. We will miss her sweet face and warm handshake but feel our loss is her eternal gain. May He who is able to do all things comfort the bereaved family and all that love her.

Her funeral was preached at Pigg River Church by her Pastor, Elder William Holland, and Elder Cecil Turner on September 15, 1971. She was laid to rest by her husband in Pigg River Cemetery under a blanket of many beautiful flowers, to await the coming of our Lord and Savior Jesus Christ.

Written by request of Mary Plunkett by one who loved her, I hope, for Christ's sake.

Rosalia J. Abshire

JOHN WILLIAM CROWLEY

Deacon John William Crowley, date of birth

March 6, 1893. Making his span of life 78 years, seven months and twenty-seven days. Departing this life November 3, 1971.

Our Brother was received into the fellowship of Harmony Primitive Baptist Church on Saturday before the fourth Sunday in June 1921, making his membership with Harmony Church 50 years, four months and a few days. Brother Crowley being ordained a Deacon April 27th, 1935. He served in this office 36 years, 6 months and 6 days. He filled this office well, always active in attending to its duties.

He manifested the marks of our Lord Jesus Christ in his humility and stability in his Church life.

His survivors are his wife, who also is a member at Harmony Church, Sister Lula Crowley of Kennedy, Alabama; one daughter, Gladys McCool of Gordo, Alabama; four sons Horace Crowley and Robert Crowley of Kennedy, Alabama, James Crowley of Birmingham, Alabama, and Loyd Crowley of Selma, Alabama; two sisters, Mrs. Ida Pate and Mrs. Mary Linderman of Birmingham, Alabama; three brothers: Harvey Crowley and Paulie Crowley of Kennedy, Alabama, and Nathan Crowley of Birmingham, Alabama; 20 grandchildren and 11 great grandchildren.

Funeral services were held Friday, November 5th, at Meadow Branch Church, with burial following in adjoining cemetery. Officiating were Elders Eulie McCool, Claude C. Hand and Albert Brock.

Oh, how we will miss Brother Crowley at Harmony Church, but we do humbly believe our loss is his eternal gain. BE IT RESOLVED, That we bow in humble submission to the will of Him that doeth all things well, and

RESOLVED, That a copy of these respects be sent to the *Signs of the Times*, a copy to the family, and one kept for the Church record.

U. R. Taylor

OLA PAYNE COLLINS

Whereas, It has pleased our Heavenly Father to remove from our midst by death our dear Sister Ola Payne Collins on September 4, 1971, we bow in humble submission to His will. Sister Collins was born in the Whitmell community December 28, 1890, a daughter of the late Le Roy Payne and Lucinda Fallen Payne. She united in marriage to the late Jonnie C. Collins December 27, 1908. She was a good wife and mother. She leaves to mourn her departure, one daughter, Mrs. Bernice Williams, Dry Fork, Va.; four sons, Roy W. Collins, Fayetteville, N. C.; Posie A. Collins, High Point, N. C.; Herbert F. Collins, Martinsville, Va. and Lester H. Collins of Dry

Fork, Va. Surviving also are several grand children and one brother, George Payne, Danville, Va.

Sister Collins united with Strawberry Primitive Baptist Church, April 4, 1914. She was faithful to her profession as long as she lived, though she had not attended her meeting for a long time due to ill health. She believed in salvation by grace and grace alone.

Her funeral was conducted in Swicegood Funeral Chapel by Elders R. S. Payne, H. W. Wray and D. V. Spangler. Interment was in Highland Burial Park beneath a beautiful mound of flowers, there to sleep until that beautiful morning when her blessed Saviour returns to call His jewels home.

We, the Church at Strawberry, greatly feel our loss, which is her eternal gain. We extend our sympathy to the family who devotedly cared for their mother in her long illness. May God reconcile them to His will. Therefore,

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

Done by order of Strawberry Church in conference October 3, 1971.

Elder R. S. Payne, Moderator  
Josephine N. Dodd, Clerk

#### JOHN A. CRUSENBERRY

Brother John A. Crusenberry, son of the late James and Caroline Lancaster Crusenberry, departed this life November 2, 1971, at the age of 86 years. Brother Crusenberry was blessed by God to unite with the Falls of Tar River Primitive Baptist Church in October 1969. He attended the Falls Church for many years before he asked for a home with the Church. He loved the doctrine of Salvation by Grace and wanted to be with the brethren, talking about Jesus and the dealings of the Lord with him. His wife preceded him about six months ago, and he felt the loss deeply. He missed her so much, and his health began to fail fast.

He was a faithful husband, father and church member. He spoke often of wanting to go home to be with his Saviour. We believe he was looking for that day; anxiously awaiting for the call to come home. Brother Crusenberry will be missed by all who knew and loved him. The Church feels a great loss, but the children, and their families will feel the deepest loss.

He is survived by six daughters, Mrs. B. D. Mosley, Mrs. W. W. Eatman, and Mrs. Peggy Murphy all of Rocky Mount; Mrs. F. H. Crickmore and Mrs. W. E. Lewis of Battleboro, and Mrs. John A. Tierney of Elizabeth, N. J.; three sons, George R. Crusenberry and John A. Crusenberry, Jr. of Rocky

Mount, and Frank Crusenberry of Kershaw S. C.; 28 grandchildren; 30 great-grandchildren, and five half-sisters, Mrs. Bessie Knight of Black Mountain, Mrs. Lori Weaver, Mrs. Elizabeth Carr, and Mrs. A. L. Ingram, all of Rocky Mount, and Mrs. Mamie Butts of Wilson.

Funeral Services were conducted from the chapel of Johnson Funeral Home by his Pastor, Elder D. B. Stokes, where the many flowers and friends gave evidence of the love that was felt for Brother Crusenberry. He was laid to rest in Pineview Cemetery, where we believe he is resting in peace waiting for the second coming of our Lord and Saviour Jesus Christ.

Resolved; That a copy of these resolutions be sent to the family; a copy to the Signs of the Times and one for the church records.

Conference — November, 1971.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

#### RESOLUTIONS FOR SISTER EFFIE CRUSENBERRY

Sister Effie Crusenberry, 79 years of age, was called home by our Heavenly Father May 21, 1971.

Sister Crusenberry was blessed by God to unite with the Falls of Tar River Primitive Baptist Church in October 1931. She was blessed to see her husband and one daughter unite with the Falls Church. She was faithful to the Church and attended the meetings as long as her health permitted. We have seen her come to church when those of us who loved her felt she was not able to be there. Her faith, trust and love of our Lord and Saviour Jesus Christ were manifested in her walk and conversation. I believe through sufferings, trials, and tribulations, she was looking for the call from Jesus; "Child your Father calls come home." She was firm in her faith and belief in Salvation by Grace, and enjoyed talking with the brethren of what the Lord had done for her. We, the Church and friends who loved her, watched her health decline and suffered along with her and her family. She will be greatly missed, but we believe that she is resting in the Bosom of Jesus.

She leaves to mourn, her husband John A. Crusenberry; six daughters, Mrs. B. D. Mosley, Mrs. W. W. Eatman, and Mrs. Peggy Murphy all of Rocky Mount, N. C.; Mrs. F. H. Crickmore and Mrs. W. E. Lewis of Battleboro, and Mrs. John A. Tierney of Elizabeth, N. J.; three sons, George R. Crusenberry and John A. Crusenberry, Jr. of Rocky Mount and Frank Crusenberry of Kershaw, S. C.; 28 grandchildren; 29 great-grandchildren, and one sister, Mrs. Mary T. Daughtidge of Rocky Mount, N. C. Mary T. Daughtidge of Rocky Mount, N. C.

Her funeral was conducted at Johnson Fun-

eral Home by her Pastor Elder D. B. Stokes. Burial was in Pineview Cemetery where we believe she is resting in Peace waiting for the second coming of our Lord and Saviour Jesus Christ. The display of flowers and the many friends attending were in evidence of the love that was felt for Sister Effie Crusenberry.

Resolved; That a copy of these resolutions be sent to the family; a copy to the *Signs of the Times* and one for the Church records.

Conference: July 1971.

Elder W. L. Everett, Moderator  
Nina Pearson, Clerk

RESOLUTIONS FOR  
SISTER MINNIE GRIFFIN

It has pleased our Heavenly Father to call home our beloved Sister, Minnie Griffin, on February 12, 1970.

Sister Griffin was blessed by God to join the Falls of Tar River Primitive Baptist Church June 24, 1967, while she was in the hospital, and was baptized September 10, 1967. Although she united with the church late in life, she had for a long time believed the Doctrine of Salvation by Grace, and loved to talk with the brethren of her love for her Saviour and Friend the Lord Jesus Christ.

She had been in poor health for a long time and was unable to attend the meetings as often as she would have liked to. She was blessed with strong faith and I believe she was waiting patiently on the Lord, looking unto Him for all her needs and salvation. She will be missed by all who knew and loved her. Especially her children and family.

She leaves to mourn two sons, C. R. and James W. Griffin, both of Rock Mount, N. C.; five daughters: Mrs. W. L. Medley; Mrs. Marcus Bunn; Mrs. C. L. Pitt; Mrs. E. E. Schultz of Rocky Mount, and Mrs. Archie Thompson of Whitakers; one brother, William K. Daughtridge of Rocky Mount; 18 grandchildren; 19 great-grandchildren; and seven great-great-grandchildren.

Her funeral was conducted from Gay Yost Funeral Home by her Pastor, Elder D. B. Stokes, and burial was in Pineview Cemetery, where we believe she is resting in peace, waiting for the second coming of our Lord and Saviour Jesus Christ.

Resolved, That a copy of these resolutions be sent to the family; a copy to the *Signs of the Times* and one for the Church records.

Conference: May 8, 1971

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

ALICE BEST BLACKMAN

In memory of a very beloved and precious Sister, Alice Best Blackman, the daughter of

the late William and Sarah Elizabeth Grant-ham Best. Born April 28, 1887, and passed from this life on May 22, 1971. She was married to the late Herman Blackman, February 10, 1909. To this union there were no children.

Sister Blackman united with Black River Church, Dunn, N. C. the third Sunday in October 1920, and was baptized by her pastor the late Elder W. G. Turner. She was a devoted member to her church and faithful to the care and upkeep of the church. Also she was faithful in the many duties about her home and always ready to lend a helping hand to those that were sick or in need.

When health permitted Sister Blackman was prompt to attend the services of her Church, manifesting the love of God, and the fellowship for the members of the household of faith. Her funeral was conducted by her pastor Elder C. D. Turner and Elder W. D. Godwin. Her body was laid to rest in the Rose-lawn Cemetery, Benson, N. C. There to sleep and rest until the great and wonderful morning, the final resurrection, when Jesus shall come to raise her body together with all the saints when she shall awake in the likeness of Jesus, the Son of God, and behold His face in righteousness and be satisfied.

We feel surely this was her very humble hope in Christ, yet she shall be greatly missed by all who knew her and loved her.

We bow in humble submission to the Heavenly Father's will, feeling in our hearts that our loss is her eternal gain.

We resolve that three copies of this memorial be made (1) for the Church records (1) to be sent to her family, and (1) to the *Signs of the Times*.

This done by order of Conference at our October meeting.

Elder C. D. Turner, Moderator  
Sister Nettie Turlington, Clerk

MRS. MARY WILLIE PERDUE

Mrs. Mary Willie Perdue was born November 21, 1883, and died November 13, 1971, eight days before her 88th birthday.

She is survived by one son, one daughter, five grandchildren, eleven great grandchildren, and one great great grandchild of whom she was very proud, and a host of other relatives and friends.

She lived a long and useful life — one truly of service for others. She loved her church, Bethel Primitive Baptist near El-Dorado, Arkansas, but did not get to attend as often as she would have liked because of the distance. Elder E. J. Lambert was her pastor.

She looked forward each month for the arrival of the *Signs of the Times*, though she

could not read too well because of cataract surgery. She used a magnifying glass to read the *Signs* and her Bible.

She had a great faith in God, and trusted Him completely. She was buried in Roselawn Cemetery at Little Rock, Arkansas, November 16, 1971.

Sincerely,  
Lucille Perdue Nolting  
Her daughter

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#### LEE PITTS

By request it becomes my solemn duty to write an obituary of another faithful one that has been called from this dark and dismal shore into that rest that remains for the children of the kingdom. Our dear brother had not been in good health for sometime, and yet his passing brought us much grief. So many of the faithful ones at the little church are being called on.

Our brother was born October 18, 1896, the son of J. N. and Nancy Pitts. In early life he married Miss Isabel Rye, and to this union eight children were born, seven of them, with our dear sister, surviving. These children, Newton, Roy, Junior, Conley, Mrs. Ruby Kennedy, Sister Lucile Palmer, Sister Jocie Fowler. One son (Conley), with the two last named daughters, with our Sister Isabel, all belong to the church. It was our brother's joy that his family were believers in sovereign grace.

Our dear brother joined Macedonia Church on the first Sunday in November, 1931. He was ordained as deacon in his home church on the first Sunday in 1966. He died February 14, 1971, and his funeral was preached by his pastor, Elder Eulie McCool, after which he was laid to rest in the church cemetery there to await the resurrection fo the dead, which doctrine he rejoiced in.

W. D. G.

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#### JESSE PITTS

It is always a pleasure to serve my dear kindred in the Lord, but how sad it is to be called upon to chronicle the death of such a lovely brother as our dear one was to the household of faith. He was the son of the late J. N. and Nancy Pitts, having been born April 2, 1885. He was married three times; first, to Miss Allie Otts, December 29, 1907, and seven children were born to this union, three surviving, viz, Grady, Mrs. Katie Moore Warren, Mrs. Lois McGraw, she died in 1920. Second, to Miss Myrtle Egger, March 17, 1921. To this union three children were born, two surviving, viz, Robert and Oliver. She died in December, 1927. Third, he married Sister Mertie Dodson on March 11, 1928, who

survives.

I had just been called to serve Macedonia Church when our dear brother came before the saints declaring how great things the Lord had done for him. He loved the assembly of the saints, and his soul's delight found full joy in the dominion of God over all things. He was baptized on the first Sunday in July, 1937.

Our brother passed away January 5, 1971, and his funeral was preached by Elder H. R. Prince of Memphis, Tennessee. He was buried at Macedonia Church to await the final coming of our blessed Lord when we believe that our dear brother shall see Him as His Redeemer.

W. D. G.

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#### WILLIAM HOUSTON PITTS

Our hearts were made sad at the passing of this our lovely brother. While the pall of sadness is cast over us there is rejoicing among the brotherhood because of the triumphant passing of one that we have loved so deeply and so long.

Our brother was born March 20, 1893, the son of J. N. and Nancy Pitts. He was married to Margie Canterbury on January 16, 1921, and to this union seven children were born, viz, Leon, Lamar, Clarence, Lawrence, Lonnie, Mrs. Grace Morris, Mrs. Laura Otts. Lonnie was killed by a car August 7, 1948, all the others, with Sister Pitts survive.

Brother Pitts served in the first World War, seeing much service in foreign lands. He saw much of God's providence manifested in his life as men died on every side. He joined the church at Macedonia on Saturday before the first Sunday in August, 1925, and was baptized by Elder O. F. Egger. He was ordained as a deacon on Saturday before the first Sunday in September by Elders G. W. Berry and W. D. Griffin. He was elected clerk of the Buttahatchie Association in 1931, and served efficiently with humbleness until his death.

Our brother died at the Lamar County hospital on September 13, 1971, after much suffering. The services were conducted at Macedonia Church by his pastor, Elder Eulie McCool, and former pastor, Elder W. D. Griffin, after which we planted him in the earth to come forth from the grave in the likeness of immortality, a complete conqueror over all enemies through the victory gained by the Lord Jesus Christ.

To us it is sad to lose three excellent brethren who were members of the same Baptist family, but the Lord has removed from our midst that which he had given, and He is to be praised for it all.

W. D. G.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., MAY, 1972

NO. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/72  
IT EXPIRES WITH THIS ISSUE

THE NAME OF THE DEAR REDEEMER

(Isaiah 9:6)

"His name shall be called *Wonderful*,"  
It was his wondrous love  
To his chos'n people that caused him  
To descend from above.

"*Counsellor*," in the great council  
Held in vast eternity,  
"In which the scheme of salvation  
Was fixed" absolutely.

"*The Mighty God*," who has all power  
In heaven and in earth,  
Where he "went about doing good,"  
One of eminent worth.

"*The Everlasting Father*," to  
His children here below,  
Chos'n from everlasting in him,  
Who's eternal life to know.

"*The Prince of Peace*," he is indeed,  
Peace between God and men,  
Shedding his precious blood for them  
To save them from their sin.

C. W. Vass  
409 N. Y. Avenue  
Elizabeth City, N. C.

## THE PRODIGAL SON

"And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." I quote only this much to conserve space: Please read the entire parable, Luke 15:11-32.

This subject has been on my mind intermittantly for a few months, causing a great burden of desire to write upon it, and offer a few thoughts on what I feel is encouched in this wonderful narrative. I have striven to get by without presenting my views, realizing this is a most sacred subject even for angels to tread upon, and I am only a poor dust worm. I know I cannot penetrate or discern the vital living substance and truth that is so mystically sealed and hid in this parable, except I be led by the unerring spirit of God; nor can any other man with the wisdom of this world, understand this or any other scripture. I do not profess to have any infallible light on the subject. . . but I hope I have not grasped the shadow and missed the substance. I have wrestled in the deep, yea, in the still night watches with this subject. Its first presentation was while bowed in humble pleading before my God in prayer. An humble hope wells up within me that through grace I have something in common with this Prodigal Son.

Dearly beloved: I would love to call your attention to the truth as laid down in the parable; that is, the two sons were both sons of one man (brothers). So far as birth, nature, or natural relationship, or ties of flesh and blood are concerned, they did not differ one whit — what one possessed, so possessed the other. A parable is a figure, a proverb, a dark saying: Jesus used parables to set forth or portray what has always been true. Please read the 7th and 10th verses of this 15th chapter of Luke.

In this particular parable I see two conditions set forth. The eldest, or first born of the two brothers — the one who stayed at home, the good boy, was

only good in his own estimation, in his own carnal blindness, his own self conceit: he had not experienced the treachery of his own heart. He frowned criticism, ridicule and contempt on his erring brother; even refused, in what he thought was his righteous anger, to take part in the feast which was spread for his brother: he with boasting, aired, even before his father's face, his own virtue and goodness, (see verse 29) confessing that he had not at any time transgressed the commandment of his father. Thus painting the poor, deluded, deceived mortal who is trusting in his own goodness, creature obedience, legalism, or law worshipper. His staying home represents to me no depths of experimental travel; (and we have this element about us,) even in the Old Baptist Church; for we have some who evidently feel they have at least just a little something to boast about — just some little element of good in them. Whereas, if they had had the depth of experience of the Prodigal, they would know that they were not even worthy to be called a son.

Notice that it was the younger son who asked for his portion, "the portion that falleth to me." And his father divided unto them (the two) his living. This asking for a portion, signifies a state of unrest — a desire to come into his rightful heritage. But as soon as this was granted, he took his journey into a far country (experimental travel) and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Dear prodigal child of Zion's blessed King, do you see any likeness or resemblance of your own travel in this wilderness journey? If you do, I say unto you, Be of good cheer. It is for you, and all like you, that the fatted calf is killed. It is you who are adorned with the ring on your hand after your own strength fails — after your own ability to do something praiseworthy in God's sight fails. It is then He adorns your hand with a ring, a signet, a seal of his everlasting love; an evidence of

your oneness in Him, His immutable omnipotence leading you gently by the hand. And from henceforth, all your labor is a labor of love.

"And shoes on your feet." He is your protector, keeper, leader, shielding your torn, bleeding, weary feet. He is leading and directing you in the Way (Christ) unto the end; so that you may tread upon scorpions, or drink the poison of asps or any deadly thing, unharmed.

"The best robe upon you." The imputed righteousness of Christ.

"How far this heavenly robe excells  
What earthly princes wear!  
Nor can the tongue of angels tell  
How bright the colors are."

This best robe supplants our own righteousness, which is but filthy rags, and hides all our hideous deformity of sin.

Humbly and conscientiously presented.

H. J. Bird

(This was written April 6, 1950, by the late Elder H. J. Bird. Submitted by his wife for publication)

### PSALM 23

*"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 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 forever."*

In reading the 23rd Psalm we find that in many places it speaks of what the Lord has done for us; but I have yet to find the first place where we did anything for God. It seems to me that the field is well covered with what God has done for us. I don't know of

anything more a poor sinner needs than is mentioned in this Psalm.

For sometime my mind has been directed to the fourth verse: "Yea, though I walk through the valley of the shadow of death." What valley and what death is he speaking of? To me it is the valley we were living in when we were dead in sin, and knew not God, or our blessed Saviour Jesus Christ. We are still living in the same world, confronted with the same temptations. Nothing has changed in the world around us. It does not say we are going to die in that valley — it says we are in the shadow of death.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15) The difference in us, (if I dare add myself in this,) is that after we have received the knowledge of the truth, we hate sin: and find ourselves still in sin.

"For the good that I would do, I do not; but the evil which I would not do, I do." (Romans 7:19) We find ourselves caught up in the things of the world, sin included. That is when we thank God the rod is applied: it is the rod of chastisement.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Jesus was the sacrifice that was finished on the cross. Now we endure the chastisement, which is the fiery indignation which shall devour the adversaries. Our adversaries are our sins.

"When through fiery trials thy pathway shall lie,

My grace, all-sufficient shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine."

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and

scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. For what son whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby." (Hebrews 12:5-11)

This chastening fits us for the house of the Lord, as is spoken of in I Kings 6:7: "And the house, which was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." But remember, dear child of God, **thy staff** is our hope, and our hope is our blessed Lord and Saviour Jesus Christ. As long as we are in this time world, we will have this blessed staff to lean on, to walk with us and keep us from the evil of the world.

When that great day comes and Jesus comes to gather his jewels home, there will be a place for every one of God's children: there will not be an empty space, nor one standing outside because there is not a place for him. It is a perfect work.

No wonder David could say, "The Lord is my shepherd; I shall not want ... and thy rod and thy staff they comfort me."

In bonds of love and fellowship,  
a brother, I hope,  
Frank A. Holland,  
Pocomoke, Md. 21851

## EXPERIENCE

My dear Brothers and Sisters in Christ :

For several months I have desired to write some of my experience and hope in Jesus Christ, and the wonderful things I feel our Lord has done for me. It seems each time I made the attempt there was always a stumbling block in my way. I realize that only in the Holy Spirit I can write of the love, grace and mercy, and power of our Lord and Saviour Jesus Christ.

I felt even as a small child there was a higher power than which man could do. From what source this power came, I did not know. As long as I can remember, my dear precious mother has been a member of the Primitive Baptist Church; and as a child I would hear her speak of God and his saving Grace — but who was this almighty God, and what control did he have over me or my life? I was about the age of seven, when one day I accidentally did something my mother had said she would punish me for, if I did it. If I knew my mother, she would keep her word!

I felt so distressed and burdened, I found myself on my knees in the corn-field behind our house, trying to pray to this God I had heard my mother speak so much about. I begged Him to make mother understand that I had not intended to provoke her intentionally, and that I might be spared the punishment. I went to the house and told mother what I had done. She didn't even scold me, neither did she mention the punishment she had promised me. Not until I grew up and departed from home, did I relate this experience to my mother of having gone on my knees to ask God for help. From that day in my early years I felt I knew there was a true and living God, as I felt he made his power known in my prayer that day.

Since that day in my early childhood my life has been full of trials and troubles and afflictions. It seemed that most of my childhood years I was a very unhealthy child. At the age of eighteen a downfall came into my life,

and I felt it would destroy me. It seemed that my life had surely come to an end. I wish not to relate the extent of this experience, as I have no desire to offend a soul on earth; neither do I have any ill feelings toward anyone. Once again I found myself in the need of the mercy of God, and I became a beggar. The song, "Where no one stands alone," became so dear to me. I tried to pray, but my pain and sorrow still remained the same. I had dreams at night that would awake me crying sometimes.

One morning my father came in my room and sat down on my bed, and asked me if I would like to tell him what I had dreamed that caused me to cry out in my sleep. At this time my precious father had been a member of the Primitive Baptist Church for several years, and had been liberated as a minister. I knew he wanted to comfort me but I was unable to relate much of my feelings to him. Anyway, I asked him why I had to go on suffering the way I was. I had even thought of trying to make an attempt on my life; but God holds life and death in his hands, and it wasn't mine to take. My father told me that God knew all about my troubles, and He knew my every need; and He promised to supply our need. During our conversation it came to me that I had been asking for what I wanted, but God was giving me the love and mercy I needed to stay alive. By nature I had been selfish. I wasn't willing to suffer. In just a few moments I was made to know the suffering was for my good, though it didn't seem good at the time, I was in such despair.

At the age of twenty-one I was married to a man whom I love very dearly. Our union has been blessed with two beautiful, darling children, a daughter and a son. Our son was about six weeks old when I became seriously ill. The doctors told me I would be an invalid within two years. I was so troubled over this, I felt I couldn't live with the thought of being crippled at such a young age. They thought I had rheumatoid arthritis. I began to pray, and the

more I begged I realized I was helpless before God. I didn't have the power to pray. I was lying on my bed one night and Elder Lonnie Yopp came to my mind. I have great respect for him and a love that I felt was given to me by a higher power than man. The next morning I wrote a letter to him, telling him how sick I was, and desired that he pray for me, if he could bow for someone as unworthy as I felt to be. He was unable to come to visit me, as we were living in Albany, Georgia at the time. About a week later I was sleeping and I heard him praying for me. When I awoke the next morning the pain wasn't nearly so bad when I tried to move around. I felt better for almost a month, then one day I hit bottom again. I became so sick with ulcers in my intestines and lost much blood constantly, that the doctors thought I had cancer. At that time the military hospital didn't have the proper medical care I needed in Albany.

My husband being a Marine, we were transferred to Camp Lejeune, N. C. about twenty-five miles from my parents' home. I was under close observation and an out-patient at the hospital for three years and my illness was controlled to a point with the proper medication. On October 24, 1964 I was admitted to the hospital for a blood transfusion and medication for the flu; after three days I became so sick it seemed my life was slipping away. My father came to visit me and I told him if he could just say a word of prayer for me, I would be all right. In the meantime my mind began to come and go, and part of the time I didn't even know what my own name was. I was given forms of dope to fight peritonitis which had set in; and the most dangerous infection. I became addicted to the dope also with everything the doctor could do. My intestines perforated and emergency surgery was performed on Sunday morning, November 16, 1964. The doctors and hospital staff didn't expect me to live, or even come out of surgery alive. I was taken to the in-

tensive care for how long, I do not know, as I had lost all track of time.

One of my experiences in this ward came when it seemed I could no longer live in this condition. I could feel my life slipping away and my very life's blood drained out of me. The room began to get so dark I called to the nurse to tell her I was dying. Before she got to my bed the whole room lighted up in the most beautiful light. When she got to my bed I told her everything was going to be all right. For a few days I began to improve and was moved down to the ward I had been admitted to. Little did I know that a lot more suffering was in store for me. The muscles in my throat collapsed and I couldn't swallow. Between the dope and my weakness my nerves collapsed. I was fed by a tube through my nose to my stomach, and given blood transfusions for several weeks. A colored nurse's aid was so sweet and kind to me, and seemed to be concerned for me. She would tell me I had better pray for my soul and get myself right with God. I told her I didn't know how to start. If I was right with God, He would have to come to me as I did not have the power to go to him. I did not have the power to take his precious name between my sinful lips. I was brought almost unto death, yet I couldn't even ask for His mercy. The next day after I had talked with the colored lady, I went into a coma. I don't know how long I was like that, but when I regained consciousness I was praying the 23rd Psalm — I was praying the verse where it says, "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." Those were very precious moments to me, as I felt my God had not forsaken me.

One experience I had during this period of suffering still gives me such joy when I am blessed to feel the reality of it. According to the doctors,

my heart stopped beating for a short period of time and my mind was taken away from the things of this world. I saw the world on fire and the agony of this was more than I could face, because my sins had caused this destruction. Everywhere I looked were flames of fire, and I could see no way out. The flames never touched me because Jesus reached down and took my hand and lifted me above the world. Our Saviour Jesus Christ was holding me up and I could look down and see the filth and corruption and false idols that I had been a part of and associated with in this world. I believe I saw the very filth I am by nature, and what I must be by the grace of God, if I be one he shed his blood for. After being shown the corruption of this earth, Jesus stretched his arm upward, and I saw the most beautiful light. It seemed a ray of that light was reaching toward us, and somehow I know that was God's way — the way to eternal life. Jesus started to depart from me after showing me this light, and I asked if I could go with him. The answer he gave me, and I quote, "You still have some more suffering to do." At this moment it was fixed from all eternity that the doctors be given the power to make my heart beat again. When I was able to speak, I asked them why they brought me back. I had never felt such a joy or inner peace before, and I had no desire to return to this world of sin and sorrow. There were a few minutes that I was not afraid to die; but that feeling didn't last very long.

Not many nights after that I had a dream I was being tried in a court of law for a crime by nature I knew I had not committed. No matter how hard I tried to prove myself innocent, I was proven guilty and was sentenced to death. I was taken away for my sentence to be carried out, when someone took my hand and helped me to escape. Not knowing how I got there, I was placed on a hill that seemed to be brighter than any light I've seen with my natural eyes. I looked and at the

bottom of the hill all around it I could see people coming after me from every direction, and they were coming just as far as I could see. They were wearing red and white robes, and each of them had a flaming torch. No matter how hard they tried to climb the hill, they could never reach me. Each time they fell back down. I had to cry out, "My God my sins are ever before me, but thou art able to wash them whiter than snow. Have mercy on me, O God. My sins are so many, and without thy saving grace, hell shall be my home. Lift me up, O Lord, that I may sing praise to thy glorious name that you hold the power of life and death in your almighty hands." At this time I was made willing to be God's anything.

After this experience it seemed I awoke to a new day, a day as I had never seen before. My mind was clear. I was given a new hope for recovery: I looked out the window and I have never seen such beautiful trees. They had been there all the time but it was as if I was seeing them for the first time. They were moving gently with the breeze, and it was raining lightly. The birds were bathing, and it seemed every living thing I looked at was praising God. I wanted to shout with joy, My God how truly great thou art. I was in for a speedy recovery from seventy-one and one half pounds to ninety-three pounds in a matter of about three weeks. I was released from the hospital on December 18, 1964 with strict doctor's orders and supervision. Slowly I gained strength enough to keep house and do the cooking, and that is still just the extent of my physical health.

Months and years have passed and I have been on the operating table several times since then, and a patient for other causes too, but I believe God gave me the faith to believe he would go with me all the way. The pain after surgery bothers me most, but I haven't known a lot of pain with most of the operations. I know God has been so merciful to me. If not for his saving

grace I wouldn't be here tonight writing of this wonderful God.

Since 1964 my precious husband has been to Vietnam twice. I grieve because of our separation, also I was afraid he might get hurt; but somehow I felt God would return him to me alive. I believe the same God is protecting them on the battlefield that watches over them as babes when they are in bed asleep at night.

Our marriage has been rough and rocky, and sometimes it seems it couldn't survive the test, but God looked down on us in love and compassion and we are still together. I feel I can truly say we love each other more now than we have ever before.

In April, 1971 my husband went away again for six months on a Mediterranean cruise. I felt so alone and more than ever I needed the guiding hand of God. I felt so downcast I couldn't sleep at night, and became very exhausted. I would sit up in bed and read the Bible, but that didn't seem to help much. I started going to church quite regularly with my two children. Also I started going with my precious brother different places to hear Elder D. B. Stokes preach. It seemed he was so blessed to explain and preach some of the things in the Bible that I was so deeply concerned about. Sometimes I felt my heart would come through my chest, it would beat so hard, yet I couldn't open my mouth to relate my feelings to anyone. I started going everywhere I thought I might hear an Old Baptist preacher preach. At the same time I was feeling frightened, as I had said many times I would never join the Primitive Baptist Church; and the harder I ran and the more I tried to conceal, the closer I came to them.

One Sunday I decided to stay home and not go any place to church. Before the day was half gone I was so miserable I didn't feel I could stay at home the rest of the day. I called my sister Christine and asked if I might go visit with her and her family, if they were going to be home that afternoon. She

has been a member of the Primitive Baptist Church for several years. She told me to come on down and that she was preparing dinner for two elders that were to preach at Cypress Creek Church that night, and I could give her a hand in preparing the food. I first said, no. I just didn't want an Old Baptist minister to see what I was feeling in my troubled breast. It seemed a force stronger than I was making me go. I had never met either of these precious elders, and I felt I would be out of place. I felt I just didn't fit any place.

I went, and helped my sister all I could to prepare the food. It seemed they arrived just as we were about to finish the last minute things. They came in, and I tried to move into the background as they so lovingly spoke to everyone. The love and fellowship I saw manifested that evening was a beautiful treasure to behold. They both were so humble when they came around to speak to me and my sister introduced us, a feeling was placed upon me I shall never forget. When Elder Mitchell shook hands with me, there was this special feeling telling me he would be some special part in my life. My legs became so weak I felt for a moment I might faint. My sister got them seated at the table and Elder Mitchell was called upon to say table grace — the prayer was so beautiful, and the expression on his face seemed to hold me spellbound. It seemed I could see the very light of God's love shining on his face. I wanted to find a place where I could look upon this beautiful light I saw on his face, but I didn't want anyone to see me.

That night I went to church to hear them preach, and I really enjoyed both of them. I felt God surely came down and preached through them. It seemed that God ordained from all eternity that Elder Mitchell was sent to Cypress Creek Church that night to comfort me and feed my hungry soul. He preached the love and power and grace of God; and what we are by nature, and what we must be by the grace of God. He

told my feelings through and through. It seemed he knew more about me and my sinful ways, than I even knew about myself.

Much to my shame I had a habit of swearing among my many other sins. I became ashamed of this language, and told myself I was going to quit. I did all within my power, but it seemed every day I got worse. I even promised God that if he would forgive me for that day, the next day I would do better. I couldn't keep my promise. The next day was always worse than the day before. I was brought low enough to know I have no power of my own. If I quit speaking those bad words, the help would have to come from almighty God. I felt so guilty of my sinful ways, I felt I would die if I couldn't get relief. It seemed my tears were forever flowing, and they didn't stop until I was brought low enough to go on my knees and beg God to have mercy on me a sinner; and bridle my tongue. I believe God heard my prayer, as I have had no desire since that day to swear or use those words that became such a habit with me. Thanks be unto God, none have come from my lips since that day. I do find that I am constantly being tempted by the Devil, but my prayer is that God will keep me in the strait and narrow way.

Evelyn Brown Winstead  
Jacksonville, N. C.

(Concluded next month.)

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HEBREWS 13:20, 21

44 Durrett Grove  
Tuscaloosa, Ala. 34501

*"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and*

*ever. Amen."* (Hebrews 13:20-21)

In this, 13th. chapter of Hebrews, from which the two verses above is quoted, the Apostle gave good advice, exhortation and commandments to the children of God; and indeed it covers much ground, and is both sweet, good and commendable, to read, meditate upon, and to take heed unto those things written there-in.

The Lord willing, it is our mind to write upon the two verses above quoted; and in particular the will of God as given in the text; in which the Apostle expresses his desire and prayer, that the God of peace would make these saints perfect in every good work, to do his will, working in them that which is well pleasing in his sight, through Jesus Christ.

The will of God which the Apostle here has reference to is the revealed will of God in Jesus Christ. And it is the revealed will of God in Jesus Christ we desire to write upon. God does not have two wills, but that portion of his will revealed in Christ, is that portion of his will he is pleased to reveal to his people in Christ Jesus. As the scripture teaches, "The secret things belong to God, and the revealed things 'belong' to his people." That is, the things God reveals to them are given to them by the divine revelation of God in Christ Jesus. But though God reveals his will to them, the Apostle knew and was careful to note that God must make them perfect in every good work to do his will; working in them that which is well pleasing in his sight, through Jesus Christ.

The revealed will of God in Christ is like David expressed his commandments: "Exceeding broad," or covers much ground. And I think if a child of grace was blessed by the Spirit of Christ to do all, he would still feel to be an unprofitable servant, yet a thankful one, having done only that which he or she was blessed by the spirit of Christ to do.

It is easier for a child of grace to see, feel and understand that the command-

ments are fulfilled in them rather than by them; but to them as children of God, his commandments are spiritual and are obeyed spiritually by them which God spiritually commands by working in them that which is well pleasing in his sight, through Jesus Christ. Paul well knew, and it is an error to teach otherwise, that those poor saints, or no others, could do the revealed will of God other than for God to make them perfect to do his will, working in them that which is well pleasing in his sight, through Jesus Christ. This is the way, and only way, God commands his children to obey him or to do his revealed will. They cannot obey God until God commands them personally; otherwise if they acted at all, they would be acting without a command, and therefore would not be obeying God, but their own notions. Remember, God's commandments to his children are personal to them in the spirit of Christ, and not broadcast to them in the letter.

It is very doubtful that any true child of grace ever felt that he or she had been blessed to do all the revealed will of God in Christ; and I don't think it is his revealed will that they should so feel that they had done so; but rather it is revealed that it is his will that they feel to be poor, needy, helpless creatures, wholly dependent for both spiritual and natural things. Jesus in teaching his disciples the manner of prayer, said, "When ye pray, say: Our Father which art in heaven, Hallowed be Thy name; Thy kingdom come, Thy will be done in earth as it is in heaven." This is the revealed will of God Jesus taught his disciples to pray for to be done in earth, which evidently means for his will to be done in his people. And evidently it is done in them and by them whom God works in, "both to will and to do of his own good pleasure." And this is the will and way of which Paul desired of God: that he would make the saints of God perfect to do his will by working in them that which is well pleasing in his sight, through Jesus Christ.

Anything that is made perfect to do an act of performance means there could be nothing to hinder its act or action; otherwise any thing whatsoever that could hinder its act of performance would prove it was made perfect so to act. According to the testimony of many of the children of God, they have desired to be baptized in obedience to Christ long before they were blessed of their Lord and Saviour to do so. As long as one is left in the state with only a desire without power to perform, they cannot perform that they desire. In such case, as long as they are left to reason in themselves about the matter their decision will that long be **no**; but when the Lord's time comes, it will be **yes**. Thus in many things we desire, it seems sincerely, to act in a good and acceptable manner, yet have not the ability to carry out our desire.. It was in David's heart to build a house unto the Lord, but God said, "No," his son would build a house unto him. But I think the Lord both gave and commended the desire of David as good, and surely it was of God that he had the desire. Paul desired to do many things he could not, at least presently, do. So he well knew by experience of the Lord's teaching, that the children of God could not do the revealed will of God, unless and until God made them perfect to do his will by working in them that which is well pleasing in his sight, through Jesus Christ.

We may, and no doubt do at times sincerely desire a closer and fuller manifest fellowship with the saints, with every barrier in our heart and elsewhere removed, and it be filled with perfect love and the benevolence of Almighty God, yet something hinders the accomplishment of our desire. The barrier may be in one or both parties — the lack of perfection. Likewise, we may desire to do all that the Apostle exhorted and admonished the saints to do in the thirteenth chapter of Hebrews, from which our text is found, yet the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the

blood of the everlasting covenant, must make us perfect to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, for it to be accomplished. Some may think and even say that this teaching denies every ounce of the admonition and exhortation of the scripture, but if any think the exhortation and admonition of the scripture can be rightly done in any other way other than the way Paul desired and described in our text, that God would do for those poor saints of Christ, then let them challenge Paul on it.

The Apostle didn't mean by his teaching in the text that by the perfection of those saints, that their performance is self perfect, for their soundest and most sincere devotions are very imperfect; yet that which God works in them to do is perfectly performed in the measure that God is well pleased with through Jesus Christ. They are said to be poor in spirit, hungering and thirsting after righteousness, but they are blessed of the Lord to so be, and to be so with a pure heart in God's sight through Jesus Christ. They feel to be, and are, poor in all the fruits of the spirit, and these feelings are because of the true work of God, working in them that which is well pleasing in his sight, through Jesus Christ. The spirit of love, meekness, kindness, and humility is nothing less than the fruits of the spirit of Christ in them, working in them that which is well pleasing in God's sight, through Jesus Christ. This makes the most perfect ones of them to feel the most imperfect, less than the least, and maybe just an imposter. Though they feel their infirmities and wretchedness is so great and that they are but a dog that they should eat bread at the King's table, it only proves that the effectual working of the grace, love and mercy of God in them makes them so feel to be, and that it is well pleasing in his sight, through Jesus Christ. But those that feel and think themselves to be something important within themselves, when they are nothing, are deceived. Those that

think they can do something in order to get God to do, are in that sense heretics; thinking God is dependent on man for his own glory, and that man is independent of God. We don't mean to scorn, at least other than our own self, but in faithfulness we say there are many antichrist and heretics in the world, foaming out of their own shame, deceiving and being deceived: denying the only Lord God, and our Lord Jesus Christ, in the name, and name only, of Christ. But the Lord's people manifest a broken spirit; a broken and contrite heart, which is in the Lord's sight of great price; and is none other than the work of the spirit of God in them, through Jesus Christ.

Jesus said, "The Son of man is not come to call the righteous, but sinners to repentance;" not to call at them, but to call them to it. His calling is holy and effectual, and repentance is as much the gift and work of God as eternal life is; for Jesus is exalted a Prince and a Savior to give repentance to Israel, and to give the forgiveness of sin to them. He makes them sorry with a godly sorrow for their sins by beginning a good work of grace in their heart and mind, and performing it until the day of Jesus Christ. All of this is because of the good work of God, working in them to do his will and good pleasure, through Jesus Christ.

God's spiritual commandments to his children are personal, just as all their salvation in Christ is to each of them a personal gift and favor. He loves them personally, their very person in Christ; and works in them personally by his spirit of grace which enables and blesses them to bear the fruit of the divine nature of Christ in them; which are love, joy, peace, longsuffering, gentleness, goodness, meekness, etc., some thirty, some sixty, some an hundred fold. The sum and substance is, that it is the Father that doeth the work in them to do his will, which is well pleasing in his sight, through Jesus Christ.

The effect and manifestation of this work of God was both inwardly and

outwardly manifested by the dear Mary, the sister of Lazareth, when she sat at the feet of Jesus and heard his words gladly: the effect of this good work of God in her heart and mind caused her to love and choose that good part, which, Jesus said, "shall not be taken from her." Likewise, the dear woman who stood behind Jesus weeping, and began to wash his feet with her tears and dry them with the hair of her head, and kissed his feet, and anointed them with precious ointment, is an outstanding manifestation of the great love, grace and mercy of God bestowed upon and wrought in her, through Jesus Christ; of whom Jesus said, "her sins which are many are forgiven her, for she loveth much." Also, the man that was a Gadarene, out of whom Jesus cast out many unclean spirits, was seen sitting at the feet of Jesus, "clothed and in his right mind." This, too, is a wonderful manifestation of the power and love of God, and the fruits of it manifest in, through and by this poor Gadarene; he was clothed with the spirit and fruits of righteousness, goodness, meekness, kindness, gentleness, thankfulness and praise; with the sweet spirit and mind of Christ Jesus.

Paul said, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves — Let this mind be in you, which also was in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2) We have quoted this beautiful and sacred scripture, which is a portion of the revealed will of God

in Christ Jesus to his dear and precious children; and I am sure they all love the most wonderful and gracious spirit described in those precious words; but no doubt, they deeply feel to fall far short of possessing such good spirit in them as are described in those precious and sweet words. And no doubt, it is good that we in sincerity do so feel. For, let it be known that they who sincerely indeed and in truth feel to be the poorest of the poor, as precious saints, are indeed rich, being heirs of God and joint heirs with Christ in his eternal kingdom. And may we further know, that all our experimental spiritual blessings are because, "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," has wrought all these good works in us to do his will, "work in us that which is well pleasing in his sight, through Jesus Christ; To whom be glory for ever and ever." (Hebrews 13)

It is in the foregoing manner we have tried to set forth, in a measure, the truth and true teaching of the text heading this writing, and we hope it to be of some comfort and benefit to at least some of God's dear children that may read its contents. Jesus said, . . . "who-soever doeth the will of my Father, the same is my sister, my mother and my brother; Not in order to be, but because they are, and because it is so. So, farewell.

John L. Sanders

---

P. O. Box 927,  
Princeton, W. Va.

Dear Elder Spangler:

I see my subscription is due next month, so I am enclosing check for renewal another year, with \$1.00 for the Indigent Fund.

If I know my heart, I love the **Signs**. I enjoy so much Elder Beebe's Editorials, and many other old writers, and our present Editors and other writers.

They are standing on the old landmarks  
that our fathers stood for.

May the Lord bless all to carry on  
many more years.

In humble hope,  
Mrs. S. J. Priddy

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

Elder Waymon Chapell, Mod.  
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5921 W. Park Ave.  
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Danville, Virginia

May, 1972

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SIGNS OF THE TIMES, INC.

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*“These things I write unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” — I Timothy 3:14-16*

## EDITORIAL

*"Declaring the end from the beginning, and from ancient times the things not yet done, saying;" (Isaiah 46:3, 13)*

Will this declaration stand the test when laid parallel with the written word of God? Does the Bible teach that God did declare, purpose, determine, predestinate the end from the beginning? How much of what takes place from the beginning to the end was in the declaration? I dare not take the name of my blessed Lord in vain that way. To my shame, I have profaned His glorious name times without number, but I do hope that I have not done so while standing in the pulpit and while writing to you. I did not ask that question because that there was a shadow of a doubt in my mind that there was one thing, *one little thing*, not included in this declaration, but I asked it for those that have, from time immemorial, been cavilling over the extent of God's predestination, or, since I desire to stay with the text, his declaration of the end from the beginning.

But wait a moment! No one has denied that God foreknew all things, and that His foreknowledge enabled Him to declare the end from the beginning. If there is a difference in the extent of His foreknowledge and predestination, then that of His foreknowledge which surpasses His predestination, is based on the action of someone other than Himself. If His declaration is only of foreseen events, and He is not the predestinator of those events, who is the predestinator of them? If God could declare them, they had to be certain from *some* standpoint; pray tell me from whose standpoint. I assert it, and stand unequivocally and unreservedly on it, that an uncertainty can not be foreknown. God just could not foreknow something that was not to be.

Let me digress, in order to illustrate. One of my fathers in the ministry used to tell me that if a surveyor started the least bit off it would make but little apparent difference at the beginning,

but fifty miles away from the starting point that a big difference would be noted. This is true from a theological standpoint. Let somebody become dissatisfied with the ancient landmarks which our fathers have set, they will start out to re-survey the land lines. There will not be **much** wrong to begin with, and invariably you will hear many that do not know where the line is, begin to say, "I see such a little difference that I feel like we should not fret over the little matter." This dissatisfaction over the land line about predestination started about 1885. **There was not much difference.** Everybody believed in the absolute foreknowledge of God, why, therefore, contend for absolute predestination? For forty years I have watched that **little** difference grow by leaps and bounds. Now it is said that God has not predestinated anything of events, but that He has **decreed** them. And it is being palmed off on people that God has not had anything to do with events; that His predestination has only to do with the salvation of His people; and now it is common to say that God did not absolutely foreknow all things. At one time it was freely said that God predestinated all the good things but not anything bad, but some fast thinking produced a new thought, because it was readily seen that the predestination of all good things would be the death knell of conditional time salvation, so now you never hear anything more about the predestination of all good. Tomorrow it will never be said that God declared the end from the beginning.

Men would not have declared a thing that they did not desire. Why impugn the veracity of the Holy One? He must have been well pleased with matters from the ending back to the beginning, or else He would have changed it and then declared it. Only in this way could He say what He did say. Only in having a knowledge of the end from the beginning could God say anything with assurance and truthfulness. He could never foreknow an uncertainty; if

there had been one thing that was not in His declaration, He would not have been in any condition to say **anything**, much less to have said that, "my counsel shall stand, and I will do all my pleasure."

I join with these that declare that the predestination of God has only to do with the salvation of God's elect, but that is as far as we go together, for the salvation of God's elect takes in every thing whether visible or invisible, thrones, dominions, principalities, powers; they were all created by him and for him. Suppose we inquire? Why did He create all things, seeing that He did not desire all things? Who will answer? Will the house of Jacob call in question His Maker? Will the remnant of the house of Israel, the remnant according to the election of grace, will they deny what their Saviour said? Will one like unto a lost and then found Jacob or John Newton or John and Nancy Doe call in question their precious Lord? Not when they are in their right mind, but it behoves us to remember that we are all in possession of two natures; that in one we are all sin and uncleanness, in the other we are all righteousness. In His divine purpose God did not make anything that He did not have a purpose for that thing. O what a large train of followers could be had, if we would just become a little lax towards what God has made; if we would not insist so strongly that God made the wicked for the day of evil; if we would just say a wee bit that God has been disappointed in what is between the beginning and the end. But (you say to me), My dear elder you are absolving man of all blame. And my answer is that I have been a target of my closest brethren because that I insist that man is to blame for his sin; that we do not have any reason whatever (that is, scriptural reason) to look any further for the origin of sin than that, "by one man sin entered into the world, and death by sin." That is as much a part of the declaration of the end from the beginning as any other part or event of the whole, and,

whether it's my closest yoke fellow or whoever else that it may be, they shall find my pen and tongue turned in fury on this or any other fine spun theory advanced.

I am living in hope of better things to come. Daily and momentarily I am expecting two things. To me, one of them is as sure as the other. If the first is not true, I do not have any assurance that I will live in glory. One of these momentous events is that the Lord is coming again. I am not waiting on the Comforter to come; He has, as I humbly hope and believe, visited me many times, but I am waiting on the return of my Lord. You can assail all you please but I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that He is coming. I have been communing with the church of the living God since I was a mere lad of a boy, and I believe that I engaged in these solemn meetings with the thought in mind that I was doing it until He came again. I believe that I had the presence of the Comforter all the while, comforting, strengthening, edifying, but I did not have the presence of the Jesus that died for me. There are two outstanding witnesses to HIS glorious return. Other witnesses have come, O yes, they are legion, but they have not robbed this poor sinner of the keen anticipation of seeing my Jesus come again. God's people have always been looking for better things, for a new day, for new earth and new heavens. Abraham looked for the day of Christ; those in the Christian race are now looking unto Jesus; (who said that they are looking in vain?). It does seem that inspiration drew us a glorious picture. For a long time he had dwelt among them, but after His resurrection (whose resurrection? in what body did He come from the dead?) He tarried but days, and then what do we find?

If any of my readers do not believe in the resurrection of the body of the man that was born of Mary, I am indeed sorry for them. Peter's denial of his Lord was mild compared with your's. After his resurrection He held

what can well be called His last meeting while on earth. The most of people look back on respect to the last meeting with a loved one. Do you? I am just as sure that this Jesus was the one spoken of by prophets and angels; that Mary carried in her womb; that went to the rugged tree; that lay in Joseph's new tomb; that came out of it. I **am sure of this**. I would never convict a man of a crime if there was a reasonable doubt of his guilt, and I would not be less faithful in heavenly things — I would never preach a Man that had proven an imposter. It is not for you to know the times or (not and) the seasons (everything is on time, but everything is not in season), which the Father hath put in His own power, but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:7, 8) As stated above I know but little, yet I know in part, if I am one of these witnesses, but here is my guide; here is my Counsellor. (Psa. 48:14; Isa. 9:6) This God which I would extol with all my animated powers, is not learning, is not being astonished, has not ever been disappointed, has not been thwarted. All that devils, unregenerates, angels, saints, or the world, none, none at all, have brought one dot of change in what God declared in our text, and in the one quoted above.

This great declaration of truth is made manifest in the lives of the humblest children of God. Well, out with it, What is this great truth? "And when he had spoken of these things, **while they beheld**, he was taken up, and a cloud received him out of their sight." If I have not forgotten my parts of speech, the word, "when" is an adverb of time. It means what it says; it tells us when the act of raising was brought about. I seriously doubt that any of my readers would deny what Luke has recorded, to wit, that Jesus was taken up. I may be trite, and I may be insistent, but I would like to ask again, If

this Jesus is the same that was born of the virgin and hung on the tree? If not, God, and Luke writing under inspiration, have certainly been imposed upon, for if this is not the same Jesus in each of these cases, then, by all means, I think that I have a right to ask again and again, who this Jesus is? and when and **where** did the one that came from the tomb go to?

Pause my soul and wonder and adore. Your God has declared the end from the beginning. It is true that you know but little, but your God knows all things, and knows them because that He has purposed them. If I am not mistaken (and I am not) every word is established by at least two witnesses, and here is the first witness. Remember that He came to bear witness to the truth. It is not any problem nor mystery as I write. Come closer, draw up a comfortable seat; let us watch and listen. Two men dressed in white apparel are visiting with the church that Jesus has just left. Here is the declaring of ancient things; here is the love of God being manifest; here are the judgments of God being unfolded. Isaiah sang hundreds of years before this that the body, dead body of Christ should rise (Isa. 26:19), and although that was anciently declared, it is now presently new. It is not any wonder that we desire to rest in the assurance that He was at the beginning, but also that He is with us now expounding to our astonished ears that the end is as certain at this time as it was in the annals of eternity. I am not that way. I write to those that are like unto this sinner. But I am intrigued at the thought that there are those that are not like unto me. Undoubtedly, they know everything that they desire to know. They know that they are born again and thus know where the wind comes from and where it is returning to; they know the bones do grow of her that is with child, and thus they understand the works of God; they know where God is, and they can find Him at their will; they know how to perform that which is good, and thus they do not

have any plague of the heart to assail them. If I am called to feed sheep, then I say, without hesitancy, that for me and my house we will, as blessed of God, trust in Him that "declared the end from the beginning, and from ancient times the things that are not yet done."

And as we travel on in what the apostles believed, we will take literally what the prophet said. They said, "Ye men of Gallilee, why stand ye gazing up into heaven (remember that question, I will find a use for it later)? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now let us introduce an unimpeachable witness to His ascension into heaven. Again, here is a witness being stoned to death for his steadfastness in the faith; here is a man's death bed statement; here is one being moved by the Holy Ghost to write. What did he say? He also was gazing heavenward; he also had an interest in things above, certainly not on the earth with missiles flying around him. He saw something, and it could not have been seen had it not been there. It had gone there for him to see; too, it has gone there for you to see, and not only you but also those that truly love His second appearing, even the whole house of Jacob and the remnant of the house of Israel.

These disciples were gazing heavenward because their loved one had left them — had gone that way. Their interest was our interest today as they leave us — we gaze heavenward. They did not understand; they were keenly interested, but it was mysterious. What a blessedness as heaven visited them and gave them the assurance that this was not the last. The devil had done what he could; the sufferings of death had done what it could; the grave had done all it could, but He had openly triumphed over all opposition and now had returned to the same place that He came from. These two men in white gave assurance that He was coming again. This assurance comes from one

that is not surrounded with limitations as I am. If you have a mind to linger in familiar spots; if something has delighted you, then by all means remember the scene that has been enacted before your eyes of faith.

There is another scene that I desire to bring to your attention. As they left that scene of His ascension they went everywhere telling it. They had the news indelibly engraved in their hearts that He had ascended. It was a common doctrine; it was believed and continued in. Now back to Stephen as he was stoned to death. With the doctrine of His glorious ascension ringing in his ears and deeply imbedded in his heart, he lifted his eyes to heaven. He knew where help lay; he knew the blessed abode of his Saviour. Who did he see in heaven? He saw the same Jesus that the disciples saw go away. Now, dear brethren, if there is more than one Jesus I would like to know about it; if Mary had twins I would like information about it. Away with such a thought. May it perish with having been suggested regardless of who has the audacity to say that He did not enter heaven. Very well. We have Him on earth; we have him leaving the earth; we have the two men (God, the Father, God, the Holy Ghost) telling us where He has gone, and giving us the good news that the same Jesus that went away will come again. I pity anybody that will deny that.

Yes, I am daily and momentarily looking and expecting two things. One is being called away from these thorny and rocky shores. I do not have any premonition about the time. I do not know how long or how soon that will be, but I am looking forward with holy ecstasy to seeing my Saviour. The second is like unto it, that I could be living when it takes place, but if not, it will not deter His coming. All things in time must be before He comes. All of the events that were in the declaration of the end from the beginning must be.

These things being declared gives Him (God) the power to say, "my counsel shall stand and I will do all my pleas-

ure." If He has declared the end from the beginning, then, by all means, His counsel shall stand and He will do all His pleasure. If He himself has not predestinated all that He declared, then (there being one before Him) He can not send the good news of the gospel to us because it would not be good news to declare that **something** has predestinated something; for, mark my words well, if something was before Him, then that something is independent of what came later.

But He has declared the end from the beginning. While in the act (remember this act of God, this declaring of God, of declaration he was saying what would be the result. This declaration gave Him the right to say. He would not have the right any other way. He could not say anything about what would **stand** unless He was able to say or declare what would **be**. The counsel standing, He **can** do all His pleasure; if the counsel does not stand (and it can not without His declaration of the end from the beginning) He will not be able to do His pleasure.

W. D. G.

VOICES OF THE PAST  
"He being dead yet speaketh"

Georgetown, Texas, Jan. 10, 1860

Dear Sir: — Will you do a subscriber the favor to give your views, through the *Signs of the Times*, on Matthew x. 34-36. I have had much meditation on the subject, and shall be very much pleased to hear from you on it. A compliance with this request, at your earliest convenience, will much oblige your Baptist brother.

A. H. Chalmers

Reply. — The text proposed for consideration reads thus: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And

a man's foes shall be they of his own household."

The carnal Israelites in regard to the predictions in the Old Testament, of the coming of the Messiah, and of his character and work, had, from the letter of the word, inferred that he was coming to set up a temporal kingdom — to restore Israel to her national independence, and to preside literally on the throne of David, forever, and by his power and majesty would awe the hostile nations to peace, or destroy them them as independent nations, and consecrate their gain unto himself, for the enlargement of his own dominion. When they read that his name should be called the Prince of Peace, &c., they seemed naturally to infer that the peace which he should command, was such as they had enjoyed under the old covenant when the Lord delivered them from the sword, the pestilence and the famine, that is that it should be of a temporal nature. But when he explained this matter to the disciples, they were astonished; and, although instructed by him on the subject, were very slow to comprehend the precise meaning of his words. At one time they asked him if at that time he intended to restore the kingdom to Israel, and at still a later period they said, "But we trusted that it had been he which should have redeemed Israel," that is from the Roman government.

It is very true that Jesus Christ is, in a spiritual sense, the Prince of Peace, and that the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever — Isa. ix. 7. And that he is the peace-maker and giver to his people. Having come to redeem them from the curse and dominion of the law, to satisfy the claims of Eternal Justice on their behalf, to carry their sorrows, bear the chastisement of their peace, that with his stripes they should be healed. He has made peace by the blood of his cross. That is, he has made reconciliation or

atonement for them, and he has broke down the wall of partition which was between the Jews and Gentiles. Of twain to make one new man, and so making peace.

Also, in an experimental sense, all subjects of his saving power and grace, when they receive the atonement, experimentally, do have peace with God, through our Lord Jesus Christ — Rom. v. 1. And truly great peace have they that love his law, and nothing shall offend them.

But in the sense of the text on which our views are called for, he did not come to send peace on earth; but his coming was unavoidably to have an opposite effect. The work which he came to do would certainly draw out against him the most virulent opposition and persecution. He came to judge and to make war; and with his bow and his crown to ride forth conquering and to conquer. But as his kingdom is not of this world, neither himself nor his subjects were to use carnal weapons in their warfare. For our weapons are not carnal, but spiritual, and mighty through God to the pulling down of the strongholds. No war was made by him upon the persons or the property of the enemies of his cause and kingdom; but instead of rendering to them evil for evil, when he was reviled he reviled not again; and he taught his disciples by his precepts and by his example to love their enemies, to do good, or act kindly towards those who should persecute and spitefully use them. This doctrine he exemplified when on the cross; he prayed for his murderers, saying, Father, forgive them, for they know not what they do.

Still his coming was designed to send a sword, or to send divisions upon earth; and such division as should develop the awful depravity of the human heart, and expose its enmity against God. "Think not that I am come to send peace on earth." He had not come to new-model earthly governments, not to interfere with secular affairs of the kingdoms of this world, nor to authorize any of his subjects to usurp author-

ity or vice-gerency over the political institutions of this world. He had not come to decide the rights of Caesar to demand tribute from the citizens of his provinces, nor to regulate the relations of earthly thrones and powers one to another so as to place them upon more amicable terms with each other; nor to give directions or models for human governments, so as to avoid the contentions and strife of conflicting nations. Neither had he come to change the arrangements of heaven, or so modify the providential government of heaven, as to suit it to the taste and feelings of the children of this world. He had not come to reconcile the world or the devil to his cause or kingdom, to his doctrine or the institutions of his spiritual kingdom. Neither his doctrine, nor his examples, were calculated to please or satisfy the carnal sons of men, but rather to irritate and draw them out into opposition.

"I am not come to send peace; but a sword." Not such a sword, however, as earthly warriors use: for he admonished his disciples that those who used that kind of sword should perish by it. But the sword which they were to use is "The Sword of the Lord." It is described as a very sharp sword, and having two edges, so as to cut both ways; and it is mighty, through Christ, in putting to flight the armies of the aliens. This sword cannot be obtained from the armory which produced those rifles for which Mr. Beecher and others took up contributions in the Puritanic churches of New England and Brooklyn, a short time since; for we are informed that it proceeds out of the mouth of him on whose head were many crowns, and on whose vesture and thigh was written, King of kings, and Lord of lords; whose name is called, **THE WORD OF GOD**. This sword was considered indispensable by the inspired apostle, when he admonished the saints, saying, "And, above all things, taking the sword of the spirit, which is the word of God." **Above all things**. Whatever else we may lack, we cannot do without this sword. As David said of

the sword which he found in the House of God, we may also say in truth, "There is no other sword like it."

In the immediate sense of the text, we presume that our Lord used the word sword, figuratively, to signify that his coming to earth, and his work, and the commission which he would give to his servants should occasion great and violent opposition, contention and separations among men. As he himself encountered the wrath of wicked men and devils, so his followers should endure the same. — These things had been done to him, in the green tree, and should be repeated on his disciples in the dry tree. The opposition which he encountered was not unexpected. He knew full well, and told his disciples before hand, that he should be delivered into the hands of the wicked, and of what they would do to him. And "Truly against the holy child Jesus, whom thou hast anointed, were gathered together both Herod and Pontius Pilate, with the men of Israel and the Gentiles, for to do whatsoever thy hand and thy counsel determined before to be done," and as Peter charged on the Jews, "Him," Jesus, "being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

So also did he fully understand to what extent his children should be persecuted, harrassed and opposed by the dragon, the beasts, and the false prophets, and all that they should endure from the world, the flesh and the devil. He came not to prevent this, but to be the occasion of its development.

"For I am come to set a man at variance against his father, and the daughter against her mother," &c. Not that christianity, or the spirit of Christ in his people, will make children less dutiful, obedient or affectionate to their parents, by any means; for that is not the case, as we see by the admonitions which are given by the apostles, to children to honor and obey their parents, servants their masters, and subjects their superiors in authority.

And the inspired writer portrays the most unchristian character to be one who is **without natural affections.** — How then does his coming set a man at variance with his father, &c.? The version of this given (Luke xiii. 52, 53,) may serve to illustrate, viz: "For from henceforth there shall be five in one house divided — two against three and three against two: the father shall be divided against his son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law. See also Micah viii. 6. From these passages we learn that families will be divided by the discriminating grace of God, in calling some of them to a knowledge and love of the truth, and leaving others in their enmity to oppose them. — In this application, we have very many examples where those who are born of God and taught by the Spirit, have to encounter the opposition of fathers, mothers, and near and dear kindred in the flesh; and in some instances, according to the word, some have literally delivered up their own children to be put to death for their faith in and fidelity to Christ; but great has been their reward in heaven. Whether by the mother-in-law and daughter-in-law anything allegorical or figurative is intended, we will not presume to decide; but of this we are certain; that families have often been divided, and have become embittered against those of their number who, for the sake of truth, have renounced their traditions. "And a man's foes, shall they be of his own household?" Not only in this division and alienation of families; but every child of God has more or less experience of this last expression in his own person — the flesh warring against the spirit and the spirit against the flesh. The world, with its alluring vanities, Satan with his temptations — but more than either of them, does the Christian stand in fear of himself. O, says he, my carnal, wicked nature, my wretched, wandering mind; the pride of my heart

and my proneness to depart from the precepts of the Lord, are foes of my own household; more potent, more subtle and mischievous than all others combined. O wretched man that I am; who shall deliver me from the body of this death?

In connection with this subject we probably ought to offer a remark on Luke xiv. 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. This passage, of course, cannot mean that we are literally to hate those of our kindred whom God has commanded us to love and honor. But we are to lothe that corrupt depraved nature of which we are born of the flesh. Our love to God will center only in that which is pure and holy; and that love which only cleaves to the earth and earthly things cannot qualify us to be disciples of Jesus. We hate fallen, polluted, depraved human nature in our nearest and dearest relations, even as we hate it in ourselves: not in a manner that would lessen our filial affection and kindest regard for them, as parents or husbands, wives or children. When we learn what it is to hate our own lives, from a deep-felt senses of our human depravity, we shall the better understand in what sense we must hate those who are our flesh and our blood. To be a disciple of Jesus, we must love him supremely, and be ready to forsake all, however near or dear, by the ties of affinity or consanguinity, and to make any other sacrifice if it be necessary to follow him. We should be ready to part with every fleshly gratification, and prefer Jerusalem above our chief joys. We cannot serve two masters: we cannot serve God and mammon. If we sow to the flesh, we shall of the flesh reap corruption; but if we, through the Spirit, mortify the deeds of the flesh, we shall live: and if we sow to the Spirit, we shall of the Spirit reap life everlasting.

To our "Baptist brother" we will say, according to your request we have

given such views as we have on the subject of your inquiry. If they shall, under the blessing of God, serve to elucidate the subject to your mind, or to edify others, we will have occasion to be humble, and to give thanks to God. Should any others have a more clear light on the subject, we hope they will let it shine.

(Editorial by Elder Gilbert Beebe June 1, 1860.)

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#### MINUTES OF PRESBYTERY

On Saturday before the first Sunday in February, 1972 the Mill Branch Church met in conference and agreed that we ask that Brother Amos Williams be set apart for the full work of the office of Deacon; and the ordination service was set for Sunday morning at 10 o'clock.

On Sunday morning, February 6, 1972, the Mill Branch Church met and conference was opened with hymn and prayer by Elder Wayne Mitchell. The Presbytery was organized by electing Elder Wayne Mitchell, Moderator, and Sister Estelle Joyner Cockrell, Clerk. Ministers and deacons present were invited to seats with us in the ordination service, from the Black Creek, Contentnea and Skewarkey.

The Moderator called for the candidate, who was presented by Deacon James Pope, and seated in front of the ministers, Elder Wayne Mitchell, Elder Kenneth Windham and Elder Curtis Rains. The Presbytery was satisfied with the qualifications of the candidate and administered the laying on of hands with prayer. Elder Mitchell delivered the charge. The ordained Deacon was delivered back to the church as a Deacon of the Old School Primitive Baptist Church at Mill Branch; and the right hand of fellowship was extended to him.

The minutes of the work of the Presbytery were read and adopted. A copy of which is to be recorded in the Church Book, and a copy sent to the *Signs of the Times* for publication.

Conference adjourned, and dismissed by the Moderator.

Elder Wayne Mitchell, Moderator  
Sister Estelle Joyner Cockrell, Clerk

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#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Springfield Primitive Baptist Church, Pittsylvania County, Va., a presbytery met January 8, 1972 at Springfield for the examination of Brother Denver Simpson, if found qualified in accordance with

the written word of God, at the satisfaction and discretion of their judgment, ordain the above mentioned to the full work of the Gospel Ministry.

The solemnity was begun with prayer by Elder C. B. Davis. All Elders and Deacons of our faith and order present constituted the presbytery. Elders present were C. B. Davis, L. J. Brammer, Rufus R. Brown, William Holland, O. K. Tench, Leonard Key, Donald Smith, Julian Williams and J. L. Bocoek. The clerk failed to get the names of the many Deacon brethren present.

The Presbytery was organized by electing Elder O. K. Tench Moderator and J. L. Bocoek Clerk. Elders L. J. Brammer and Julian Williams were chosen to examine the candidate. Deacon Lewis Willis having been duly appointed by the church in conference was church spokesman. Elder R. R. Brown delivered the candidate to the presbytery.

Examination was made by Elders Brammer and Williams using 1st Timothy chapter 3. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder William Holland. Elder C. B. Davis delivered the charge to the candidate.

The Moderator asked the Spokesman if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Brother Denver Simpson and the right hand of fellowship and brotherhood given. The ordained Minister was delivered back to the church as an ordained Elder of the Old School, Primitive Baptist Church.

The presbytery was dismissed with prayer by Brother Raymond Goad.

Elder O. K. Tench, Moderator  
Elder J. L. Bocoek, Clerk

## OBITUARIES

### ELDER C. L. COKER

It is with a heavy heart and wet eyes, as I try to write of the passing of our dearly loved Pastor, Elder C. L. Coker.

Elder Coker was born April 29, 1910 and passed away February 13, 1971. Funeral services were held Monday, February 15, 1971, from Lower Town Creek Primitive Baptist Church. Elder A. P. Mewborn officiated, and burial was in Greenwood Cemetery in Tarboro, N. C.

Surviving are his wife, Mrs. Catherine Forbes Coker of Mcclesfield; a daughter, Mrs. Brooks (Peggy) Drake of Pinetops; a step-daughter, Mrs. Jane Rose of Richmond, Va.; a son, Charles Earl Coker of Pinetops; three

brothers, his twin brother W. Linwood of Tarboro; John Henry of Tarboro, and Joe Bennett of Fountain; four sisters, Mrs. Bessie Walston of Macclesfield, Mrs. Basil Hathaway and Mrs. Nancy Earp of Tarboro; and seven grandchildren.

He joined the church at Lower Town Creek in December, 1948. The first time he stood to speak was in June, 1953. He was ordained in November, 1953, and was made assistant pastor of Lower Town Creek in December, 1953. He became full pastor in April, 1956; and later became pastor of Williams, Sparta and Otters Creek Churches.

In material things he was not wealthy; but in love and personality he was a millionaire. He was never too busy to speak to you; and he had a personality that a lot of people would like to have. He was well spoken of, and was liked by people who never were inside of a Primitive Baptist Church. There was the largest crowd at his funeral of any I have ever seen; with the most flowers I have ever seen. I have heard him say, "I love everybody." This I believe.

He preached more funerals than anyone I know: some were Primitive Baptists and some were not. But I believe that the best one he ever preached, was his own. He is now where there is no more trouble, no more pain, no more worry. Our loss is his eternal gain. We thank God for loaning us a pastor like him.

Written by request of Otter Creek Primitive Baptist Church, by J. C. Edwards.

Elder Joe Sawyer, Pastor  
Joe B. Coker, Clerk

### ARNOLD G. PATTERSON

Brother Arnold G. Patterson of Monroe, La. was born Dec. 6, 1911. He was the son of the late Deacon John Patterson and wife, Sister Josie Patterson. Early in life Brother Patterson was blessed with an experience of grace and received a hope in Christ and became a member of Liberty Hill Church, where his membership remained until his death which occurred Sept. 18, 1971.

Brother Patterson is survived by his wife, his mother, one son and one daughter, one stepson, two stepdaughters, six brothers, three sisters, three grandchildren, and one step-grandchild, together with many other relatives and friends.

The funeral service was conducted at Liberty Hill Church by the writer and well attended by the Brethren and friends, after which his body was laid to rest in the Liberty Hill Cemetery beneath a mound of lovely flowers to await the resurrection whereupon we hope to meet him in the glorified image of the

Lord and Saviour Jesus Christ.

May God bless the bereaved family with the spirit of reconciliation, faith and courage, as well as a guiding hand to carry them on through life. I, too, along with the family feel a deep personal loss, having known Brother Patterson for more than 30 years, and had worked along beside him, as well as being associated with him in a church capacity.

The Lord gives and the Lord taketh away, Blessed be the name of the Lord. May we all look beyond this veil of tears and press onward to that notable day when all of God's children shall meet around the great white throne and join in eternal praise to our God, where death pain or sorrow never comes. Amen.

W. W. Taylor

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#### DEACON M. E. MUSGROVE

I've run quite tardy in writing this noble brother's obituary. I trust his family will forgive me.

Brother Musgrove was born in Mississippi, January 15, 1886. When he was quite young his father moved to the vicinity of Forest Hill, Louisiana. There, he grew to manhood, married, and later moved to, or near, the city of Bastrop, Louisiana, in 1927, or '28, I believe it was. For a goodly number of years he had owned a home in Bastrop, where his latter days were spent.

This lovely man was 85 years, 7 months, and 27 days old when he passed away. The departure date was September 12, 1971.

To say that he is sadly missed by his dear devoted family, and by many fond members and friends, is as truthful a manner in which case could be stated.

Surviving him, first in order, is his good, faithful, lifelong companion, Sister Catherine Musgrove. There are five sons: J. M., W. D., Jake, George and Thomas; also two daughters: Mrs. Pearline Mardis, and Mrs. Geneva Pettis, all of Bastrop; with forty-six grandchildren; and sixty-six great grandchildren.

Then there are two brothers: Fuzell Musgrove, Forest Hill, Louisiana; and Julian F. Musgrove, Springhill, Louisiana; also, five sisters: Mrs. Dora Davenport; Mrs. Julia Barksdell; and Mrs. Lula Perry; all of Forest Hill, Louisiana; Mrs. Ruth Wilkerson, Gloster, Mississippi; and Mrs. Dela Chancey, Alexandria, Louisiana.

This brother had been in the old Baptist Church, at first near his former residence, near Forest Hill, Louisiana, later transferring by letter to Concord Church, near Bastrop, Louisiana, for better than fifty years; and in it all, fifteen years of which he served as Deacon, I find no blotch or smear on his char-

acter. Truly he must have been one of God's meek and humble, faithful and upright saints.

One thing I know, and the memory is sweet — in all my association with him, in the church (Concord being the first church to call me, and which I served for upwards of twenty years); in his home, many, many times; and wherever we were thrown together — I always found him the same plain, kind unassuming brother; and truly I can say to the praise of the mercies of God, that I considered him one of my warmest personal friends.

I have the warmest personal regard for his dear family, who loved him, and were so ardently devoted to him, as he was the same by them. Five members of this family, the two daughters, and three daughters-in-law, I was blessed to baptize.

The funeral services were conducted at Concord Meeting House by Elders David E. Turner, George W. Jones, and John Lee Smith. Burial was in Concord Cemetery.

The Lord greatly bless his blessed loved ones, and all who are saddened at the keen loss of this blessed heir of God and joint-heir of Jesus Christ; fully believing that our timely loss is his eternal gain.

Written by request,

John Lee Smith

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#### BROTHER TOM SMOTHERS

Another of our dear number has been removed from our church militant — which leaves us sad, but our sorrow is tempered by the assurance that Brother Tom Smothers has been translated into the Church Eternal.

Brothers Smothers was born on June 14, 1899 and answered the summon to come into the Paradise of God in August, 1971. He was a widely known tobacco warehouseman, farmer and civic leader; and was especially known for his benevolences. He was a friend to all who went to him for help — generously contributing not only to a number of churches, but to any worthy cause. He will be remembered with much appreciation for the liberal contributions he made to our Upper Country Line Association. This, he did for years, long before he became a member of our Reidsville church. He truly had a heart of gold.

Brother Smothers believed in salvation by grace, and expressed a desire to unite with our church in Reidsville, but he felt his unworthiness so keenly, he could not feel to offer. It was after he became ill in Tift General Hospital, in Tifton, Georgia, that he felt compelled to ask for a home among our people. It was with the humble sincerity of a child, yet with the overwhelming desire of a full-grown saint of God that he made known to

Margaret, his dear wife, and to others this longing to be numbered with the Lord's people. This urgent request was made known to our church, and, of course, the church gladly complied with his request. Although Brother Smothers was never able to be baptized into the militant church, we deeply feel that he was baptized by God's Holy Spirit into the Church Eternal.

An impressive funeral was held in Reidsville church — the church Brother Tom loved. Elder Kenneth Key was blessed to speak beautifully in prayer, after which his pastor, Elder D. V. Spangler spoke feelingly of the love our brother expressed for the church. He also spoke very appropriately of his hope of the Great Beyond. And to his dear wife and others who were dear to him, he spoke very comfortingly.

I feel impelled to speak of the voices which mingled to sing of our Lord's "Amazing Grace." The beauty of it must be akin to the glorious melodies that descend from the Climes of Heaven. Mere words cannot express its beauty!

Brother Smothers is survived by his dear wife, who is one of our most beloved members. He is also survived by two daughters, several sisters and two brothers.

Our church, Brother Tom's family and a host of friends have missed him, and will continue to miss him. Only God can reconcile us to His unerring providences.

May God's grace be with each member of his family in a manifest way.

Mamie P. Aldridge

#### NETTIE ABBOTT EVANS

Sister Nettie Abbott Evans was born August 20, 1893, and passed away November, 1971, in Roman Eagle Memorial Home.

She was first married to C. A. Abbott, who died in 1938; and later married G. T. Evans, who died in 1963. She is survived by three daughters, three sons, one brother, three stepchildren, ten grandchildren and eight great grandchildren.

It is with a feeling of sadness and thankfulness that I attempt to write this resolution of respect of our departed sister. We are sad when we think of missing her presence, and at the loss of another of our dear members; yet feel thankful that God was gracious to take her out of her suffering here. She was bedridden for about two years. We could not wish her back, but desire that God might reconcile all those who mourn, to His will.

Her funeral was conducted by her pastor, Elder O. K. Tench, and Elder R. F. Kidd, Jr., at Malmaison Primitive Baptist Church where

she had been a member since she was eighteen years of age. Burial was in the family cemetery at Spring Garden, Va.

Peggy Wells

#### RESOLUTION OF RESPECT FOR SISTER MARY WILLIE PERDUE

Sister Mary Willie Perdue, Little Rock, Arkansas, passed away November 13, 1971. She was born in November of 1885, and had been a member of Bethel Church, Union County, Arkansas since August 20, 1921.

RESOLVED, That a copy be placed on the church records, one copy be sent to the *Signs of the Times* for publication, and that one copy be sent to her daughter, Mrs. Lucille Perdue Nolting, Little Rock, Arkansas.

Written by order of the church in regular conference December 18, 1971.

Elder E. J. Lambert, Moderator  
Mrs. Jean Burns, Clerk

#### BROTHER JOSEPH B. HOLIDIA

Whereas it has pleased our Heavenly Father to remove from our midst our dearly beloved and highly esteemed Brother Joseph B. Holidia who was born June 13, 1884, and died November 20, 1971, we desire to be submissive to the will of an almighty God.

Brother Holidia was married to the late Sister Ethel V. Holidia. The family consisted of two boys and one girl with another child dying in infancy at the age of two months. He was a good husband and father devoted to his family.

Brother Holidia united with the church at Bethlehem the third Sunday in June, 1918. He has served the church many years as church clerk and deacon. He loved the church and delighted in assembling together with the brethren to tell the great things the Lord had done for him. Brother Holidia enjoyed going to Associations and attended church regularly until he became unable the last few months of his life.

Brother Holidia lived a life in evidence of the hope he had in Jesus. A host of relatives, brethren and friends attended his funeral, filling the meeting house, with some unable to get inside. His pastor, Elder Joe Sawyer, conducted the funeral assisted by Elder Noah L. Ambrose and he was laid to rest in the church cemetery with many beautiful flowers laid upon the grave.

THEREFORE BE IT RESOLVED, First, that the church at Bethlehem has lost a dear member and deacon, but our loss has been his eternal gain, therefore we bow in humble

submission to the will of our Heavenly Father, who doeth all things well.

Second, That we extend to the family in their bereavement our sympathy and may the Lord reconcile and comfort them.

Third, That a copy of this obituary be sent to *Zion's Landmark* for publication, a copy to the *Signs of the Times* for publication, a copy placed on our church record, and a copy sent to the family.

Done by order of Conference on Saturday before the second Sunday in December, 1971.

Elder Joe Sawyer, Moderator  
Bro. C. C. Reynolds, Church Clerk  
Bro. C. C. Reynolds, Committee

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#### TRAVIS A. SMITH

Brother Smith, aged ninety, died January 6, 1972, after a short illness at his home near Graceville, Florida. Funeral services were conducted by Elder H. H. Collins, assisted by Elders J. J. Collins and J. J. Watson January 8th at Bethlehem Church. Interment was in the church cemetery.

He is survived by a son, David; a daughter, Mrs. Vessie Loyd; a half-brother Homer; a half-sister, Mrs. Ozie McNeal; seven grandchildren and eleven great grandchildren. He spent his life in Geneva County, Alabama; and was a firm believer in salvation by grace.

J. J. Collins

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#### JOHN HOLLEY

Brother John Holley died November 29, 1971 after a short illness in a Geneva Hospital; with funeral services at Corner Creek Church, Hacoda, Alabama, with Elder J. J. Collins officiating. Interment was in the adjoining cemetery.

He was the son of Elder Whitsom Holley, whose funeral was conducted many years ago by the writer. He is survived by his wife; three daughters: Mrs. Hoyt Beckham, Brewton; Mrs. Talmadge Grimes, Fairhope, and Mrs. Waree Johnson, Samson; one son: Chief Petty Officer Phillip D. Holley, California. Also surviving are two sisters: Mrs. Homer Yates and Mrs. Elmer Cumbie, Panama City, Fla.; two brothers: Dan Holley, Vernon, Fla. and Homer Holley, Selma; eleven grandchildren and four great grandchildren. He was seventy-two years of age.

J. J. Collins

#### ELBERT HALL

Brother Hall, aged seventy-one, died in a Dothan Hospital December 22, 1971, after a short illness. Funeral services were conducted by Elder J. J. Collins and Mr. Robert Kirkland at Bethlehem Primitive Baptist Church, Malvern, Alabama, December 24, 1971. Interment was in the adjoining cemetery.

He was an excellent student of the writer the second year he taught; and was a close friend ever after. His mother was a most faithful member of Bethlehem Church.

He is survived by his wife; two sons: Charles E. Hall and Clyde Hall; three daughters: Mrs. Gladys Collins, Mrs. Tiny Speaks, and Mrs. Willie Dell Bynum; two brothers, Frank and Andrew; four sisters: Mrs. Sarah Fulford, Mrs. Ester Ward, Mrs. Ella Jane Sanders, and Mrs. A. Newman; nineteen grandchildren and eight great grandchildren.

J. J. Collins

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#### ELDER JOHNNY JOYNER

I will try to write a few lines in sweet memory of our devoted pastor, Elder Johnny Joyner, who passed away October 31, 1971. I think he would have been eighty-three his next birthday. He is survived by his precious companion and five children: Sister Estelle Cockrel, Mrs. Mattie Ruth Barnes, Meade, Fred and Marvin, all of Rocky Mount, N. C. He had several grandchildren and several great grandchildren.

Brother Joyner served our church, Rocky Swamp, for nearly eighteen years. He was faithful and devoted to his God and church. We miss him, and still can't realize he is gone. He and Sister Joyner and Sister Estelle would have dinner with us sometimes, and we always enjoyed having them and others who were with them at times.

When he became unable to drive his car, his son or son-in-law would bring him; and sometimes Brother George Williford would bring him. It is with much sadness I have attempted to write these lines, but I wanted to write in his memory, for we all loved and respected him so much. If you see fit to print this I will appreciate it.

A faithful soldier has gone to rest,  
To be with the One he loved best.  
He didn't dread to die, I'd heard him say,  
Just dreaded ever getting to that day.  
He was devoted, kind and true:

Brother Joyner, we all loved you.

May God bless his family,

Mrs. J. L. Smith  
Littleton, N. C.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., JUNE, 1972

NO. 6

IS IT TIME TO RENEW  
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SOLICITIOUS FOR OTHERS

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Dear Editors:

I see my subscription will be out in February, so I am enclosing check for \$24.00, to renew for one year . . . Use for the two following names for one year . . . Use the other \$12.00 as you need it in sending the paper to those who can't pay for it.

I enjoy reading all the good letters that you ministers and other brothers and sisters write. I wish everyone who loves the doctrine that the **Signs** teaches, could have the opportunity to read it each month.

Your sister in hope,  
Mrs. M. L. Lucas

ROMANS 8:28-39

TEXT: "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."

First of all I would like to quote the reason why the ones considered in our text love God: "We love God because he first loved us." (I John 4:19) While in a state of unregeneracy we were enemies to God and hated God: "The carnal mind is enmity against God." (Romans 8:7) Yet, "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;)" (Eph. 2:4, 5) Henceforth we can see that our love did not cause God's love or kindness to be shed upon us but contrariwise vice versa. Also, "Herein is love, **not that we loved God**, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:10)

Now since God loves this people who love him, certainly God is going to manifest it in some sense to them. And being that He does love them with "an everlasting love" He certainly is going to preserve them both in providence and in grace; and how does he do it? By working "all things together for good to them that love" him. His expressedly "everlasting love" must, if everlasting have no end, and therefore God who is the greatest is going to be for those he loves all the time; and it can be further said, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him **freely** give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." (Romans 8:31-34)

Moreover take notice to the appositive that renames those that love God: "the called according to" whose purpose? their own? no, "his purpose," that is, God's purpose. He did not call them according to their own belief or acceptance of Christ nor "according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9) Many people say that God calls you by the preaching of a minister

or what they call the gospel. (The gospel is not the preaching but the great being that is preached.) But here it says, "who are the called" — past tense. In other words God has already "called" them — how? "according to his own purpose and grace which was given them in Christ before the world began." Now where people get mixed up in the idea of the gospel call, is when they think that the gospel is the vocal explanation of salvation. But the Bible teaches that both the gospel and Christ are the power of God. (See I Cor. 1:23 and Romans 1:16) The two are used in the same sense and in very similar contexts (read carefully). Therefore the gospel is "Christ, the power of God and the wisdom of God," and so it is written: "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality" (the calling, election in Christ before time, inheritance, love, everlasting life, predestinated conformity to Christ, etc.) "to light" (made manifest that we are partakers of the preceding) "through the gospel," (not through the preaching of the gospel).

TEXT: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Here of course it begins to explain the procedure of how God works all things for the good of his people. Here again many people "wrest the scriptures to their own destruction" by saying that God looked with his omniscient eye down through the ages to come before the world began and saw that this sinner would believe on him, and that one over there would repent, and that upon this basis is God's foreknowledge. I believe that the scriptures teach the opposite of this heresy. Paul says in Romans 11:2 that, "God hath not cast away his people which he foreknew." Then he tells us how the Israelites had persecuted the prophets of old and how Elias prayed to God against Israel. "But what saith the answer of God unto him? I have **reserved to myself** seven thousand men, who have not bowed the knee

to the image of Baal." No, God did not cast his people away whom he did foreknow but "reserved" them to himself; and therefore it is written, "Even so at this present time also there is a **remnant** according to the **election of grace.**" Now can you see how the foreknowledge and the election of God is the same thing? And to prove that God did not look down through time and choose or foreknow them on the basis of what they would do, or, in other words, their works, notice this: "remnant according to grace. And if by grace, then it is **no more of works.**" (Romans 11:5, 6) The next question is when did the foreknowledge or election by grace take place? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen" (or elected by grace) "us in him **before the foundation of the world.**" Why then did God choose us before we were born, before we had done any good or evil and before the foundation of the world? So "that the **purpose of God according to election** might stand, **not of works** but of him that calleth." (Romans 9:11) So now we see the election or foreknowledge of God used as a device to prevent a person from being saved on the basis of what they do here in this time world. Yes, God is determined to **always** work things in an opposite way than the carnal mind of man will convey.

Now Paul tells us that those that God foreknew or elected "he also did predestinate to be conformed to the image of his Son." In other words, back before God created the earth he predestinated, fixed or decreed the events to come in such a manner that those whom he loved would be made like unto his only begotten Son, Jesus. What a wonderful person to be conformed to! One that **always obeys** his Father. What? You mean that we, that is, God's people are to **always** obey Him? Yes. God fixed or predestinated it that way. Just as your birth in the flesh conforms you to Adam your earthly fath-

er, the birth of the Spirit (see St. John 3) conforms you to God your heavenly father, and Christ, his Son, your heavenly husband. Well then, how is it that we are always obedient; is it that we always do the right things and maintain good works with perfection? No! "For as by **one man's** disobedience many were made sinners, so by the **obedience of one** shall many be made righteous." (Romans 5:19) In other words just as much as all of Adam's generation were made sinners by his one transgression, so also it is by Christ's obedience that all his generation were made righteous. Not by each person's obedience but by Christ's, and this obedience or righteousness is imputed or granted to the people without works on their part. See Romans 4:6. "...strangers, . . . **Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, **unto obedience and sprinkling of the blood OF** Jesus Christ." (I Peter 1:1, 2) This scripture does not say that we were elected unto our obedience and sprinkling of the blood but elected unto that **of**, meaning belonging to, Christ. Now since we know that Christ's obedience is given to his children then it would be charging Christ with disobedience to say that his children were disobedient. There is another sense in which the spiritual birth or conformity to Christ makes us obedient. "If ye be led of the Spirit, ye are not under the law." (Galatians 5:18) Being that all that are born of the spirit are led of the Spirit, and where there is no law there is no sin or transgression (Romans 4:15) we must conclude that in this sense a child of God cannot sin (I John 3:9) Not that the child of God cannot transgress the law of God, which is, thou shalt not kill, steal, etc., but that he is no longer under it and cannot be condemned by this law.

Think not that I mean you can do evil because good is going to come, as some slanderously reported Paul to teach. (Romans 3:8) "For we are his workmanship, created in Christ Jesus unto good works, which God had before or-

dained that we should walk in them." It did not say that we were created in our self unto good works but **in Christ Jesus**. You'll have to give God the praise for he did the work and we are **his** workmanship, not ours. By it being God's work it excludes boasting on our part. (See Eph. 2:8-10) Furthermore to affirm the steadfastness of our works it says that he ordained or decreed it to be so. So then the good works that we possess as heirs of the kingdom are not to influence God to have mercy upon us, but the works are the manifestation that God has already had mercy upon us. Amen. Therefore say I again unto you, think not that I teach to do evil that good may come, for I teach, by the grace of God in me, the restraining and preserving grace of God that draws his dear elect away from evil to do good for this is what they are created in Christ to do. I do not want it to appear that I am saying that the elect do not do wrong after their conformity to Christ, but as long as God is supplying them with his almighty grace they will do good for God worketh both to will and to do of his good pleasure and the elect must be made perfect by **God's own working in them** to do His Will. (See Phil. 2:13 and Heb. 13:20-21) The elect of God are not self-sufficient after their conformity to Christ, but their sufficiency is of God. (II Cor. 3:5) If they could do the will of God at their own disposal after spiritual birth then why do they need Christ for an intercessor and mediator?

Now the part that says, "that he might be the firstborn among many brethren," simply means that God gave his Son the preeminence of being the firstborn from the dead or to be the first to be resurrected from the dead in a glorified spiritual body. (Colossians 1:18) Now being that Christ is the first to have a spiritual body there is a second sense in which we will be conformed to his image for we will be resurrected in his likeness. (I John 3:2)

TEXT: "Moreover, whom he did predestinate, them he also called: and

whom he called, them he also justified: and whom he justified, them he also glorified.”

“Moreover whom he did predestinate, them he also called” (past tense) as it has been previously explained, and surely “the gifts and calling of God are without repentance.” (Romans 11:29) No, God will not repent or change his mind about the salvation of his people, for it is by grace. See Psalms 89:34-35, Malachi 3:6. If God was to change or nullify his covenant with his Son and people the sons of Jacob or children of promise would be consumed with unquenchable fire “for our God is a consuming fire.” (Heb. 12:29) Hebrews 6:17-20 proves however that God will not break his promise that we may have “strong consolation.”

And whom he called, them he also justified.” How did God justify them? By faith. Oh well, yes, I know that God justified them by faith but what about the scripture in James that says Abraham was justified by works when he had offered Isaac his son upon the altar? Let us look a moment at this scripture. “But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith 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.” (James 2:20-24) First let us consider the terrible strain Abraham was put in when God commanded him to offer up Isaac. You know how that God had promised that he would establish the everlasting covenant with Isaac and with Isaac’s seed (Genesis 17:19 and 21:12). The promise of the seed of Isaac’s surely meant a lot to Abraham too for he knew that the seed was Christ which was to be his Savior (Galatians 3:16). Now after that God did all this promising to Abraham he then goes and tells

Abraham to slay his young lad upon an altar for a burnt offering. Can you see what a spot this put poor Abraham in? I’m willing to say that no man would be able of himself to do this deed in such circumstances. Well, how was he able to not withhold Isaac? “By faith Abraham, when he was tried, offered up Isaac.” (Hebrews 11:17) Furthermore it says, “Seest thou how faith wrought with his works.” (not how Abraham wrought the works) “and by works was faith made perfect?” This scripture does not teach that you may produce works in order to have or get faith, but that faith produces works, and the good works of a man prove that he has real unfeigned faith. Much more God was still the one doing the justifying, even in Abraham’s case because faith is a gift of God and God had to supply Abraham with it in order that he could offer his son Isaac. Amen. It says that he “justified” (past tense) them. This past tense use of justification has strict reference to God’s choice of his people in Christ before the foundation of the world that they should be holy and without blame before himself in love, for to be holy and without blame surely means justified. (Ephesians 1:4) He chose us in Christ before the world began so that in the ages to come Christ would be our justification and redemption. We are justified by Christ’s shed blood in the sense that his blood has satisfied divine justice for our transgressions, blotting them out as a thick cloud, making us as though we had never sinned. (Romans 5:9) Christ is also mentioned as the justifier of them which believe; in Romans 3:26. I will conclude this portion by mentioning that Christ Jesus is the faith of God’s elect for Christ is the gift of God to his people (My Father gave them me,” (St. John 10:29) just as faith is (Eph. 2:8). Christ or faith is the substance of things hoped for, the evidence of things not seen for it is Christ we hope and diligently seek for, and he is the manifest evidence of the Father God whom no man hath seen (Heb. 11:1).

“And whom he justified, them he also glorified.” Being that the church was elected in Christ, he became their representative in every point. And as the church is called the body of Christ (Colossians 1:24), so also was Christ’s natural, fleshly body a figure or representative of the church for whom he died. (See Ephesians 5:25). Now as we see the natural fleshly body of Christ crucified, buried and resurrected **glorified**, so also we see the church, of which his body is the figure of in a spiritual representative sense, crucified, buried and resurrected without spot and without blemish. Therefore Paul says, “I am crucified with Christ,” (Gal. 2:20) meaning that the works of his flesh, the body of sin was destroyed through Christ’s death (note carefully Col. 2:11-12). And as sure as they are glorified in Jesus’ resurrection they shall be raised glorified in the bodily resurrection. (I Cor. 15th)

“What shall we then say to these things? If God be for us, who can be against us?” Being that God was so much for us that he foreknew us, predestinated us, called us, justified us, and glorified us in the express person, his Son Christ, then who can be against us as to make our salvation of none effect, for there is no power but of God and the powers that be are ordained of God. (Romans 13:1) So then even the other powers (devils, kings, rulers, etc.) which are ordained of God can only be for us too, because it says God is for us.

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” The question is not how is God going to give all things pertaining to life and godliness to his people but how shall he **not**, being that he did not withhold his own Son (even as Abraham, the figure) but delivered him up from the dead in a glorified person that we might also be glorified in his Son.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that

is risen again, who is even at the right hand of God, who also maketh intercession for us.” Now can you see how that there is no charge to be committed to us since Christ suffered, bled, died and rose again for our justification, and that we have received **double** at the hand of the Lord Jesus for all our sins? (See Isaiah 40:2) And much more, is right now on the right hand of God making intercessions, yes, beseeching the Father for our welfare and salvation. What more can a saint ask for? Can he add anything to it?

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Not only are we killed by evil men as martyrs and with their tongues of persecution, but we as heirs of the kingdom “die daily.” (I Cor. 15:31). Even as our Brother Paul had to die his death to sin and to his own self-righteousness daily, so do we that may live and reign in righteousness unto and by our Lord Jesus Christ. Even in all things is there any thing that can in any wise make us fall from the grace of God or be separated from his love? “Nay, in all these things we are **more than conquerors**” — how? “through him that loved us and washed us from our sins in his own blood.” For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, **nor things present, nor things to come**, Nor height, nor depth, **nor any other creature**, shall be able to separate us from the love of God, which is **in Christ Jesus our Lord**.” God the Father swore by himself that he would no longer remember the sins of his people in the everlasting covenant. Heb. 6:13 and 8:12) And furthermore to prove that he would strictly not remember the sins he said, “If his (Christ’s) “Children forsake my law, and walk not in my judgments; if they break my statutes, and keep not commandments; Then will I visit their transgressions with the rod,” (rod of

love, mercy, compassion, comfort: (see Psalms 23:4) "and their iniquity with stripes." (Whippings, chastenings or corrections; not eternal punishment nor death). "Nevertheless my loving kindness will I not utterly take from him," (Christ) "nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psalms 89:30-34) Yea, in all these things there still remains no possible way for the saints of God to fall from their estate as being the heirs of the kingdom of Christ, because they "are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:5)

Gregory Dean Duren  
Rt. 1, Box 30-A  
Buhl, Ala. 35446

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#### HAS ENJOYED THE SIGNS

Rt. 2, Box 48,  
Strong, Ark. 71756

Dear Editors:

Enclosed you will find check for \$7.00 for renewal of my subscription to the *Signs*. I haven't missed a copy since a friend sent in a subscription for me six or eight years ago.

I remember the first *Signs* I ever read was left at our house by a relative. Then early in 1930 I would read the experiences of grace of some of the dear ones that brought tears to my eyes. A few years before a subscription was sent for me, some friends gave me some old issues, and while reading one of them with tears streaming from my eyes, these words came to me, Ye little flock whom Jesus feeds.

I believe I have been fed from reading the *Signs*, as well as while hearing the gospel preached three or four times a month; and also by the still small voice at times, and when reading the Bible.

Mrs. Lula B. Fox

#### EXPERIENCE

(Concluded from last month)

After hearing Elder Mitchell that night at Cypress Creek, I went several other places from time to time where he was to preach, and each time it seemed he was preaching my experience. I couldn't hold back the tears, "O, is there anyone like me!" I had heard him speak four times and his preaching was the doctrine of salvation by the grace of God, when I had a dream that he baptized me. I became more fearful, as I had said time and time again that I would never join the Primitive Baptist Church. Again it seemed the farther I ran and the harder I tried to conceal my feelings, the closer I was brought to the church. One Sunday at New Bay Church I found myself relating some of my experience to Elder Mitchell. When I realized what I was doing, I became so frightened I tried to get out and go home; but that was fixed too. My car was blocked in all around, and I couldn't leave.

One night after I had the dream that he baptized me, I had become so troubled, the dream was all I could think about. I retired for the night, but there was no sleep. I was pondering over this dream, and telling myself there was nothing to it, when all natural things were removed from my mind, and a pond of water was placed before me. It was so beautiful, peaceful and calm. I was standing by the water's edge, and Elder Mitchell came to me and took my hand and led me into the water. When we turned me around I could see the beautiful saints of God standing around the water's edge. He raised his hand above my head and said, "I baptize Sister Evelyn Winstead." The vision was over. I had suffered so much and was such a sinsick soul, I had reached the condition that nothing on this earth that money could buy, meant anything to me. I knew if the Son of God didn't shed his life's blood for me when he was nailed to the cross, and my name was not written in the Lamb's Book

of Life, I was surely doomed for Hell. When I was shown this vision, my hope in Jesus Christ was so revived I somehow felt there was a joy waiting for me far greater than anything this world has to offer. I saw Elder Mitchell about a week later at a church, and felt I had to relate my feeling to him, and I desired that he baptize me, if he could go into the water with one as unworthy as I felt to be, if God ever saw fit to bring me before his humble poor to ask for a home with them.

About a week and a half after I had told Elder Mitchell the way I felt, he had an appointment at New Bay Church. It was on a Tuesday night, July 20, 1971, I was so troubled I felt I couldn't go on in this condition; yet I thought I would not go that night. A force that I had no control over kept pulling me there. When I arrived I could hardly see these lovely people for the tears in my eyes. I felt I would give anything in the world to be a part of them, and share this love I saw shining on their faces; yet I didn't see how they could ever fellowship me. I felt like the little stray kitten looked, that had his little paws on my door, trying to get in where the other cats were being fed; I immediately got out of my chair and got some food for the kitten. He ate as if he were just about starved. I saw myself in that kitten, and had to shed tears. I felt so alone it seemed I had been on the outside looking in the most of my life. Yet if Jesus Christ didn't open the door for me, I could not enter or be fed. And Jesus says that if we come any other way than through him, we come as a thief and a robber. O, How I tried to pray for God's guidance, that he would direct my foot steps! I was still sitting in my car with my precious children with tears dripping off my chin, when Elder Mitchell came over to the car and said these words to me, "Don't cry, dear sister, it is all in the hands of the Lord." I felt some comfort from these words, yet I didn't know the will of God. I felt these dear people could see how near nothing I am and could not fellowship me. Finally I went

in with my two children and took a seat about half way in the back of the church. A few songs were sung and the church service started. Elder Mitchell was called on to preach, but I didn't hear many words he said. It seemed the only voice I could hear was one inside me saying, Lord have mercy on me. At the end of the preaching service, our precious Elder Stokes announced an open door of the church, but only as a custom, as I believe we all know if God has ever come into our heart only He can open the door.

When they started singing, "Father, I stretch my hand to thee, No other help I know," the next thing I knew I was down the aisle, and Elder Stokes was there with outstretched arms. The next thing I remember, I was being given the right hand of fellowship. Another dear sister was received that night also, by a sister church. These were some precious moments for me, and I felt better for a little while, but it didn't last long. By the time I had returned home I became so frightened I felt I had deceived those dear people, and myself, and had tried to deceive God: though I believe He knows the intent of my heart. I let my children inside the house and went straight to the church again. I had every intention of telling them I had deceived them, and it was all a mistake. When I got there the lights were out and every one was gone. I was still being shown how weak I am by nature and how Satan will tempt me, until God says "Get thee behind me Satan." I was to be baptized the next afternoon at 6 P. M., and I wondered how I could ever go through with it. I went to bed so deeply troubled I felt I couldn't live in this condition, when Brother Mitchell's voice came to me again with the same words, "It's all in the hand of the Lord," and I heard him singing the second verse of hymn number 470 in the Lloyd Hymn Book. I went to sleep and rested quite peacefully that night. Wednesday morning was like one of the days I spoke of earlier in 1964 when I had been so close to death. It was raining lightly and the

trees were bowing so gently and it seemed everything I could see alive was praising God. I was made to rejoice most of the day, but just a little while before the hour came for me to be baptized, fear started coming over me again. By the time I got there and the service started, I was trembling so much my precious Mother put her arms around me to steady me. While Elder Mitchell and Elder Stokes were leading me into the water, I became so weak I felt as if I were going to die. Elder Mitchell began the ceremony and all natural things were removed from my mind, and it seemed I was viewing the very saints of God standing on the banks of that pond. When Elder Mitchell and Elder Stokes laid me in the liquid grave, I believe I did die and was lifted up with a new life. I have never been able to find words to express the joy and happiness and inner peace I felt as I was lifted up from that liquid grave. All distress and doubt and fear was gone, and for me it was a heaven here on earth for a little while. The joy was so great I didn't feel anything could make me feel different. About two days later, late in the evening I wrote Brother Mitchell a letter, telling him how wonderful I felt, and how I was lifted up to rejoice in a Saviour's love. I wanted to thank him for being a part of and sharing the most happy moments of my life; realizing it was fixed to be that way for all eternity; and giving God all the praise and honor and glory. Through the love and grace of God, he so humbly and willingly shared and was a part of this poor sinner's experience of a heavenly delight. Just a short while after I had finished the letter, a very depressing downcast feeling came over me, and not even knowing what was troubling me, the tears were running down my cheeks. The hymn came to my mind and I started to sing, "Am I a soldier of the cross, a follower of the lamb." Again Brother Mitchell's words came back to me, and I heard his voice so clearly, "It is all in the hands of the Lord." I was lifted up again, and for

four months most of the time I was on cloud nine, and rejoicing in those heavenly things.

The first communion I took part in, I felt so unworthy and so humble; as I still do. The moments were so sacred and sweet to me, I felt I wanted to wash every member's feet and would have gladly done so; but I felt so unworthy I didn't know how I could ever bear for anyone to get down to my feet to wash them. The love and joy I felt in this communion is beyond words to express.

After I had been baptized, I wrote to my beloved husband, telling him of this new life and new happiness I had received. I would be so happy when he came home to share it with me. I received a letter from him, and he said that if that is what I wanted, he was happy for me, but he hoped some day my bed of roses didn't turn into a bed of thorns. All I could give him for an answer was, if I know anything about it at all, we always get the thorns before we do the roses. Life for God's children, I feel, is compared to a rose. It is full of ups and downs, and God gives his children the grace they need to bear the cross. My husband came home in October and went with me several places to church; and within two weeks it seemed we were strangers to each other. I had tried to prepare him to understand this new life of mine, and how much it meant to me. The harder I tried to make him understand, the more anger he showed. Again I was brought down and shown my weakness. I didn't have the power to make him understand: I was made to know only God could make him understand this change in my life. He didn't know much about the Primitive Baptist Church and said he didn't understand what they preached; furthermore he didn't think he would ever want to join the Primitive Baptist Church. The subject of the church was so tense here at home, he asked me not to speak of it, or of my precious brothers and sisters I loved so much. My burdens be-

came so heavy, I felt I was living in the bottom pit of Hell. I went around daily trying to pray every minute. I begged God for guidance, and if it could only be his will, to give my precious husband a heart of understanding. I didn't dare ask that he believe as I hope I have been made to believe. I could only hope he could understand the love I feel for these dear people. I didn't see much change in him at first, but somehow I was lifted up and each time he would become outraged, it seemed my faith in Jesus Christ became stronger. It got to the point I had to tell him if he asked me to give up the church, I would have to give him up. What I hope I have received was not of man, neither can man take it from me.

Before I was made willing to offer to the church, I was made willing for Jesus Christ and the church to come before all else. My husband told me one night that he never intended to go anyplace again where Elder Mitchell was to preach. After he had made this statement, the following Sunday he went with me to attend the service. Almost afraid to go inside of the house, my every thought and prayer was, "Lord help us." As I try to write of this, the tears of pure joy still run down my cheeks. When Brother Mitchell started to pray I felt he was praying for me and my precious husband. The sermon was so beautifully fitting. I believe it was prepared from all eternity to reach my husband that day. After the meeting was over, I saw my husband go to Brother Mitchell and take hold of his hand and put his other arm around his neck. Knowing how my husband had felt before, I knew a higher power was directing him other than what I or anyone else on this earth could do. I believe if ever my heart shouted for joy, it did at that moment. I still didn't dare ask him how he enjoyed the service. After we had left the church to go to Sister Arlene Hale's home, my precious husband reached over and took hold of my hand. When I looked at him tears

were running down his cheeks. I told him that I felt Brother Mitchell was praying for us. He then said, "It surely was a beautiful sermon too." That day we shared the most precious moments together our marriage has ever known. We were both made to rejoice in a Saviour's love. In the past five weeks I have seen a great change in him, and I believe the Lord is working in his heart. He seems anxious to go with me to church now, and seems to enjoy much of it. I have never tried to persuade him to go, but to do as his mind and heart leads him. I believe there has never been a heart too hard for the Lord to soften, and I feel thankful for the great change I have seen in him. Sometimes I feel like shouting, "My God, how great thou art!"

Since I have had a home with the Old Baptists my mind dwells mostly on spiritual things. Instead of the songs of the world, I find myself trying to sing the songs of Zion. I realize I am a sinner every day of my life, and sometimes I begin to doubt what I hope is my experience of grace. Sometimes I get so low and downcast over my trials and afflictions, doubt seems to almost overshadow me; then it seems my precious Saviour appears to me on the cross, and his precious words to me are, "If you reign with me you must suffer with me." When I am blessed to feel this, I hope I am made thankful for my every heartache and affliction. My heart cries out, "Keep me humble and at the feet of the precious saints, that I may never offend one of them. Keep me, O Lord, that I may spend the rest of my days in praise to thee."

Everything I have said about my dear husband has been in great love, and if not deceived, I believe he will be brought before God's humble poor, asking a home with them. I believe when God begins a work in one's heart, he will bring him at his own appointed time, and he will confess that salvation is by the Lord and Saviour Jesus Christ. What I have seen in him recently is what I mentioned earlier about the new love we

have and share with each other.

I realize I have mentioned Elder Mitchell's name several times in this writing. I do not wish to apologize for this, because he was shown to me in a dream and a vision, and I believe it was ordained that through him that God revealed to me what I am by nature, and what I must be by the grace of God. I have no desire to offend any of you precious Elders, or anyone else, for I hope I have been made to love you all for Christ's sake. Elder Mitchell and Elder Stokes are a part of an experience that is so precious to this poor sinner. I hope I have not said anything that is not in keeping with the doctrine of the old Primitive Baptists. I desire the prayers of all you dear saints.

A sister in Christ, I hope  
Evelyn Brown Winstead  
Rt. 3, Box 323A  
Jacksonville, N. C. 28540

#### PHILIPPIANS 4:13

*"I can do all things through Christ which strengtheneth me."*

Notice that Paul was not depending on his own efforts or strength of the flesh. His eyes were turned upward far away from the works of the creature. As David said, "Lead me to the rock that is higher than I." (Psalm 61:2) "I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1)

Paul realized that God would show him the way and would direct him where he went. The key to the text is "God which strengtheneth me." God gives his people grace in time of need.

We know that Satan is going about as a roaring lion seeking whom he may devour. (see I Peter 5:8) Also we read that the false ministers are transformed as angels of light. (see 2 Cor. 11:13-15)

How easy it is for those that sit in Moses seat to make conditions out of exhortations contained in the Scriptures. If one is troubled by doubts and fears, the law worker will say that your

faith is weak. — "work a little harder and soon your doubts and fears will fade away. It is up to you to trust in the name of the Lord." The poor sinner says: "I need a Saviour who will come all the way to me, not one who is begging me to meet him half way."

The workmonger says, "It is up to you to believe." Dear one, are you plagued by unbelief? "Lord I believe, help thou mine unbelief." (Mark 9:24)

Paul admonished the Ephesian brethren to put on the whole armour of God. (Eph. 6:11) Paul did not tell them that they had the ability of the flesh to put on the armour of God. We see the hand of God on both sides. God inspired Paul to exhort the brethren. God gave the Ephesian brethren the strength to put on the armour of God.

Jesus said, "- - - without me you can do nothing." (John 15:5) One may say, "I just cannot put on the armour of God." It is true that you cannot put on the armour of God of yourself. But you can do this through the Lord. Remember it is written, "I can do all things through Christ which strengthen me."

Why did the writer exhort the brethren to put on the whole armour of God? The evil day was before them. The weapons of our warfare are not carnal, but mighty thru God to the pulling down of strongholds." (2 Cor. 10:4) It is only through the grace of God that we can stand against the fiery darts of the wicked. (see Eph. 6:16)

God will be with you through all the heavy trials. You do not travel on your own strength, but we go in the strength of the Lord. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust: my buckler and the horn of my salvation, and my high tower." (Psalms 18:2)

We may have bad habits that we desire to be changed, such as the minister's manner in the pulpit. If we depend on our own ability to correct this, I am afraid that we will continue to have the bad habits. But the Lord is able to correct the situation. If we have the

sincere desire within our heart to change the bad habit, then may we pray unto the Lord for strength, and enable us to use good habits instead of bad. Remember that God is able to enable us to do all things. Do not we walk on our natural legs which God gave us? God gives us the strength to walk naturally.

Let us be careful as we attempt to meditate upon these beautiful truths. We know that Satan is very cunning and subtle. He will try to bring forth one truth to upset another.

We have used this natural illustration for a point to show that we could not walk naturally unless God gave us the strength to do so. Most all mankind enjoy this natural blessing.

It is a different situation in a Spiritual light. God does not give mankind the ability to do that which is good in the sight of God. Our nature is to take bitter for sweet, walk after the course of this world, run after evil, etc. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12)

Therefore, we cannot walk (of our own strength) in the footsteps of Jesus when we decide to get good and ready. God teaches His people to depend upon him. As David said, "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?" (Psalms 56:13) David realized that he would fall unless God kept him. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Psalms 37:23-24)

God gives his elect the grace to walk a Godly walk. Satan may tempt one to hide his weakness, faults, sins, etc. behind the predestination of God. May the

Lord enable us to look to him for guidance. Let us not fear the frown nor scorn of men. May the Lord give us a single eye to the glory of His Holy Name.

Remember it is only through Christ that we can do all things. God gives his people grace in time of need.

May God bless the truth and pardon the error.

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

### ENJOYS THE SIGNS

789 E. Paxton Street,  
Danville, Va. 24541

Dear Brother Spangler:

Enclosed is check for \$10.00 for the *Signs* two years — use the balance for the Indigent Fund.

I enjoy the writings so much that I do not want to miss a single copy, though I am a little late with my renewal.

I do not get to attend the meetings as often as I did before my health failed; so I get much joy from the sermons and experiences of those of like precious faith. Our Lord has been so good to me, yet I do not feel worthy of his goodness and love toward me; yet I would not exchange my small hope for all the riches of this world. I feel He leads me with his hand, and has answered prayer in my behalf so wonderfully. Praise be to His holy name!

I enjoyed your sermons at Dan River in February and at Malmaison the first Saturday in March. It is so good to hear the good news of our Lord and Saviour expounded.

My prayer is that our Lord and Saviour will bless you editors with health and grace to continue to preach and expound the scriptures of the sovereign God, and the doctrine of sovereign grace of our Saviour, who has all power both in heaven and earth.

A little sister in hope,  
Lillian H. Holt

A SOURCE OF SWEET  
MEDITATION

Atlantic, Va. 23303

Dear Editors of the Signs:

I am enclosing a check to renew my subscription for two years; and the balance to be used as you see fit.

I do not want my subscription to expire, as I look forward each month to this dear paper. It is impossible to express what I feel as I read the sweet writings of God's humble poor. His people are a needy people, and my prayer is that the Lord will sustain its publication on and on.

Many times it has served as a source of sweet meditation, and I felt my longing spirit has been fed. I would like someday to be able to write my experience, as I have a desire to; but whether I will or not I cannot tell. At times I cannot even talk about it.

When given a mind to pray, please remember me, as I am very low at times; but thank the good Lord, at others I feel singularly blessed.

A little sister in hope,  
Dixie Davis

LOVES THE DOCTRINE

Rt. 1, Box 517,  
Bluefield, W. Va.

Dear Editors:

I am enclosing a check for \$5.00 to renew the *Signs* for a year, and a couple of copies of the December, 1971, issue containing the writings of Elder Gilbert Beebe. I would like to have these to keep or give to others who are interested in the truth.

I have been receiving the *Signs* since 1927, and I dearly love this paper, and am satisfied you editors are blessed to print the truth in harmony with the Word of God, if indeed the Lord has taught this unworthy one the truth.

May He continue his blessings with

you, is my prayer for Christ's sake.

In bonds of love,  
(Elder) L. B. Hylton

(Yes, we have more of the December, 1971, issue of the *Signs* containing the writings of Elder Gilbert Beebe. They will be mailed post-paid for fifty cents each. — Editors)

EXPRESSING HER FEELINGS

Rt. 3, Box 314,  
Eden, N. C. 27288

Dear Elder and Sister Spangler,  
and Brethren in Faith:

I started to write you while you were visiting your daughter in Florida after the holidays, but on reading it over . . . I decided not to mail it. I was hoping for your health and much needed rest in my letter, and that is about all the sense it made to me.

But at this time I would like to try in my feeble way, to express what I hope God has meant to me. Sometimes I go to church, and the elders are so blessed to speak I feel like I could just reach up and touch the hem of His garment — and then it is all gone, and it is back out to the cold world and all the troubles it contains.

One week before the Christmas Holidays, Reuben found out he had diabetes. The doctor told us he could never cure it, but control was the word. Some people are blinded by it, and this was our fear. Dimness of vision came right away. How I tried to pray to God that he would not be permanently blinded! Sometimes we know not what we ask for; but if it is God's will, let it be — only if it is God's will; if not give me strength to bear it. Our prayers were answered: his vision came back enough so he could once more request his favorite hymn, "Children of the Heavenly King," and he could read the words. No words can express how I felt when he said, "I can see the words in the Hymn Book." Daily papers did not seem to matter, but the Hymn Book seemed most important to him.

We love our people, and we love the doctrine Saved by Grace, and that not our ourselves. I know that but for the grace of God I am lost. I cannot forsee what He has prepared for me. I do not question this, because He has led me to believe that He will go with me to the end.

I would like to express how I feel about Christmas since I have not mentioned it in this letter. I can't remember when I believed that December 25th should be celebrated as Christ's birthday. Man does not know what day or what month Jesus was born. The fact that Jesus Christ was born, is a wonderful thing, and, to me, for me to be given to believe that He was born, and died on Calvary's cross for our sins — for those that are called according to His purpose, is a glorious experience.

I remember the second Sunday, December 13, 1970, you spoke from Romans 8:28, 32 and 39. I know the date because I try to record each scripture you quote, and the date; but this one date stayed with me, and I love to dwell on it, and hope I might be numbered in the said ones that are called. "For we know that all things work together for good to them that love God, to them who are the called according to his purpose." "He spared not his own Son but delivered him up for us all; how shall he not with him also freely give us all things." "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

I know I have been scattering and hard to follow. It is hard for me to understand myself sometimes, for "What I am 'tis hard to know."

We love you and Sister Spangler dearly, and wish for you much health and happiness in the years to come. Come to see us when you have a mind to.

In bonds of love,  
Sister Beatrice French

## LOVES THE BRETHREN AND THE SIGNS

Rt. 5,  
Reidsville, N. C.

Dear Brother Wood:

I have never had the pleasure of meeting you in person, but feel I have met you in the spirit through the *Signs of the Times*. It is a wonderful paper and I always look forward to getting it each month. I feel that you and Brother Spangler have done a wonderful job in getting the *Signs* to the dear children of God and loved ones everywhere. Many dear ones are not blessed to go to church due to ill health. I feel so thankful to the good Lord that I am able to go to meetings every Sunday — it is my meat and drink. And I thank the Lord that I have one son who goes with us to church, and I believe he believes in salvation by grace alone.

I seldom get an opportunity to talk with Brother Spangler, but he has been blessed from on high to preach so many good sermons to me, and I hope many more. If I could just be blessed from on high, to feel like I believe he felt the second Sunday in February, I would be so happy. I love my pastor, Brother Donald Smith. I feel that the Lord carried me home with a stronger power from above than any man has, to Pleasant Grove Church, the third Sunday in April, 1968; and I was baptized the third Sunday in May. I have never regretted it, for it is so wonderful to be with God's wonderful family. They could live without me, but I just couldn't live without them. It is all I crave in this world, and a sweet home in heaven when I die.

It is sad to see the old soldiers of the cross leaving us, but we have some wonderful young ministers. All of God's children love to see Brother Spangler, and it just looks good to see him come to our associations, unions and churches. I know that I love him and Sister Spangler, and always enjoy hearing him

sing. If he outlives me, I want him to help in my funeral. I want to tell him how much we love him in the sweet fellowship of the Lord and Saviour Jesus Christ. . .

I hope I love all of God's people everywhere, and I pray I shall go home to heaven when I die. I hope I am one of His little ones.

In love,  
Sister Rena Smith

#### BLACK RIVER UNION

The next session of the *Black River Union* will be held, the Lord willing, with Black River Church the 5th Sunday and Saturday before in July, 1972. The church is located on the east side of Dunn, N. C., on the east side and near I 95 Highway, in a large oak grove.

All lovers of the truth are cordially invited.  
C. D. Turner

#### CONTRIBUTIONS TO THE INDIGENT FUND

(To April 1, 1972)

Mrs. Vivian Hardy, N. C.....	\$ 1.00
Mr. and Mrs. A. B. Jones, Tex.....	3.00
Mrs. J. D. Neely, Ark.....	1.00
Dr. and Mrs. M. O. Slaughter, Tex.....	13.00
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Danville, Virginia June, 1972

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane

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#### EDITORIAL

#### "THE TREE OF THE CROSS"

We find in the New Testament the cross of Christ referred to as the TREE at least five times, and one of those references is taken from the Old Testament, which says, "Cursed is every one that hangeth on a tree." Jesus became a curse for us, hanging upon the tree of the cross. Thus the cross meant suffering "a living sacrifice." "See from his head, his hands, his feet, sorrow and love flow mingled down." Jesus, the Lamb of God, offered himself as an offering acceptable unto God, which was his reasonable service. Throughout all the Scripture, Jesus was set forth as the Lamb slain, yet man un-

derstood not. The disciples and apostles of Jesus were no better, they would never have known had it not been revealed to them. After Jesus had suffered on the cross, been buried and rose from the dead, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to SUFFER and to rise from the dead the third day."

Thus the tree of the cross stands out through all time as the place where Jesus took our curse away, becoming a curse for us; took away the handwriting of ordinances which were against us, nailing them to his cross, meaning thereby that he himself suffered for all our disobedience. He learned obedience by the things which he suffered. So it is truly said, By his death we live, and through his blood, shed at the cross, we are absolved from sin's tremendous curse and shame. The law accuses and condemns, but the apostle tells us "the law was our schoolmaster to bring us unto Christ." Thus the law, by its teaching and its threatenings, drives us to the tree of the cross. How wonderful this is as we consider the word of truth which declares that in the beginning, when man was first created, God said unto man, "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." Our first parent partook of that tree, and through his disobedience to God's command death passed upon him and his offspring. His offspring all died in him, therefore it is written, "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous."

Partaking of the tree of the knowledge of good and evil meant death, but partaking of the tree of the cross means life and peace with God, through our Lord Jesus Christ. We speak of looking to the cross, when we mean looking to Him who hung upon it, to his suffering and death. They ate of the first

tree and died, we eat of this tree and live. Jesus himself said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Thus from the cross, or suffering of Christ, springs the life and health of all God's people. It was there that his body was broken for them, and by virtue of his obedience unto death he of God is made unto us wisdom righteousness, sanctification and redemption.

Thus to eat his body and to drink his blood is to be partakers of the fruit of this tree. From the cross springs peace and righteousness, peace through the blood of the everlasting covenant and righteousness that covers us and hides our shame ever from view. Very different is this robe which Christ hath wrought from that which Adam would fain have covered himself with. It is written, "And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons." These did not cover them when God spoke, for Adam said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." He could not hide from God, yet God has hid his people in Christ, the cleft of the rock, and it is by the obedience of one (Christ) many are made righteous. It is this righteousness of Christ that exalteth A NATION, so that they are a holy nation, a peculiar people, etc.

Now we have been speaking of the cross of Christ, of what he suffered for us, the Just for the unjust, but it was our intention when commencing this article to write of the cross of the Lord's people, for they also are partakers of the sufferings of Christ. Let us first emphasize the fact that though we suffer with him each bearing a

cross, yet our cross is not to expiate sin as his was. He stood alone, trod the wine press alone, and of the people there was none with him, when he made his soul an offering for sin, but there is a fellowship with him in the cross, for only broken-hearted sinners can fellowship a broken-hearted Lord. He learned obedience by the things which he suffered, but we, in the cross laid at our door, learn of Jesus, who is so vitally one with us that he is our obedience. God thus uses afflictions, which are a cross to us, to show us what Christ has wrought on the tree of the cross for us. There is no way we can learn or know of the peaceable fruits of righteousness but God's way, for such fruits grow on no other tree but the cross, yet we do well to consider that the cross of itself can do nothing. Many people are hardened when passing through trials and afflictions. Jesus said, "The cup which my Father hath given me, shall I not drink it?" and God, who gives the cup, must sanctify it to us, or there will be no real gain.

Here we would say that the same Spirit that was in Christ, spoken of as the eternal Spirit, must be in every member of Christ's mystical body. Many men have sinned the sin David did, and never have been exercised thereby. David, through the indwelling of God's spirit, was greatly chastened, in which chastisement he mortified the deeds of the body. While he was passing through the trial it was very grievous, yet afterwards it yielded the fruit, the peaceable fruits of righteousness, as he was exercised thereby. There is no way one can learn in God's school but by the cross, and it is well for us when we know whatever cross lies at our door, cometh from the Lord. We have often asked ourselves when we have been supplicating the eternal God to bless us, that we might be a blessing to his dear people, or as we often feel to call them, his poor and afflicted people, Do you know what you are asking for? You are asking a heavier cross, more and perhaps, more bitter trials, a felt absence of the

God you love, so that you also shall cry, "If it be possible, let this cup pass from me," to be deserted by your brethren, and God-forsaken too? It is here we fellowship our Lord, as the Spirit of God stirs up our nest, and it was through such a strange and varied course that the Lord led Jacob, and there was no strange god with him. One says,

"Lord, what is this? I trembling cried,  
Wilt thou pursue thy worm to death?  
'Tis in this way, the Lord replied:  
I answer prayer for grace and faith."

The proud, he is able to abase, but he does it often as a friend, as a father doeth to a son or daughter in whom he delighteth. If it be his holy will to send heavy afflictions, hard for the flesh to understand, yet he is guided by tender mercy, and is full of pity, and often he will take away the affliction when we have learned the lesson well. Whatever be his will, it is best for us, for our affections would be set ever on things of the earth, we seldom would even look up unless we had a cross. Lord, reconcile us to the cross. The things which the flesh found pleasure in are now painful, and through the sanctifying work of the Spirit we glory in the cross of Christ, and esteem the reproaches of Israel better than all the treasures of Egypt. How often we live to bless the Lord for afflictions and trials, for in them we experience the sweetness of a Saviour's name, the preciousness of his presence, and have our hearts and affections set upon things above. One does pity poor souls whose portion seems to be fully in this present world, who tread under foot that which is priced above rubies, and are content with the husks which the swine do eat, who mind earthly things. Yes, one feels to pity such, but they are satisfied and so were we until the Lord experimentally chose us in the furnace of affliction, and now we glory in tribulations, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy

Ghost, which is given unto us." When Hezekiah had the sentence of death in himself, it was then he turned his face to the wall and wept sore. When deliverance came, he said, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live."

Thus to-day let us bless the Lord for the tree of the cross, where we learn patience and are made to know a Father's love. A daily cross makes us thankful for the small mercies, makes us have more frequent longing for God's "WELL DONE," than for the approval of our fellow-men. A daily cross will cause this world to appear as a bauble when compared with our heavenly home, especially if the Lord has taken our earthly props and comforts away. Trials in body and mind and circumstances, sanctified by the Spirit, will make us long for the consummation of our blessed hope, when we shall see Jesus as he is and be like him for ever and ever.

(The above was by Elder Ruston in August, 1935.)

### VOICES OF THE PAST "He being dead yet speaketh"

*"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."*

Not only to give us an instance of the mighty power and constant faithfulness of the God of the Hebrews, in the deliverance of his confiding people from the decrees of kings, from the violence of fire, from the mouths of lions, and from the jaws of death, were the records made, in the book of the prophet Daniel, which have excited the admiration of the saints in all subsequent ages, but, as we conceive, they were also intended to set forth in metaphor, the important doctrine of the vital union of Christ and his Church, and to prefigure what was in the counsel and purpose

of God to be more fully developed in the fulness of the dispensation of times.

In replying to the enquiry of our dear brother Montgomery, we might say much in regard to the personal history of the three Hebrew children who were cast into the excessively heated furnace by order of Nebuchadnezzar, the King of Babylon, and draw from their faith and confidence in God, and their fidelity under the most trying circumstances, lessons of great importance to the tried family of God, in all after ages. The inspired writer of the epistle to the Hebrews, in the eleventh chapter, refers to this display of God's power and providence, as a example of the invincible power of the faith of God's elect, and classes it among numerous other signal displays of what God hath wrought in days of old, in the defence of his own cause and people.

But we propose briefly to trace in this article, what we regard as the figurative import of the subject, and submit such views as we have to the superior judgment of brother Montgomery, and of all who may read.

These three Hebrews or Jews, we regard as emblematic of the election of grace, under three dispensations of time, namely, from Adam to Moses, from Moses to the coming of Christ, and from the advent of Christ, or the setting up of his kingdom, throughout the gospel dispensation to the end of the world. While Nebuchadnezzar, the King of Babylon, may represent the Man of sin, the son of perdition, or rather the spirit which rules and presides over the kingdom of darkness, Babylon, the dominion of this king, with its numerous provinces, is used in Revelation as figurative of anti-Christ, as seated on the scarlet colored beast. At least Babylon will truly represent a place of captivity and bondage to the people of God who are Jews spiritually and whose circumcision is not outward in the flesh, but in the heart, in the spirit, not in the letter, whose praise is not of men, but of God. For if ye be Christ's then are ye Abra-

ham's seed, and heirs according to the promise.

Compare this application of the figure under consideration, with what is signified by the three illustrious patriarchs, Abraham, Isaac and Jacob, as embodying all the chosen people of God; or what Moses saw displayed in the bush which was, like the three Hebrews, enveloped in the fiery element and yet not consumed, because the God of Abraham, Isaac and Jacob dwelt with them in the burning bush, as the form of the fourth dwelt with the Hebrews in the burning fiery furnace. These, with many other striking figures of the Old Testament, exhibit what has ever been witnessed, in all ages of the world, namely, that God has chosen his people in a furnace of affliction, and that he is present always with them in all their afflictions to preserve and to deliver them.

In the New Testament we have also substantially the same presentation in the vision which Peter saw of the sheet which contained the variety of four-footed beasts and creeping things, which God had cleansed, and which in that case were used to signify to Peter that God had a redeemed cleansed people in all the kingdoms and in all the tribes of earth. And as this sheet was at first let down from heaven with all of its contents, so the provisions of grace and salvation contained all the elect of God, before any manifestation was ever made to men on earth, and, as the sheet was three times displayed, so the three dispensations of time signified have witnessed the revelations of the Bride, the Lamb's wife coming down from God out of heaven and being manifested on the earth, as Christ's kingdom which is not of this world, and which was prepared for the saints before the foundation of the world. And after the third manifestation of the sheet with the same cleansed contents, it was also received together up into heaven, nothing having been added nor aught diminished from what the sheet actually contained when first let down, so we may learn that all the church of God was chosen and sanctified by

God the Father, preserved in Christ Jesus, and ultimately, in the fulness of the dispensation of times, all called with an holy calling, not according to their works but according to his own purpose and grace which was given them in Christ Jesus before the world began; and being all saved and called, and brought experimentally into the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ, all are ultimately received up into heaven, as the place of their origin.

The manner in which God's people are subjected to the fiery trials which Peter says are for the trial of their faith, is well illustrated in the case of the three Hebrews. Their religion and their faith essentially differ from the religion and faith of the world, and their God is quite as distinct from the Gods of this world. And while all others can accommodate themselves and their religion to suit the times and fashions of the world, God's people have always been, now are, and forever will be a peculiar people. They shall dwell alone, (religiously) and shall not be reckoned with the nations. Because they are the sons of God, the world knows them not; for the world knew not their divine Lord and Master.

Yet unknown though they are by the world, all the religion of the world is originated, planned and designed so as to oppose them. In the getting up of old Nebuchadnezzar's religious excitement, we trace the very elements of the religious excitements which now prevail in modern anti-Christ. First a god, composed of gold, is set up and dedicated, its splendor and cost are well calculated to fascinate the worshipers of Mammon, and secure the adoration of the lovers of the precious metal, who bow down before it, and ascribe to it a power to control the destiny of men, as gold and silver are deified by will-worshipers at the present time, who ascribe to such corruptible things the power of securing the salvation of the world. Then to make the golden idol still more

popular with the deluded sons of men, every possible appeal is made to their carnal senses. The princes and the nobility, the aristocracy and the rulers of darkness of this world, are called together to lend their aid and influence to the magnificence of the golden deity. All manner of musical instruments which have charms for human or carnal ears, are put in requisition to lend attractions to the scene; and for all those for whom neither image nor the music have sufficient power to charm, the burning fiery furnace is prepared in order to awe into submission all who have conscientious scruples, and a death warrant is prepared for all dissenters, and the object is the extermination from the earth of all who will not worship the beast or its image. How well our arminian neighbors have copied the type presented in our text, will be seen by observing the basis of modern idolatry to be gold, or its equivalent. Money is called for and collected for the professed and undisguised object of saving souls from everlasting perdition. The image assumes the imposing form, of a Mission Society, a Tract or Bible Society, or a combination of all these humanly invented societies as so many heads or horns to the image. The great men of this world, the rich, the learned and the popular are courted, and the most magnificent and costly temples are built, and decorated with all that can charm the carnal eye. Worldly honor, fame, and pecuniary emoluments are offered; and then if the coronet, flute, harp, sackbut, psaltery and dulcimer, are deemed too antiquated for the progressive age, the more modern instruments of organs, bells, fiddles, and such other instruments as are used at the circus and theatre for attracting the admiration of the thoughtless and the vain are added.

But with all the attractions of gaudy temples, golden idols, popular and fashionable devotees, musical instruments, foppish preachers and man-pleasing preaching, modern anti-Christ cannot well do without a large quantity of

terror. The furnace must be heated, and the dissenter admonished of his doom if he still refuses to comply with the terms of peace. Fall down and worship the image, and you shall be carressed; but refuse to do so at your peril. Fire and brimstone is lavishly dealt out by modern wire-pullers, and every appeal is made to terrify into compliance the timid and weak; but where these threats of future wrath fail to intimidate, the rulers of the darkness of this world in rage command that their furnace be heated at least seven times hotter than it is wont to be heated, and the mightiest energies of all the Babylonish agents are commissioned to cast the Hebrews, or those who trust in the living God, into the midst of the burning furnace. To let loose their slanders, reproaches, persecutions, ridicule, and proscription upon all who question the real deity of their golden idols.

But thus far all the engines of destruction prepared by the powers of darkness for the extinction of the church of God have failed, utterly failed, because God is in the midst of his Zion. Therefore she shall not be moved, her God will help her, and that right early. He is in the midst of his little flock, and where two or three, as in the case of the Hebrews, are gathered together in Christ's name, though it be in the midst of a burning fiery furnace, there is he also in their midst, as he was in the midst of the three Hebrews in their fiery trial.

Before we close, we will remark that the king of Babylon is never to be trusted; his edicts commanding his subjects throughout the provinces of his vast empire to worship the God of the Jews, betrayed the same ignorance and murderous propensity, as that commanding them to worship his image. All that the monarchs or governments of the earth are required to do for the church of God, is to let her alone. The God whom we serve is able to sustain his own cause, and to deliver his children out of the hand of the kings and

potentates of the earth who shall dare to molest them.

How this heathen king knew that the form of the fourth whom he saw was like the Son of God, we shall not attempt to explain; only that he was made to see and confess that there was a power there displayed far beyond that any being inferior to the Son of God could display, and like Balaam, he was obliged to speak the words which God put in his mouth.

One word more. These men of God are seen by their persecutors walking in the midst of the fire, and they have no hurt. This has astonished the enemies of God's people in all ages; the bush is all on fire, but is not consumed. The fire of opposition rages, and its wrathful flames envelope the saints, but still they walk on at large; the cords by which they were bound hand and foot are burnt off, but they have no hurt, their hair is not singed, nor has the smell of fire attached to them. Their enemies are consumed, but they are delivered and promoted, and show in the sequel of their trial, what all the saints of God must witness, that all things do work together for good to them that love God, to them who are the called according to his purpose.

(Editorial by Elder Gilbert Beebe July 15, 1858)

## OBITUARIES

### ELDER C. LESLIE COKER

Inasmuch as it has pleased Almighty God, our Heavenly Father, to remove from us our fellow minister, our pastor, our brother, and friend and, at the orders of the Contentnea Association of which he was a member, loved and respected, I attempt to write a memorial of him. I am fully aware of my inability, yet I am hopefully aware of the power of God, and believe with our departed brother that He does all things well.

Elder C. Leslie Coker was born April 29, 1910 to Godly parents, Charles Leslie and Sally Sessoms Coker. His parents were very inspirational to Elder Coker, especially his mother. Oftimes as he would relate to us his experience of Grace, he would tell how her love, chastisement, and advice helped to face and to better understand his condition, as the knowledge of his own sins was revealed to

him, and it also strengthened his hope of Salvation by the Grace of God:

Being convicted of sin and given a hope of eternal life through Grace, as God revealed His mercy to him, "Les," offered to, and was received in Lower Town Creek Church in December, 1948. He was ordained deacon by his brethren, who saw a gift in him, and although he served well in this capacity, the church saw another gift and calling in him; at their invitation he began to exercise his gift in the Ministry at his home church. He was soon liberated to preach wherever he felt to be called and in November, 1953, his church called a presbytery who examined his gift and ordained him to the full work of the Gospel Ministry.

Elder Coker was called by his church as an assistant to the Pastor in December, 1953 and chosen Pastor in April, 1956. At the time of his passing, he was Pastor of Lower Town Creek, Old Sparta, Autrey Creek, and Williams Churches. He also served for a time as Pastor of Great Swamp Church at Greenville, N. C. His gift was profitable to the churches — he baptized, married, and served in all phases of the Gospel numerous brethren. He conducted more funerals than any other Minister in his section during the time of his Gospel Ministry. His gift was definitely that of a Pastor and although he traveled many miles as he visited the sick and shut in, a very special talent of his, he did most of his going near his home. He was blessed with the time and desire to visit the brethren, especially those who could not attend the meetings, and this he did, mostly among the Contentnea, the Black Creek, and the Kehukee Associations. He was well loved by those brethren, as well as others in North Carolina and Virginia that on occasion he would visit.

He married Mattie Ruth Brown on December 14, 1929, and to this union were born two children — C. Earl Coker of Pinetops, N. C., who married Jackie Burgess; and Peggy Ruth Coker, who married Brooks Drake. These children, together with seven grandchildren, survive him to mourn their loss.

Sister Coker was called home in March, 1960 and in November, 1960, he married Cathrine Bridges Forbes. Both wives served with him graciously in his ministerial career, and Cathrine survives him and, together with all of us who loved him, sustains a great loss. He also leaves to miss him greatly four sisters: Bessie C. Walston of Macclesfield, Nancy C. Earp of Tarboro, Ellie C. Gallop of Rocky Mount, and Cathrine C. Hathaway, of Tarboro; three brothers: W. L. Coker, his twin, of Tarboro, J. B. Coker of Fountain, and J. H. Coker of Tarboro.

Elder Coker lived to see two of his brothers, John and Joe, ordained to the office of

deacon and one of his sisters, Nancy, baptized in the church he loved and served so well.

Elder Coker, like "Joshua" tells us, was called to go the "way of all the earth" February 13, 1971. Truly a servant of "Israel's God" and His wonderful church has fallen. But we, because of the precious, beautiful promises of God to His servants, do not mourn his passing as we would for one who had no hope. The churches he served lost a good pastor, his association and correspondence lost a good minister, his fellow yolk servants lost a fellow servant who was eager to serve with and for them whenever he could.

His funeral was conducted by the writer, who loved him and loved to serve with him, in Lower Town Creek Church and was attended by a large gathering of ministers, brethren, and friends. His body was taken to the family cemetery in Tarboro, N. C. to await the coming of the Lord, whose very presence will reunite the children of the Heavenly King in the royal courts of Glory in the glorious land of no parting, no farewell, no pain, no trouble, where all but love is done away with in that precious celestial city, the glory land that shall continue forever and ever, whose builder and maker is God, eternal in the heavens.

I desire to close this effort by using a favorite phrase of his, "Our loss is his eternal gain," and to him I say, as he said so many times to me and others, "Be seeing you — I hope."

Written by order of Contentnea Association as she sat in regular conference, Friday before second Sunday in October, 1971.

Prayerfully submitted,  
A. P. Mewborn

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SISTER EVELYN B. DAVIS

Sister Evelyn Bailey Davis was born May 21, 1911 in Horntown, Va., and died October 24, 1971 in P. G. Hospital, Salisbury, Md. She was the daughter of the late Julius and Drucilla Bailey.

Surviving are her husband, W. A. Davis, Sr.; three children: W. A. Davis, Jr., Mrs. Richard S. Adkins and Lawrence B. Davis; eleven grandchildren; a brother, Nevitte Bailey; and two sisters, Mrs. Spencer Justice and Mrs. Everett Miles.

I ask for divine guidance in writing of one so precious. Words are hard to find to describe one so beautiful in the faith. Sister Davis truly walked the path of the Primitive Baptists. God endowed her with many gifts: he gave her a lovely voice which she used to raise the hymns in Snow Hill Church; he gave her a gracious heart which she used to welcome and care for her brethren in her home; he gave her tenderness, love, compassion and un-

derstanding — it would be easy to go on and on. But all who knew her know what I am trying to say.

The greatest tribute she left in her memory, was her love for the Lord. She was raised in a Missionary Baptist Church, but the Lord revealed the truth to her, and she asked for a home with the Primitive Baptist Church at Snow Hill, Maryland. She was baptized in May, 1955. She was quick to say how good God had been to her and her family, and she never tired of praising His name.

Our hearts still ache and our tears still flow because of the void she has left us with; but we know God makes no mistakes. It was time for her to follow the Master's footsteps into the grave. If ever death was tender, it was to her. We were with her to the end, and there was never a tear on her face: it was as though it was all right, and things were as they should be. She had told me so many times she was not afraid of death: if only she could help her family not to mourn her. Little did she know the sweet thoughts she left us with. We find ourselves saying, "Thank you, God, for letting us have one of your jewels to love a little while on earth."

It is hard to stop writing about one I loved so deeply; yet this isn't meant to glorify her. It is to the honor and glory of God. He made her what she was, and he gave us the treasured memories to store in our hearts forever. We just wanted to praise Him for including us into her life. She was just another one of those little blessings that gives us a hope that God does care.

Her funeral was held in Snow Hill Church Wednesday, October 27, 1971. It was conducted by Elder James Poole, Elder W. D. Griffin, and Elder Arthur Warren. She was buried in Nelson's Cemetery near New Church, Va.

A devoted daughter-in-law,  
Audrey Davis

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SISTER MAUDE HODGES

Sister Charlotte Maude Ferguson Hodges was born August 31, 1883, the daughter of the late Brother James L. Ferguson and Sister Charlotte Blankenship Ferguson, in Pittsylvania County, Virginia. She was more than eighty-eight years old at the time of her death March 26, 1972, at Roanoke, Virginia.

She was the widow of the late Brother Allen D. Hodges. She is survived by two daughters: Mrs. Myrtis Palmer, Roanoke, Va. and Mrs. Charlotte Spangler, Winchester, Va.; one brother: Abner Ferguson; and the following sisters: Mrs. W. S. English, Mrs. W. E. Myers, Mrs. W. L. David, and Mrs. J. T. Huffmond. Also surviving are five grandchildren, eight great grandchildren, and two great great

grandchildren.

Sister Hodges' funeral was conducted in Roanoke Primitive Baptist Church by Elder Cecil Turner and Elder Posie Plybon. For many years Elder Plybon was pastor at Fairfield Church. Burial was in Evergreen Cemetery. There were many beautiful flowers. Her children and grandchildren expressed that they were well pleased with the funeral.

Her daughter Myrtis was present at the time of Sister Hodges' death, and said that her mother went easy and didn't even move — she just breathed out her last breath. Her daughters and family put forth much kind effort to make her comfortable, and furnished her material needs as she became older and weaker; and they expressed their gladness that there was much love in their home.

We often heard Sister Hodges say, "I love my church; I believe I love them for Christ's sake." She would not want any of us to glorify her. She firmly wanted the glory and praise and honor to be where it should be: on her Shepherd and Husband, her Lord and Saviour, the one anchor of that sweet little hope that she often referred to. Sister Hodges united with Fairfield Primitive Baptist Church in 1918, and was baptized by Elder J. F. Goode. Elder S. O. Plybon was also present. Later she came by letter to the Roanoke Church where her companion joined before he died in 1950.

During the time she was shut in, the visits of Elder and Sister Turner, Elder Plybon, and many others pleased and cheered her much. She would often tell us when we visited her, "I want God's will to be done, and I want to be submissive to His will. She verily delighted in hearing the gospel preached, and in reading articles written to God's praise. She was often found studying the Scriptures when she was able to sit up. O how happy she was to hear the singing of sweet hymns to her Saviour's praise! One of her favorites was "Jerusalem, my happy home."

May God have mercy on us who are left behind. May He bless us to live and die in His fear and love.

Sister Mamie Rose Delp Ferguson

#### SISTER ROSA BOSWELL

We at Bush Arbor Primitive Baptist Church must bow in humble submission to the will of our Heavenly Father, as it has pleased him to remove from our midst, Sister Rosa Boswell. She was born in Caswell County to her parents, the late Francis and Elizabeth Scott Boswell, on June 10, 1885 and passed from this life January 27, 1972, making her stay here on earth 86 years, 7 months and 17 days.

Sister Boswell was first united in marriage to Mr. Claude Holt. Unto this union was born

one daughter Mrs. Claudia Holt Rimmer and after the passing of Mr. Holt she later was married to the late Mr. J. T. Boswell. Sister Boswell grew older and began to lose her eyesight, yet she attended the meetings and while attending these meetings it seemed her love for the church grow stronger until she became burdened to be baptized; yet with some reluctance due to her blindness, but on the second Sunday of July, 1959 she united with the church and was baptized the following second Sunday. As we gathered at the water it was a wonderful sight to behold as she was led into the water and placed in a chair. Our late pastor, Elder W. C. King, officiated the service, assisted by the late Elder J. Harvey Smith and there was much rejoicing.

As the years passed we could see age taking its toll with Sister Boswell but we could see that unflinching faith and the grace of God being bestowed upon her, which brings to our attention the words of Paul, 2nd Corinthians, Chapter 4, Verse 16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

It was a great inspiration to all who knew and visited her to see her bearing her afflictions so patiently. I shall remember the last visit with Sister Boswell before she became critically ill. How sweetly she talked of her love for the church and what it has meant to her and tell some of her experiences and how the Lord had blessed her.

Her funeral was conducted by the writer of this obituary. She was laid to rest in Bush Arbor Church Cemetery beneath a beautiful mound of flowers to await the coming of her Lord and Saviour Jesus Christ.

May those that mourn be comforted with Paul's writings, 1st Thess., Chapter 4, Verse 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

BE IT RESOLVED, A copy be sent to the *Signs of the Times*, one given to the family, and one placed on the church records.

Written by Wallis A. Smith

Read and approved in our conference meeting on March 11, 1972.

Wallis A. Smith, Moderator  
Earl S. Rudd, Clerk

#### JOSEPH DANIEL OAKLEY

Brother Joseph Daniel Oakley was born in Caswell County June 6, 1890. The Lord saw fit to call him from our midst January 10, 1972, making his stay on earth 81 years, 7 months and 4 days. He was married to Mrs. Ethel Kimbro Oakley, and to this union were born five daughters: Mrs. Effie Petty, Mrs.

Vera Robinson, Mrs. Audrey Hammond, Mrs. Ruth Trueblood and Mrs. Mary Smith; three sons: Kendal Oakley, Roy Oakley and Robert Oakley; two sisters Mrs. Rose Blalock and Mrs. Mary Blalock; four half sisters: Mrs. Minnie King, Mrs. Maggie Massey, Sister Nellie Dabbs and Mrs. Nannie Dabbs; one half brother: Walter Oakley; 26 grandchildren and 18 great grandchildren.

Brother Oakley was received into the fellowship of Bush Arbor Church and baptized the second Sunday in August 1949. He was blessed to walk softly among his brethren, ascribing all glory and honor to God our Saviour Jesus Christ. He bore his afflictions patiently waiting for the adoption, to wit, the redemption of our body.

He attended the services of his church regularly until his health prevented him. It was my pleasure to have been associated with him very closely. He often quoted the scripture where Christ spat on the ground and made clay of the spittle and anointed the eyes of the blind man and commanded him to go wash in the pool of Siloam and was healed. He was operated on for a cataract in his waning years and his natural sight was never recovered sufficiently to read but he had faith to believe the Lord could make him whole.

His funeral was conducted at Bush Arbor Church by his pastor Elder Wallis Smith assisted by Mr. Stanley Hartman. He was laid to rest in the Union Ridge Cemetery to await the coming of our Lord and Saviour Jesus Christ. He will be missed by all who knew him. Let us weep not as those who have no hope.

Written by one who loved him, T. Isaac Rice.

Elder Wallis Smith, Moderator  
Deacon Earl S. Rudd, Clerk

#### JOHN DAVID THOMPSON

Brother John David Thompson was born June 9, 1885, near Grapevine, Texas, to the late W. M. and Emily Thompson. Our dear Heavenly Father saw fit to call him from our midst October 23, 1971, at the age of 86 years.

He came to Vernon, Texas with an uncle at the age of 18 to do farm work. He has lived in this area most of the time since then.

On September 30, 1906 he was united in marriage to Miss Martha Bourland, daughter of the late Elder Billy Bourland, at Vernon, Texas. To this union were born five children. Three sons and two daughters. Two sons preceded him in death.

Brother Thompson, together with his dear companion, united with Little Flock Church, Altus, Oklahoma, just a few years ago. However, he had been an attender and friend for

many years. A man of few words, by which to express himself, but the kindness, meekness and love he manifested spoke louder than any words. He was a firm believer in the doctrine of salvation by the grace of our God.

Though our little church, his dear family and friends shall miss him very much, we trust we are submissive to the will of our great God, who does all things well. We feel our loss is Brother Thompson's eternal gain.

Services were conducted by Elder W. W. Taylor, together with the writer. His body was laid to rest in the "East View Memorial Park," Vernon, Texas, to await the coming of our Blessed Redeemer.

Submitted by the request of his precious companion.

Written in much love,  
C. M. Haygood

#### IN MEMORIAM

Douglas Bell was born July 19, 1909; son of T. O. and Josephine Walston Bell. He was a native and lifelong resident of Palestine, Texas. Brother Bell was married to Adell Bush on July 28, 1930.

He united with Pilgrim Primitive Baptist Church in June, 1947, being baptized by Elder P. E. Weisinger. He was ordained as Deacon in June, 1964, and served the church faithfully in that capacity until his death on January 26, 1972.

We loved Brother Bell dearly and will miss him very much, but we feel that God loved him more for He took him home after many, many hours of suffering which he bore patiently with the help of his God.

Funeral services were held for Brother Bell in Hassell and Foster Chapel in Palestine, Texas on January 27, 1972, and he was laid to rest in the Bell Cemetery with a large host of friends paying their last respects; Elder U. V. Wallace and Mr. James Duncan officiating.

Surviving Brother Bell besides his faithful wife are three sisters and one brother: Mrs. Lonie Bell Miller, Mrs. Inez Bell Rawls, Mrs. Norma Bell Moore and Lyman Bell.

Clerk of Pilgrim Church  
Palestine, Texas

#### J. M. "ALECK" DAVIS

Brother Davis was born July 4, 1889, to John Wesley and Nannie Mills Davis of Rockingham County, North Carolina. He departed this life September 23, 1971.

He is survived by his wife Lucy Hershman Davis, and one brother, James Robert Davis, of Mayfield, N. C.

God in His infinite mercy, turned our dear brother from the things of the world, in the early thirties, by revealing to him his sinful

and lost condition before a Holy God, and granting him repentance and forgiveness of his sins by the operation of the Holy Spirit.

The writer well remembers being sent for, to visit our brother in the hospital, when he had been at the door of death, as many believed, for many days. When I was leaving, he said, "I do not know whether I will live or die, but whatever the Lord's will is will be all right. If I do live, life will be different with me to what it has been."

A few months later he presented himself before the Dan River Primitive Baptist Church, stating that God in His mercy had wrought a gracious work in his heart, and desired a home in the church.

He was baptized on the fourth Sunday in August, 1934 by the writer, and from that day forward, having put his hand to the plow, he never looked back. The delight of his heart was to hear the gospel preached, mingle with God's people, and lend a helping hand to his church, neighbors and friends.

About eight years ago, he had to have one leg amputated, and from then until he passed away, he used crutches, but it never interfered with his church attendance. Many will remember his entrance by the side door into the meeting house, taking the same seat reserved for him, and often asking for the hymn, "Come We that Love the Lord."

In his passing his family, church and community, have lost a Godly, loyal and faithful follower of our Lord; whose memory we will continue to cherish.

Funeral services were held at Dan River Primitive Baptist Church Sunday, September 26, 1971, by Elders D. V. Spangler, Wallace Smith, Donald Smith and Haywood Wray. After which his body was laid to rest, to await the coming of the Lord.

Written by his Pastor,  
D. V. Spangler

#### BROTHER OLIVER JUDSON WRAY

"O death where is thy sting, O grave where is thy victory." Our hearts are saddened by the loss of our brother, who departed so peaceably January 9, 1972. He greeted his brethren by name and attended their services from the mountains to the seashore.

Understanding is a wellspring of life unto him that hath it. We believe our brother was nourished in the good Doctrine, having tasted that the Lord is gracious to his people and with loving kindness has he drawn them.

The writer was informed by a brother who attended him during a lengthy illness, that Brother Wray was blessed with patience in tribulation, manifesting gratitude for every act of kindness he received with praise to the glorious name of God.

He was born in Rockingham County, North Carolina, May 17, 1894, and spent most of his 77 years as farmer and carpenter by trade. By faith given in Christ he was a member of the Primitive Baptists for more than forty years, having moved his membership to the Church at Bush Arbor in December, 1960.

He leaves to mourn their loss, six sons by his first marriage to Sister Mary Smith Wray, whom death called October 27, 1955, Elder Burch Wray of Cedar Grove, North Carolina, Wilmor W. and Elder Haywood Wray of Reidsville, North Carolina, O. J., Jr. and Elder Hugh Wray of Greensboro, North Carolina and Louis G. Wray of McLeansville, North Carolina. He leaves also one sister, Sister Myrtle Hall of Reidsville, North Carolina, with whom he made his home after the departure of his second wife, Sister Minnie McKinney Wray, February 17, 1965. To this union were born eight stepchildren, Sister Beulah Rudd, Mrs. Eva Smith and Mrs. Pauline Minor, Virgil, Raleigh, Malloy, Luther and Hassel McKinney.

Our Brothers' funeral was conducted at the church at Wolf Island by his Pastor Elder Wallace Smith assisted by Elder Kenneth Key. His body was laid to rest from his labor to await that glorious Resurrection, under a mound of beautiful flowers in the church cemetery.

May the Lord comfort those left to mourn and bless us to accept our loss as his eternal gain.

Written by Clifton Robertson as requested by the Church at Bush Arbor.

Read and approved by members of Bush Arbor Church at the regular conference held March 11, 1972.

Elder Wallis A. Smith, Moderator  
Earl S. Rudd, Clerk

#### BROTHER WILLIE ADAMS

In memory of Brother Willie Adams who was born January 11, 1894, and died January 26, 1972. He joined Springfield Primitive Baptist Church, Gretna, Va., April 23, 1967. His poor health caused him to be unable to attend church very often. In talking with him, I feel sure he believed in God's power, and His wonderful love and mercy for us.

Surviving are his wife, Bertha Swain Adams; six sons; four daughters; three brothers and five sisters; also eighteen grandchildren and sixteen great grandchildren.

His funeral was held at West End Church of Christ by Mr. John Bowles and Mr. J. W. Tuck, and he was buried in the family cemetery, to await the second coming of our Lord.

L. R. Willis

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., JULY, 1972

NO. 7

An all day service is appointed to be held at Pine Creek Church, Floyd County, Virginia, on July 4th, 1972, beginning at 10:30 A. M. The church is located about five miles east of Floyd Court House, just off U. S. Highway 221.

The services have been largely attended in years past by both ministers and members and friends.

An invitation is extended to all interested to attend.

D. V. Spangler

## SECURE IN THE ARK

The Scriptures, given by Almighty God to His people for their learning and comfort, seem to convey one grand purpose — to reveal Himself to His creation in the person and work of His Son and our Redeemer, The Lord Jesus Christ. The transfigured face of Christ, His nail-pierced hands and feet, His bleeding side, are etched on every page, His exalted Name inscribed on every line. Tucked away where only the spiritually enlightened can discern Him, He is pictured in almost innumerable types, shadows and figures from the first of Genesis to the last of Malachi and is revealed in human flesh from the first of Matthew to the end of The Revelation. Through both the Old and New Testaments, He stands, a lamb slain from the foundation of the world, or King of Kings and Lord of Lords, always the Redeemer, Saviour and Lord of His people. One of the clearest and most beautiful types of Him as Saviour is seen in the ark which God bade Noah to build according to the specific instructions He gave him.

On an evening some years ago during

a very severe hurricane, I was alone, in utter darkness and without heat, the electric and telephone lines having been impaired by the storm. As the tempest roared and rain fell in torrents, beating mercilessly against the windows and roof of my little house, I felt isolated, cut off from the rest of the world and a little fearful. Suddenly, an indescribable sense of complete security such as I have only very seldom experienced, descended upon me, enveloped me as a cloud and infused my entire being with a great warmth. As I drank in the sheer enjoyment and peace of that hour, my mind was directed to the aforementioned ark as a place of protection and security — "an hiding place, a covert from the storm and the shadow of a great rock in a weary land": the ark, a clear type of Christ, our refuge from the raging storms of life and from the judgment of God upon sin. While I meditated on these things, warm and wholly unafraid, I saw some things that night in the darkness that I had not seen by day. Recently, my mind has seemed to be directed again to this beautiful subject and I have had a desire to write whatever, if anything, I might be given to say.

All Bible readers know the terrible state of affairs which existed on the earth just prior to the flood. Sin had entered the world, had corrupted mankind and polluted the beautiful universe which God had created. Wickedness and violence prevailed. Man was living in utter carnality, altogether unmindful of God and His hatred of sin. We are told the imaginations, the desires and purposes of man were "only evil continually." Over in the New Testament we read "They were eating and drink-

ing, marrying and giving in marriage and **KNEW NOT UNTIL THE FLOOD CAME AND SWEEPED THEM ALL AWAY.**" What a vivid description of this present-day world! How long before God will send judgment?

The record states that God saw it all and "it grieved Him at His heart" and He determined to destroy man and all the corruption from the face of the earth, but we find one little statement here that speaks volumes: "**BUT NOAH FOUND GRACE IN THE EYES OF THE LORD.**" Only Noah and his house, of all mankind found grace in God's sight. Here we see **THE DIVINE CHOICE** which runs as a golden thread throughout the Scriptures and it is most enlightening to discover that here, for the very first time in the Bible, the word **GRACE** appears. We had seen Him in creation, we had seen Him in sacrificial offering, we had seen Him in majesty and power, but here we see Him in love, mercy and grace. How utterly fitting it is to find the word **GRACE** for the first time in this beautiful type of our Lord Jesus Christ. In the gospel according to John we read "The law was given by Moses, **BUT GRACE AND TRUTH CAME BY JESUS CHRIST.**" His unlimited power and majesty are marvelous and even thrilling to meditate upon, but it could not save a sinner such as I. It took His great love, mercy and grace to bring salvation. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts," writes the prophet Zachariah.

God chose Noah and informed him of His purpose to destroy man, with all the pollution, by way of a flood, but to save him, Noah, alive **AND ALL HIS HOUSE**, or family. It is significant that although God purged the earth, He did not destroy it in its entirety, neither His entire creation. "He cannot deny Himself," 2nd Timothy 2:13.

So God commanded Noah to build an ark, a ship or place of perfect safety from the deluge, or judgment which He determined to send upon the ungodly. Complete instructions were given to

Noah as to the material and construction of the ark. As I understand the reading, it was to be made of gopher wood, 450 feet in length, 45 feet in height and 75 feet in breadth and was to be **PITCHED WITHIN AND WITHOUT WITH PITCH.** I am not a student of Greek and Hebrew, but from one who has studied these ancient languages, I understand the word translated **PITCH** is exactly the same as the word translated **ATONEMENT.** So the ark was to be insulated inside and outside with the atoning blood which flowed from the side of our Lord on Calvary's cross. This stupendous feature alone was sufficient to insure the safety of all within the ark, but there was more: God, Himself, was in that ark as it was tossed about by the tempest. The record in Genesis 7:1 states "And the Lord said unto Noah, **COME**, thou and all thy house into the ark." He did not tell Noah to **GO** into the ark, but to **COME**, indicating that He, God, would be in it to guide it and to direct its course and to make sure it reached its predetermined destination. He did not leave Noah to pilot the ship and it was no accident or mere occurrence that the ark came to rest upon the mountains of Ararat, which I understand means **HOLY GROUND.** Looking beyond the type to its fulfillment, Paul tells us "God was in Christ, reconciling the world to Himself" and after He had poured out judgment upon sin through the agony and death of His Son, He received Him at His right hand in glory — **HOLY GROUND.** What a depth and wealth of truth is portrayed in this beautiful type!

There was only one door in the ark and when Noah and all his house were secure within, God closed the door and "shut him in." Jesus said "I am the door; by **ME** if any man enter in, he shall be saved." Only one door to God's salvation, no other way in or out and we are told in The Revelation "He openeth and no man shutteth; He shutteth and no man openeth." God did not leave Noah to shut himself in, no in-

deed, He does not save us in Christ, then leave us to secure our own safety when the storm comes, but makes it certain by His own providential care. The record does not indicate how large the door was and we will never know in this life who or how many will be saved in Christ, but it is certain that all for whom salvation was provided will be safe in Him. Not a drop of Jesus's blood was spilled or shed in vain, but it was sufficiently plenteous to atone for every one of God's elect. The door was set in the side of the ark and it was from the side of Jesus that the atoning blood and cleansing water flowed.

Another beautiful feature of the ark was the ONE WINDOW which was to be set in a space or cubit ABOVE, setting forth the fact that all spiritual light must come from above and not from around us. To my mind, it also indicates that the Lord's people are to have their eyes and affections set upon heavenly things, not worldly, be it people or possessions. The great Apostle tells us "For our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; also "Set your affections on things above, not on things on the earth." How pitiful it is to see anyone professing the name of Christ so enamoured with the empty charms of this sin riddled world that they have no desire to leave it and to be with Christ! Paul, speaking of himself says "Having a desire to depart and to be with Christ"; also "But now they desire a BETTER COUNTRY, THAT IS AN HEAVENLY." Deep in my heart, I feel, as one of my ancestors expressed, I am thankful I was born to die, and I am looking forward with keen anticipation to the time when I shall no longer "see Him through a glass darkly, but then face to face." Oh, the very thought of it, face to face with my Saviour in sinless perfection which we can never attain unto in this body of sin, to see with my eyes undimmed with clouds or afflictions, my Lord in all His beauty

and holiness!

Back to the ark: it was to be constructed of gopher wood, a desert growth, comparatively indestructible. Again looking beyond our type, our Lord was "a root out of dry ground" says Isaiah, having no human father, and although He was scourged, smitten and finally crucified, His flesh did not see corruption and "not a bone of Him was broken."

The ark was designed in every detail by God Himself, but a human being must construct it. The body of Christ was designed and prepared by God Himself — "A body hast Thou prepared me" said Christ, but a human mother must bring it into manifestation because sin entered the world by man and the penalty must be paid by a MAN, THE MAN-GOD, the GOD-MAN.

God provided the ark and secured the safety of its occupants BEFORE He sent the flood, seven days before, I believe. They were SECURE IN THE ARK and thus they were not exposed to the waters of judgment. The Scriptures assure us that our Blessed Redeemer will come again to raise the dead in Christ and catch away those of His own who live and remain BEFORE He sends the awful and final judgments upon this world as described in The Revelation and we will not have to go through the condemnation for we will be already SECURE IN THE ARK. The flood fell upon the earth forty days and forty nights. After the baptism of Jesus, He was led of the Spirit into the wilderness to be tempted of the devil forty days and nights. How perfectly Jesus in human manifestation fulfills the promises of God in type!

Many more lovely features of the ark could be brought out which forecast the humanity of our Lord and His salvation, but space is limited and enough has been shown to assure us that every one of the Lord's elect are just as secure today as we will ever be in heaven, because, and I quote from a very lovely hymn:

"We have an anchor that keeps the soul Steadfast and sure while the billows roll; Fastened to the ROCK which cannot move, Grounded firm and deep in the Saviour's love."

Paul, in those precious closing verses of the 8th chapter of his letter to the Roman church, assures us "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, **NOR ANY OTHER CREATURE**, shall be able to separate us from the love of God which is in Christ Jesus our Lord." The "nor any other creature," to me represents those foes within our human natures, so we are secure **WITHOUT AND WITHIN** from the devastating onslaughts of satan. All the mighty power, all the vast wealth of this great universe could never afford such security as this. Neither could the accumulated wealth of this world, did we possess it all, afford the joy and peace that is ours when blest to feel in our very heart of hearts that He keeps us by day and by night; that no trial can beset us outside of His will concerning us; that whatever our lot in this world may be, whatever lies before us here, He stands by to sustain and comfort us through it and that "we shall dwell in the house of the Lord forever." When so blest to meditate upon and to rejoice in these precious assurances, we thankfully join our voices with the hymnist:

"With joy lift up your heads  
YE HIGHLY FAVORED FEW  
When through the earth destruction spreads  
For what can injure you?"

What, indeed, can injure us? Can flood, or fire, or tempest, or even earthquake? No, no, for we are **SECURE IN THE ARK** and when our days in this world shall have known their number, we shall come to rest with our Saviour, **ON HOLY GROUND**.

May it please our Blessed Saviour to supply us with faith each day, hour and moment while we inhabit this foreign land, to look up through the window **ABOVE** which is in Christ our ark, toward our eternal home where He

is, even as Daniel when in captivity in an heathen land, looked through the window of his room in the king's palace, open toward Jerusalem, his home.

Mildred V. Dykes  
1114 Mt. Hermon Road  
Salisbury, Maryland 21801

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#### EXPERIENCE

807 Pope Street  
Memphis, Tenn. 38112

Dear Editors, Kindred in Christ:

. . . Recently we have been questioned by some and lightly reprimanded for not writing to the paper lately. I told them I had written many times but did not send, fearing they were not worthy of space. It is peculiar too, for when we are among our brothers and sisters, we are anxious to tell these sweet or bitter experiences, and hear others tell some of theirs; and there is much rejoicing as each tells of a lesson learned in them. There is such sweet fellowship and communion in the feeling that we are of those "taught of God."

But to send them in for publication makes me fear. Never-the-less I am submitting the following experience for your judgment. I question many times as to their source — are they truly of the Spirit of God? or is it possible that some emotional trick of our carnal mind deceives us. But there seems absolutely no doubt at the time as to the source.

I believe I know what it is to go down into Egypt.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering but not of my spirit, that they may add sin to sin: that walk to go into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion . . . For the Egyptians shall help in vain, and to no purpose: therefore have I

cried concerning this." (Isaiah 30th chapter)

The prophet told them that, "Their strength is to sit still." Then wrote, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."

This trusting in the strength of Egypt (or the flesh) is like a wall built with untempered mortar that will not hold. But, Oh, how we do labor and toil to build a wall while in Egypt! We say, "It is the Lord, It is of the Lord." And in one sense it is, but not in the way we imagine. Our hands and our carnal mind, which seem to dominate us while in this place, are busy; and we say, "It is beautiful" — this shaky wall, buldging at every seam with filthy works of man.

"Write . . . that this is a rebellious people . . . which say, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

One might say, Oh horrible thought; but I believe in substance this is what His children do when they go down into Egypt, (though they may not be fully aware of it.) Now whether we are led there for our teaching and to learn knowledge, or go voluntarily, as water seeks its level, I don't know, but I rather think they are led there, or sent. And I do not say this, looking for an excuse for my sins.

When we have toiled and labored, and are pretty well near exhaustion, we look, and the wall begins to crumble and break in pieces, and becomes utterly worthless; and we are confused. Then a dear one came along preaching Christ Jesus, the Holy One — the one whom we in the darkness of Egypt, wished to set at naught, and work with our own hands. What is this one crying? "All flesh is grass, and the works thereof are as nothing." "Stand still and see the salvation of God." "Your strength is to sit still and know that I am God."

"For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence shall be your strength." (Isaiah 30:15) Oh, the beauty of it!

I went home worried, feeling like an alien: something had been wrong with my conversation for quite awhile. I felt guilty — like a wayward child. Then I would think of the sweet words of the preaching of Jesus crucified. I went to sleep troubled.

I awoke next morning at three o'clock rather suddenly, thinking of the preaching the night before. "How sweet the name of Jesus is!" A dreadful feeling came over me: I felt so unclean, filthy; and I was crushed . . . I tried to put it out of my mind, but it stayed there.

Finally I arose and went into the living room, so as not to disturb my husband. I got the Bible and Concordance and found the word in the 30th chapter of Isaiah, and began reading from the first verse. Every word seemed to burn right into my heart and soul as with fire; and it seemed I had a perfect understanding. I was so filled with something that I could not resist the urge to get a pen and try to write it down. It seemed almost like a command. I sat there three hours meditating on these words.

I felt the Lord had done it; and there was peace in it for me. I hope that the eighteenth verse applies to me and all, if there is another in the world like me: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him . . . he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, . . . thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Now here is the beauty to me of the twenty-second verse: When He brings you out of captivity, then will you abhor all your idols, all the graven images, all the filth and works of your own hands, and you will cast them away as a menstrous cloth; and you somehow feel clean again, and *Zion is such a lovely place*. Oh how I wish you could dwell there!

I used to say, Never again will I do thus and so; but how vain are such words. I am so sad and sorry for those I love to have to endure my ugly ways and my vain, foolish talk. And I do pray with all the praying power given me, to quieten and cause to cease this rebellious, restless spirit within me at times: let me take knowledge of God and learn the truth, that, "In quietness and confidence there is strength." Let me sanctify the Lord in my heart, the Holy One, and fear the God of Jacob.

May the following verse also apply to me, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Oh, I felt so clean and washed, and a mist cleared from my eyes, and I felt Elder Lambert's words burning inside me; and I too felt to cry out, "Oh that my words (or this experience) were written, and printed in a book graven with an iron pen, and lead in the rock," to be read by others long after I am gone. But I realize I cannot put into words the feeling, the spirit that caused me to feel as shaken as a reed in the wind: a trembling and a joy, guilt and shame, yet at the same time I felt I was given wisdom. It is indescribable, and I thank God for the experience, and for the mercy in it.

Mrs. Lucile Young

"IN HIS LIGHT WE SEE OUR  
CORRUPT SELF"

Boones Mill, Va. 24065

Dear Brethren:

When the Truth is preached, the Gos-

pel puts a vast difference between the precious and the vile: and this the vile cannot bear. The preached Word has a note of assurance that Jesus belongs to those who have been "translated into the kingdom of his dear Son."

Nowhere does the Bible or Christian experience give any preacher license or liberty to have friendship for the world. In the 92nd Psalm we read of those who are "planted in the house of the Lord." Every God sent minister will take pains to feed these plants — elsewhere called sheep and lambs. (see John 21) The church has never grown in numbers as the result of the labors of any of God's servants: Only the revelation of Jesus Christ can build the church.

When the Lord imparts Life and Light in the soul, the Light gives knowledge of God's glory (character), and in His Light we see our own vile and corrupt self. This causes fear, labor, burden, grief, shame and sorrow over sin. The sinner strives to "get right." There is no power on earth that can stop the light from shining as it teaches (as never man taught) how black, evil and sinful we are. This draws the soul into fellowship with the doctrine that "all flesh is as grass." And while the Son thus shines, we wither, and all of our supposed goodness fades as we sink down beneath God's righteous frown; and, like Saul of Tarsus, we try to keep the law — and fall.

At God's time He hears our cry, and Jesus calls, does not invite, but commands, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then and not until then, is the sinner astonished and amazed to find that the law he thought so necessary to keep, has all been fulfilled; and that all salvation is free — and all by the grace of God.

This lesson can never be learned from any fellow creature or by any earthly means. From among the many who are thus saved and called, and taught by the Comforter to believe that Jesus is the Christ, this same Spirit directs the feet

of a chosen few to the visible Church. Here, and here alone, is the judgment seat of Jesus Christ, where we must appear to stand or fall by the judgment of the Church.

It is forbidden for any minister to do his preaching apart from the judgment of the Church. All sound doctrine is directly opposed to any confederacy with Egypt, or leaning on the broken staff of the flesh or inventions of the flesh.

New born children of God who do not attend the services of the visible church, are many. These are not saved from the delusions of Satan by preachers, but by an experience of redemption. All of them are "kept by the power of God." They are not left to the snares of the Devil, for they are "preserved in Jesus Christ and called." All of God's children, in or out of the visible church, are under His divine control. There can be nothing to hinder the Almighty God who orders all of their ways both in providence and in grace.

If the question is asked, From whence comes their help and comfort? we know the answer. All their help comes from the heart of Almighty Jesus Christ. He counts their sighs, puts their tears in His bottle, and when their spirits are overwhelmed within them, He knows their path, and regulates the time and measure of their trials — and everything that is necessary for their present support and seasonable deliverance, with the same absolute accuracy as He weighted the mountains in scales, and hills in a balance, and meted out the heavens with a span. All saints are under His management, even to the hairs of their head.

Satan trembles to see a saint at the throne of grace, but delights to see them look for comfort from the inventions of men. Millions suppose they have been cured via the radio, and therefore worship the cure. The saints of God do not worship their cure, but worship the Healer. Their Healer does not have fellowship for anything He has not washed

in His precious blood.

In bonds,  
Elder J. L. Boccock

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THANKFUL FOR HAVING THE  
TRUTH REVEALED

Meadows of Dan, Va. 24120  
Rt. 2, Box 134,

Signs of the Times:

Thank you for the extra copy of the December issue which I requested. I cannot express the joy that filled my heart for these precious articles. The comfort is so sweet to find that more than a hundred years ago, God raised up a man and gave him a mind to publish this blessed truth, that is so hated by many kindred in the flesh — and to my amazement, by some professed members of the Baptist Churches.

Lord God, would you permit such a vile sinner to bow in your Holy presence, and give thanks to thy holy name for revealing this great truth to me, long, long ago. O dear Lord and God, may I sing praises to thy precious name forever. . . For thou art worthy alone to have all the praise, honor and glory, for thou hast made all things for thy self, and without thee was not anything made. . . Lord thou hast made men and women and placed them upon this earth, to give thee praise. Thou hast made me, a sinner, to call upon thy great name. Thou wilt be with us in all places and wilt not forsake us. All our steps come from thee: we cannot breathe one breath beyond thy great decree. O lead us through all the troubles thou hast ordained for us to walk in. Blessed Redeemer, remember us when thou cometh into thy kingdom, and take me to be with you where there are no more tears to be shed, no more sorrows to go through: where we can sweetly sing praises to thy name in eternity. Amen.

A little sister,  
Mrs. Pauline Spencer

THE CITY THAT JOHN SAW  
(Revelation 21)

Dear Editors of the *Signs*:

Reading through the 1898 year copies of the *Signs* has afforded me much pleasure as well as enlightenment on several scriptures heretofore not seen; the one above, particularly. You have carried many writings of those inspired Elders of the past century which are wonderful to read, but the writings of many brethren scattered over the U. S. A., appearing in these issues, has served to more firmly show me how the Old Baptists have held strictly to the Apostolic doctrine at all times, and how they have never changed their manner of worship, while so many of the worldly churches, during my lifetime, have changed or modified their articles of faith, their form of worship, to cope with changing times; and even in late years, constructing their church buildings in such modern shapes and designs that many are hardly recognizable as a church building.

The several installments of Elder S. H. Durand's writings on "The City That John Saw," appearing in the early months of 1898 *Signs*, are most enlightening to me, in that they clearly bring out that this city is, and has been for ages, existant in this time world. I had been of the opinion that it was to be seen at, or near the time of the second coming of Christ. Elder Durand wrote, — "She is now shown to John, and to all that have eyes to see, as that Bride adorned for her husband, in all her spotless glory, as the Perfection of Beauty. Being therefore the Bride, the Lamb's wife, we must of necessity discard the tradition that this city is the special and eternal abode of God, which we think of as heaven. It is his dwelling place only as his church is the dwelling place where he dwells in his people, and walks in them." (2 Cor. 6:18).

In Elder Durand's writing on the measuring of that city by the angel using the reed, he brought out that the

measurements shown, when applied literally to our standard of measuring, would mean the city could not be seen from a place on earth, not even from the highest mountain, even with a telescope, on account of the rotundity (curve) of the earth's surface. In our measurement it would be fifteen hundred miles in length, breadth and height. Yet John saw this city in it's entirety through the eyes of the Holy Spirit, as given him to see it. He further wrote, "From such a great and high mountain, how wonderful would such a city appear, hanging in space, or rather appearing in the midst of the glorious, unsearchable heavens, which are not dark, dead space, but glowing and pulsating with the life-giving power of God."

Now then this city that John saw, was representative of the "Church Of The Living God." and thus all his little ones would be within it's confines. When we consider the immense size of it, then can we not well reckon with the possible number of it's inhabitants? We find in Genesis 13:16, "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." In Hebrews 11:12, we find the Lord's people are, "As many as the stars of the skies in multitude, and as the sand which is by the seashore, innumerable." Again in Hebrews 12:22, they are, "An innumerable company of angels." Lastly, in Revelation, "After this I beheld, and lo, a great multitude, which no man could number, of all the nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands."

Do we not see that the size, or number, of the city's inhabitants is comparable to the immense size of the city that John saw. It would seem that God, in his infinite wisdom and for purpose known only to him, shows us that man was never to know the exact number of his elect. We can see that he showed

us, through the Revelation shown to John, this city would ever be capable of containing "That innumerable host" to be brought into it, and all will be able to see him in his splendor and glory as members of his Church in which he dwells and walks. Surely this city is a most glorious and wonderful place to abide in; and there is no power that can remove us from it.

Touching a few more of the things meaning much to me, which Elder Durand so clearly sets forth: —

1. "The reed used by the Angel in measuring the City, is the word of God by which the Angel, or Spirit of Christ, measures all spiritual things."

2. "The wall which the Angel measured, by our standards would be two-hundred and fifty feet high, is Jesus, who is the defense, the salvation and glory of his people. John wrote, The measurement of the wall was according to the measure of a man, that is of the Angel."

3. "... And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." These are not earthly kings as we know them but are those who say — "Thou hast made us unto our God kings and priests and we shall reign on the earth." — verse 10."

4. "The river written of is that Spiritual river of the water of life which reaches every child of God and is made glad by it."

5. "The street of pure gold and as clear as crystal, is the peculiar characteristic of the revelations of truth to the faith of God's people, definite and unmistakable."

6. "The tree of life bearing twelve manner of fruits, is to give those in this city, essential sustenance and comfort. It's fruit is their food, as the water of the river is to satisfy their thirst, and its leaves are medicine for them, showing that the inhabitants of the city to be yet in their mortal state. Only those who are in the one way, only those who walk in Jesus, can eat of it's blessed fruit, and receive the benefit of it's heal-

ing leaves."

7. "... And on either side of the river, represents the former ages and dispensations, and the other side would be the gospel dispensation."

8. "The inhabitants of this city, like those of earthly cities, do not go into houses for rest, and then out on, or into, the street for business and pleasure. They are ever in the street, There, in Jesus, is their rest and safe abode. He is their shelter and dwelling place, their holy temple where they are found continually. This is one of the wonders of this wonderful street which reaches to every dweller in this immense city, and every inhabitant is at all times in the street."

9. "The twelve manner of fruits does not represent different kinds of fruit, but the different manner of the twelve apostles in presenting the same truth to the Church of God."

10. "The leaves for the healing of the nations, are to signify the sweet words of Jesus, spoken either by himself when in the flesh, or by his Spirit through the apostles and the prophets."

What a contrast we see between this city that John saw coming down from God out of heaven and any one of our great earthly cities of the past, present or in time to come. Those of the Lord's elect who dwell in one of the large earthly cities, dwell in a city within a city, as-it-were. They see all about them, the terrible works of sinful man in all kinds of crime and ungodliness, and today, it is not safe to travel on their streets, day or night. As dwellers of that immense city of God, they are safe and find great comfort in knowing their time is comparatively short until they will be leaving this earthly city to dwell permanently in God's celestial city, where all is peaceful and there is no changing day or night: just one endless day in the presence of the KING OF KINGS with that innumerable company of Angels, clothed in white robes, and with palms in their hands which John saw. What a mysterious and wonderful

thing to think upon, — this holy city, the new Jerusalem, wherein dwelleth righteousness!

Now when we think upon it at length and try to get a mental picture of what took place back there before the annals of time when God chose that *innumerable company*, we can see that God, in his all-wise being, viewed the whole number of human-kind that would be upon this earthly realm, from Adam on to the last one to be brought into it: billions in number known only to Him. We would reason that his choosing, or election of that innumerable company of his Angels, was not by any lottery method as the world uses in many instances to select a certain group, and neither was it by any hit-and-miss system, but it was with infallible accuracy and not by guess work, but according to his divine plan. It is not for mankind to see or understand what his mind was, or how he made that choice or election. It is written, "Who can know the mind of the Lord?"

And, too, we must remember that when he covenanted with his Holy Son, and gave all this innumerable company of Angels to him, who would give eternal life to all of them, not losing one of them, he knew every one of them by name, everyone of that innumerable host which John saw; and likewise the Son was to know, *and did know each and every one by name*, for it is written in John 10:3, "*And he calleth his own sheep by name.*" O how we become dazzled and stymied with amazement when we try to pierce, or look within, the great wall of mystery which surrounds such amazing works of the Lord God Almighty!

Concluding, will say that at times I have great hope that I'm one of those that dwell within the confines of that immense city; and again my hope fades and it seems that I'm without it's walls, not within them. Dark days overshadow me and I feel too unworthy to even think upon such a wonderful city wherein God dwells with his chosen ones. When hope revives and travel is re-

sumed, the road seems rough, leading at times through swamps of despair and on into the desert, ever being shadowed by satan and his angels. I'm mindful then of the words of the old song, which speaks the mind of the hymnist, likewise a traveler in the way:

"Dark and thorny is the desert,  
Thru which pilgrims make their way;  
But beyond the veil of sorrow,  
Lies the realms of endless day."

I would ask that anyone having a mind to do so, remember this poor lonely traveler in a land of sorrow, when at the Throne of Grace.

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

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#### ISAIAH 1:3

Box 357,  
Elgin, Oregon 97287

Dear Elder and Sister Spangler:

Many times we have written you in our minds, but have yet to write one word on paper. Still we desire to write a few lines, trusting that we are motivated by the Holy Spirit, and not of self.

Isaiah 1:3 reads: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The preceding verses of this chapter are given over to the description of the low estate of man; and we can but marvel that by His sweet grace, he has elected some of the sons of Adam to eternal life. Our minds have been arrested by the sweetness of the word *come*, not as an invitation to all of Adam's posterity, but as a commandment to those who were created in Christ Jesus from before the foundation of the world. "Who hath saved us, and called us with an holy calling, not according to our works, but according

to his own purpose and grace which was given us in Christ Jesus before the world began." (2 Timothy 1:9)

Matthew 11:28 qualifies those to whom the commandment *come* is given, for this verse states, "Come unto me, all you that labor and are heavy laden, and I will give you rest." Therefore, those who do not feel the burden of sin are incapable of hearing the command *come*.

Paul wrote in his epistle to the Philippians, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." We cannot but believe that the "reason together" of our text, is embraced in this verse, for by his grace we can view Christ as the only bridge across that great chasm that separates the poor, mercy begging sinner from the Holy of Holies, our eternal Father. "My sheep hear my voice, and I know them, and they follow me." (John 10:27)

"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." (2 Corinthians 6:16, 17)

Now touching that portion of our text, "Though your sins be as scarlet, they shall be white as snow," doesn't this embrace God's eternal plan of salvation, which necessitated the giving of blood by his only begotten Son, who declared his work finished when hanging on the Cross of Calvary, declaring that of all the Father had given him he would lose nothing, but gather it up at the last day.

In much love,  
Lloyd and Florence Spikes

Rt. 1,  
Hazelegrun, Ala. 35750

Signs of the Times:

I am enclosing \$7.00 for which please send me your paper. I intend to write a few lines which you may publish if you see fit.

I am sixty-eight years old and live about one hundred miles from an established church, with no way to go; and all around me (as the weather is warming up,) all I hear is labor groans and labor pains as she is giving birth to her children, so that the Lord will love her more.

When I was young, in this country we had the Flint River Association with more than a dozen churches; but modern times has softened their doctrine, and they could not swallow the doctrine of absolute predestination of all things. And today not a church is established in the true kingdom. All have been spewed out. I witnessed an argument between one of her departed elders and three arminians. They were arguing, accept Christ as your personal Saviour. He was arguing, Christ *had* to accept you: both as untrue as can be.

My mind is running to a scripture that reads, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." This shows that the chosen people of God in their lustful condition deserve to be destroyed; but God being immutable in all his attributes, perfect and unchangeable, had created them, given them, accepted them in the beloved Christ himself, so that God himself will not cast out or destroy one of the Elect, for they belong to his Son. As his Bride they are spirit of his spirit, the same as Eve was bone of Adam's bone, and there is no way to dissolve the relationship. If one member of that family failed to be with Him in glory, He would not have a complete bride; and God would be an imperfect God.

The swine feeders are working day and night feeding their herd, and, if you think about it, they have a hard job: they deserve all the money they

get. They have to furnish all the feed softened up so their herd will accept it. While the sheep are fed from a bountiful storehouse, and drink from a ever flowing fountain from the throne of God.

A. M. Campbell

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#### SIGNS A BLESSING TO HER

1217 Dinwiddie Ave.,  
Richmond, Va. 23229

Dear Elder Spangler :

Please continue sending the *Signs* another year, and use the remaining as you see proper. If you have copies of the January issue available, I would appreciate a copy.

To me the *Signs* is one of the blessings the dear Lord has given me. I have tried many times to tell some of the blessings I hope He has surely bestowed upon this poor one, and my efforts have been so poor and incomplete that I began to question if I had received a blessing at all. But there is one thing I do not question; and it is that there is one God of heaven and earth: that He is King, Ruler and Almighty; that He spoke the world into existance; that He sent his only Son into the world; that He gave his Son a people; that his Son has saved every one from their sins that the Father gave him; that when time is no more every one the Father gave the Son shall see Him, be like Him and be satisfied.

I do not understand many things, nor can I explain many things I hope to believe. But if in deed and in truth the dear Lord has blessed me, He will not forsake me. His promises are sure — they will not change, they will not fail. I love to be with those who hope to love the dear Lord and Saviour Jesus Christ.

I hope you and Sister Spangler are well, and that it may please the dear Lord to continue his blessings on you.

With love and hope,  
Reidy Pickral

#### PIGG RIVER ASSOCIATION

The next session of the *Pigg River Association* is appointed to be held, the Lord willing, with Basham Church, Friday, Saturday and Sunday, August 4, 5 and 6, 1972. Please note that the meetings all three days will be held in the Cave Spring High School Building. This is the same school building that the association was held in in 1968.

Those coming from the south on Route 220 will turn left on Route 419, which is the old Starkey Road, and pass the new Tanglewood Shopping Center now under construction about 1.3 miles, then turn left about 1.3 miles to the Cave Spring High School Building.

We cordially invite our correspondents and other brethren to meet with us.

Marion C. Sumner, Church Clerk  
John D. Wood, Assn. Clerk

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#### UPPER COUNTRY LINE ASSOCIATION

The Sixty-sixth Session of the *Upper Country Line Primitive Baptist Association* will be held with Gilliams Church as the host church, but the meeting will be held at Bush Arbor Church the third week-end July 15th, 16th, and 17th, Saturday, Sunday and Monday, 1972.

Bush Arbor Church is located approximately 2 miles northwest of Anderson School, and one mile south of Jericho just off of Highway number 62. The church may be seen from 62 Highway, Caswell County, N. C.

We extend a cordial invitation to our correspondence, ministers, brethren and friends of our faith and order.

Donald E. Smith, Assn. Clerk

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#### UPPER COUNTRY LINE UNION MEETING

The *Upper Country Line Primitive Baptist Union Meeting* will be held, the Lord willing, the fifth Sunday, July 30, 1972, with Big Meadows Church. Big Meadows Church is located approximately 15 miles south of Graham, Highway 87, and 10 miles north of Pittsboro, Highway 87, in Chatham County, N. C.

We cordially invite our correspondence, ministers, brethren and friends of our faith and order.

Donlad E. Smith, Assn. Clerk

SKEWARKEY UNION

The next session of the *Skewarkey Union* will be held with Falls of Tar River Church, Rocky Mount, N. C., the 5th Saturday and Sunday in July, 1972.

We invite our brethren and friends to meet with us.

Joseph A. Leggett  
Stokes, N. C.

ALL DAY MEETING  
AT SLATE HILL, N. Y.

An all day meeting of Gospel preaching is appointed to be held at the Old School Baptist Meeting House at Slate Hill, N. Y. on the first Saturday in August, which is August 5th, 1972.

All lovers of the truth are invited. Lunch will be served.

Elder A. J. Slauson

BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, with Sandy Grove Church the 5th Sunday and Saturday before in July.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 203, Stokes, N. C. 27884

STAUNTON RIVER ASSOCIATION

The one hundred thirty-first session of the *Staunton River Association* will convene, the Lord willing, with Canaan Church located on Highway 844, in Pittsylvania County, Virginia, Friday before the second Sunday in July, 1972. (July 7, 8, and 9)

All who plan to attend should proceed to Danville, Va. and follow Highway 29 to Highway 41. Proceed on 41 about fifteen miles to Highway 355. Signs will then direct you to the church. We greatly desire the presence of all lovers of the truth for this association.

Burnell B. Williams, Assn. Clerk

REQUEST

Sister Rena C. Smith, Rt. 5, Reidsville, N. C. 27320, is desirous of obtaining a copy of the Zion's Landmark of about 1897 or 1898, in which the experience of her uncle, Walter Cobb, was printed. Her's has been lost and she would appreciate it if someone could find a copy for her. — Editor

Danville, Virginia July, 1972

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

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## EDITORIAL

## THE GREAT SERMON OF SERMONS

(Matthew, fifth sixth, and seventh chapters)

My Bible has been before me for a long time opened at the 5th chapter of Matthew. My fervent prayer has been, Lord, make these words real and alive to me! I am not satisfied with the natural meaning of these simple statements, as they appear in this material Bible, — I want to experience hearing these words accompanied by divine revelation in my soul. I want to feel their power in my life. I pray that you empty my mind of all that is carnal and past: — yea, fill it with living words of Eternal Life! Carry me back in Spirit to the time and place where these words were spoken upon the mountain to your disciples. I have been patiently praying and waiting amidst impatience and despair. Lord, reveal.

Jesus speaks peace to my soul as He reveals to me things I have never seen before, You do not know what you are asking. You don't need to be led back to the place and time to experience this. These things are spiritual and eternal. That was a natural mountain in the place where I sojourned for a little season in time. I have raised you up out of the slough of despondency and have carried you upon the spiritual mountain of Zion. Our conversation is in heaven. I am the great Teacher who teaches My teachers to teach. I have ordained you to write and publicly proclaim that which I reveal unto you. *My* sayings are appropriately written in *red*. It took *my blood* to clothe the naked law with the color of hope. It took *my* righteousness to over-arch the pathway of your life with the splendor of the heavenly *bow*. *MY* grace and truth converts duties to privileges. I set my commandments as *gems* in your soul. I move your heart gently, calmly, and slowly in the way of peace and understanding.

You have thought of the kingdom of heaven as something that you would never enter until after your life on

earth is over. Your carnality causes you to so reason. You are no different from others in your carnal ideas. I want to show you this Kingdom is not of this world but it *is now* being experienced by *my* brethren. I, the Son of Man and of God, am King of this Kingdom. *My* Father gave *me* this kingdom. I intercede for it *now*. My Father, Jehovah, has no rival. There is none beside Him. He does according to His will and works all things after His counsel. The devil, Satan, is *my* rival, *my* enemy, and *my* evil. I am Father of the subjects of *my* kingdom; Satan is father of the subjects of his kingdom. Satan's subjects shall ever be willing to do his will. Satan hinders you as he hindered Paul. *My* Father is faithful to His promise that I shall overcome to the extent of destroying Satan and all of his works. Every time I appear to you, Satan flees. When I disappear, Satan enters. Satan torments and confuses. I comfort, encourage, and soothe you with peace that passes understanding. It is for your good that I disappear for a season; else, you would not know from whence comes your salvation. I deliver you, or save you, many times from the pitfalls of Satan.

You are resting awhile in this heavenly conversation in seclusion. Your question, Why speak to me of *them*? — you speak of others when you say, "Blessed are the poor in spirit: for *theirs* is the kingdom of heaven." I, Jesus, say to you: It pleased God by the foolishness of preaching to save them that believe. Preach the Word. Out yonder among the multitudes are many of my people who greatly desire to hear proclaimed these words of mine which I have received of My Father. I was telling these few disciples who sat in a circle around me that those who possessed these god-given characteristics among the multitudes we had left, were in this kingdom, even though they were not present with us. They were children of the kingdom. They were sheep among the goats who would follow *my* undershepherds. I am the chief shepherd and

teacher. I instruct you how to teach my people by speaking and writing. I will be with you in your attempts to preach and write; My spirit shall guide you in all truth and take of mine and show it to you while you are speaking and writing.

I show you a chain of precious gems in the beatitudes. Each is connected with another, and the last is connected with the first. This forms a ring of brilliant divine jewels of the subjects of my kingdom. Each and every subject of grace makes manifest each and every one of these jewels. These are as chains of gold about the neck and rows of jewels on the right cheek. I am the CENTER. When I am in the midst of just a few forming this circle, each right cheek is toward *me*. Where two or three are gathered together in My name, I am in the center. My first words after baptism and the temptations as recorded in the Bible were, Repent, for the kingdom *is* at hand. I chose natural fishers and ordered them to be fishers of men. The gospel net will catch men who are blessed with divine characteristics. You cannot see your gems and jewels that I have adorned you with; but your brethren can. You can see their gracious adornments that I bestow upon them; but they cannot. People who are self-centered have their fill of self-gratification. They are full of self-praise and boasting. They are rich in spirit according to their own estimation. It is an agonizing experience to be emptied of selfishness, pride, and worldliness; yet the naked law is designed for this purpose. The law is a school-master to bring you unto *me*. When you *come*, you are empty and desolate. When you are full, you have need of nothing. You come to me empty. I pour into your fainted and empty soul enough to sustain you *now*. The soothing oil of grace lifts your bowed down head as I pronounce the blessing of being poor in spirit. You are being rewarded by the revelation that all such are members of the Kingdom. You are being filled with the riches of amazing grace. It

does not mean that you are poor in material things. Material things have lost their brilliance and enticements to those who have been emptied of the love of self and the satisfaction of carnality. Your interest is in the kingdom of heaven. You have just been weaned from the breasts of natural consolations. Kingdoms of this world can no longer suffice to satisfy your desires. Tribulations have worked patience in you and has resulted in humility. No philosopher has listed humility as a virtue. Being poor in spirit is not a condition of life, it is the temper and state of the mind. It does not denote circumstances, but inward character.

Your soul mourns because you are poor in spirit. I comfort you with the blessings of my promise to wipe away the tears of humility, repentance, and love. Self-love, pride, and covetousness, have their tears which cause carnal mourning; but, until you are emptied of them, I cannot comfort you. The grace that lies at the foundation of every other, is to depend upon *Me* for all things. You must feel so dependent upon Me that you realize that without me you can do nothing. You mourn because your vain confidence is broken up, and your presumptuous self-righteousness is cast aside, your vain life with its thousands of violations of the holy law floods your mind! I comfort you by revealing to you that I took the slashing and piercing of the sword of divine justice in your stead. *My* spirit makes you free from guilt.

Meekness is the opposite of all that is arrogant, forward, and self-asserting. The meek will not demand his rights, but will suffer wrongdoing at the hands of enemies rather than to retaliate. You do not demand your rights but you inherit them as my gift to you. Yea, you inherit the earth as my reward which is a result of your meekness. A soft answer is mighty to turn away wrath. Satan cannot stand meekness; he will flee from it. Meekness is humility in the midst of persecutions. I prove to you that the quiet might of gentleness puts

the arrogant to flight. Patience and submission is more powerful to subdue your persecutors than the attempt to affirm your rights by words or force. I teach you to pray to God for reconciliation to your lot, rather than to retaliate against your persecutors by grievous words and actions. Grievous words stir up anger: I teach you to be quiet and do your own business. Nothing necessary for you shall be taken away by your enemies. All you need of earthly things, you shall have as an inheritance. Natural bread for your body as well as spiritual bread for your soul, keep your soul and body from famishing. You can eat but one meal at a time, wear only one suit, occupy only one place, take one step, speak one word, have one thought, and do one thing; if you are enabled to do this, What more do you need for this moment? You need not store up food, clothing, money, real estate, and other earthly treasures in order to survive this day: I know what you need; I will supply your every need. The mighty shall be brought down by *my* Father. This kingdom which is not of this world shall finally subdue all the worldly kingdoms. Kings of worldly kingdoms are arrogant, forward, and self-asserting. I, Jesus, am meek and lowly, yet the Heavenly Kingdom is built and ruled over by *me*. My subjects are poor in spirit, they mourn when I am absent, meek, hunger and thirst for righteousness, merciful, pure in heart, and are peacemakers; yet, they esteem *me* as their prophet, priest, and king! The subjects of *my* kingdom overcome the world because I dwell in them: yea, I am in their midst.

*My* people hunger and thirst after righteousness. I sprinkle your parched lips with living waters now and then. I sup with you on the wine of the kingdom. Your soul is sprinkled with the water of life. You sometimes wade and swim in the Holy Waters for a moment. You look forward to passing from time into eternity for the fulness of satisfaction of never thirsting. You hunger

and thirst after righteousness when you are made to know that you have none of your own, — nor any means to purchase it. I purchased it for you. I give it to you as you have need of it. I am the bread of Eternal Life. I am your righteousness. *My* doctrine is your bread for your soul. I give you water springing up into everlasting life. I have set you apart to especially favor you with *my* righteousness. I have sanctified you unto a most-holy climax.

“Blessed are the merciful; for they shall obtain mercy.” It is not that you obtain mercy by virtue of your mercifulness, but rather your mercifulness is the stamp that I have given you as proof that you are an inheritor of free forgiveness. I stamped your heart, mind, and soul with the divine favor freely given you of mercy. Your reaction is that you are merciful to others as I have forgiven you. “Blessed are the pure in heart; for they shall see God.” You cannot purify your own heart. When I purify it, you detest even the best of your own righteousness. You then converse with God in prayer through *me*. As I reveal the Father to you, you see Him. I prepare you to see Him. You can only stand short glimpses of Him. Be patient. When you awake in His likeness, you shall see Him as He *is*. I am eternal. You are not in time when you see *me*. I raise you up into the eternal *NOW*. You have experienced being lifted up beyond the timely realm. I have shown you things unlawful to utter in time. I sympathize with your cast-down feeling when you re-enter the timely realm. You grieve because you cannot call to remembrance the things you saw and heard. This brief moment in eternity causes you to pray for its fulness.

I have divinely favored you with the gift of peace. It is so stamped upon your heart that you hate confusion, trouble, disturbances, debates, and wars. When you attempt to negotiate peace, you are ready to sacrifice anything and everything that could be considered as personal opinions, worldly, or sensual.

You cannot sacrifice the gifts and graces of the Spirit, because they are yours. God is the only one who can take them away! Peace be unto you.

"Blessed *are* they which *are* persecuted for righteousness' sake; for theirs *is* the kingdom of heaven." The first beatitude is tied unto the eighth beatitude with the words, "For theirs is the kingdom of heaven." These eight jewels signify the eight characteristics of each and every one of this kingdom. Your enemies shall persecute you because you are poor in spirit, and mourn, hunger and thirst for righteousness. They will revile you because you are meek and lowly. They will scorn you because you take persecutions without retaliation, forgive without being even asked, and do everything you can to live peaceable with all men. They even call you cowards because you do not fight for your *rights*. This sermon on the mountain is as fresh and beautiful today, as when my lips first parted to utter it to my disciples. These sayings of truth shall ever shine as the most precious jewels in the hearts of *my* people. *My* people rebel at the reasoning that the Bible is obsolete. Those who say that this sermon only belonged to *my* disciples who were with me at that time know not the truth. I make it fresh to you *now*. These words *live* for they are *WORDS OF TRUTH*.

I, E. J. Lambert, do testify that the words afore-written are my feeble attempts to express extemporaneously a very small portion of revelations that I have experienced while sitting at this typewriter. They have come with such authority that I did not hesitate expressing them as though Jesus was speaking. I am so finite that I only skimmed the surface of this conversation in heaven. I make no claim that it is infallible. Cast a mantle of charity over the many mistakes. I trust that while you read this article that it inspires you to again read the Sermon on the Mount as recorded in Matthew. May Jesus open unto you the scriptures of eternal truth. We pray God to enable

us to write further upon this Sermon. This we will do, if God permit.

E. J. L.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Palmetto, Tenn.,  
June 7, 1869

Brother Beebe: — If it is not too much trouble, please give your views on Romans ix. 11-13, and thereby oblige your sister in the Lord, if a sister at all.

Sarah J. Oneal

Reply. — The words on which we are requested to write are as follows: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The great theme of the apostle, in vindication and illustration of which he used the words proposed for consideration was the Righteousness of God, of which his Hebrew kindred after the flesh were so profoundly ignorant as to excite his passionate sympathy as a man; for he says, They being ignorant of God's righteousness, and going about to establish their own righteousness, have thereby repudiated the righteousness of God.

The righteousness of God, especially as it is demonstrated in his absolute sovereignty in the election, redemption, and everlasting salvation of his people, has never been palatable to the depraved taste of men in their fallen state; for the carnal mind is enmity against God, and they have a much more exalted appreciation of their own fancied righteousness than they have of the righteousness of God. In vindication of the supreme sovereignty of God, Paul did

not attempt to apologize for God, or to soften down what God has said upon the subject, in order to make it seem less objectionable to carnal reason. Knowing perfectly well what would be the caviling and blasphemy of men, he could even anticipate their very words, which have been reiterated thousands of times since he foretold, "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? "Such outbreking blasphemy fully and fearfully demonstrates that they esteem their own righeousness as far superior to that of God, while they would arraign him at the bar of their carnal judgment and condemn his government, inconsiderate of who, and what they are ; "things formed saying to him that formed them, Why hast thou formed me thus?" They are ignorant of God's righteousness, nor can they ever understand it but by immediate revelation. Should they be humbled under his mighty hand, and reconciled to him, by the death of his Son, then will they with all the sanctified, gaze, admire and adore and praise him, and with humble reverences confess that, as the heavens are higher than the earth, even so God's ways and thoughts transcend our ways and thoughts.

The righteousness of the sovereignty of God appears to the enlightened child of grace, in all his works of creation, providence and grace; for it is right that he shall work all things after the counsel of his own will. This must be right unless it can be made to appear that he is bound to work all things after the counsel of some other will. How blindly infatuated must he be who fancies himself capable of suggesting an improvement upon the will or works of the supreme God. A more sublime subject than this, of the righteous sovereignty of God, has never been contemplated by men or angels. Go back with us, in thought, into the ancients of eternity, strike from existence all created beings and things, and what would remain? Only the self-existent, independent and eternal God. There being none with whom to take counsel,

was it possible that he should consult any but his own will in creating all beings and worlds that he has called forth into being? Being alone, and having the power and the wisdom, was it his right to create all things? If so, can we deny just such worlds and things as were in accordance with the counsel of his will? We are told that "For his pleasure all things are and were created." Was it right or wrong that he should work all things after the counsel of his own will? If it was right, then he is a rightful Sovereign. But if we say it was wrong, what law has he violated, and who shall call him to account? "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, to form one vessel unto honor and another unto dishonor?"

"Shall the vile race of flesh and blood  
Contend with their Creator, God?  
Shall mortal man presume to be  
More holy, wise, or just than he?"

If the righteousness of God's sovereignty shines in such resplendence in creating all things. If it be admitted that God had a sovereign and unquestionable right to make all beings and things just as seemed right to him, then let every mouth be sealed in silence that would complain because men were not angels, and angels were not Gods.

Waving for this time, for lack of time and space, a discussion of the righteous sovereignty of the Supreme Ruler of the universe, in his works of providence, we will come to the subject more immediately embraced in the scriptures on which our views are solicited. The rightousness of God's sovereignty cannot shine with less resplendence in the economy of grace, than it shines in creation and providences.

In the purpose of God according to election, the discrimination set forth by the apostle in our context, in the family of Abraham, between the children of the flesh, and the children of promise, and between the twin sons of Isaac, clearly shows the sovereignty of God

in election, and rejection or reprobation. "For the children" (namely, Jacob and Esau) "being not yet born," (that is, they were not born when God told Rebecca that) "the elder of them should serve the younger." God's decision therefore was not influenced either by the good or bad works of the children, but upon his own unbiased decree. "That the purpose of God according to election might stand." If we admit then that God had a purpose in the matter, and that his purpose was not influenced by the good or bad works of either the elected or the rejected, we cannot avoid the inevitable conclusion that God's purpose was a sovereign purpose. But here arises the enmity of the carnal mind of man. If God had rested the destiny of these two children on the purpose of their own will, arminians would have been satisfied; but in resting his decision on the counsel of his own will, they rage and blaspheme.

In this part of our text, marked by parenthesis, as explanatory of the doctrine of Divine Sovereignty, the decree of God fixing the irrevocable destiny of Jacob and Esau before they were born, or had done good or evil, was, and is a purpose of God according to election, and therefore a divinely established exemplification, or illustration of God's sovereign and immutable purpose in the election of his people in Christ Jesus, irrespective of their works, as influencing his choice of them.

2. As the purpose of God controlling the birthright privileges of Jacob and Esau was according to election, even so God's purpose which he purposed in himself before the world began, controls the election of grace, otherwise the case referred to could not be according to election.

3. The irrevocability of the purpose of God in assigning to Jacob and Esau respectively their place and position in the family of Isaac, was cited to illustrate the inflexible perpetuity of the purpose of God in the election of his people to salvation in our Lord Jesus Christ. "That the purpose of God according to election **might stand.**" God

has provided against any or all opposing powers or influences, so that his counsel shall stand, and he will do all his pleasure. He is in one mind, and none can turn him; his purpose of election therefore must and will stand.

4. It is also infallibly provided as to how God's purpose in the election of his people shall stand, both negatively and positively. Negatively, "not of works." Neither the willing of Isaac, nor the vigorous running of Esau could shake or disturb the standing of God's purpose concerning them; and as the infallible standing of his purpose in their case is "according to election," so the election of grace shall stand unaffected by the will or works of men. "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."

In the affirmative, it is positively asserted that the purpose of God in election **stands**, and its unshaken standing is "of him that calleth." "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. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." — Chapter 8: 29, 30. All is of him that calleth, their predestination to be conformed to the image of the Son of God, their justification, and ultimate glory, is of him "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — 2 Tim. 1:9. That which was done before the world began, could not have been induced by anything done by us after the world began. Then let earth rebel, and hell despair, the purpose of God in and according to election stands firmly as stands the throne and government of the eternal God, nor can the gates of hell prevail against it.

In farther confirmation the apostle repeats what is written of what God has said in Malachi 1. It is addressed to

Jacob, as the type of his elect people. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever?" Here the discriminating love of God to his children or Israel is strikingly contrasted with his hatred to the persistent workmongrel Edomites, or children of Esau, at which they murmur, and complain that they are impoverished, but not disinclined to build up the works which God abhors and which he will ultimately and forever throw down.

In answering the request of sister Oneal, it has not been our aim to palliate or apologize for the Supreme Potentate of the Universe, nor dare we. God will vindicate the righteousness of his eternal sovereignty, and crush beneath his wrath all opposing powers. His secret is with them that fear him, and to them he will show his covenant. They who love this doctrine and rejoice that the Lord absolutely reigns, have the unmistakable evidence that God has chosen them to salvation through sanctification of the Spirit and belief of the truth. He has reconciled them to himself, (not become reconciled to them; for there is no change in him) and being reconciled to him, he cannot be exalted too high, nor invested with too much power and majesty to suit them. The doctrine that exalts their God and Savior and abases the creature, feeds and feasts their spiritual appetites; and their most exalted theme is to exclaim with all the heaven-born saints, "Great and marvelous are thy works, Lord, God Almighty; just and true are thy

ways, thou King of Saints."

(Editorial by Elder Gilbert Beebe July 15, 1869)

## OBITUARIES

### BROTHER ROY P. MAXEY

Brother Roy Price Maxey, son of the late Robert William and Roberta Whorley Maxey, was born in Bedford County on November 26, 1907 and passed away March 25, 1972. He was married on October 20, 1927 to the former Florence Dudley. He was a Veteran of World War Two, serving in both the European and Pacific areas.

He is survived by his wife, Sister Florence D. Maxey of 1301 Pechin Ave. S. E. Roanoke, Va., one daughter, Mrs. Elnora M. Paitsel, Vinton, Va., one granddaughter, Miss Melissa Paitsel, Vinton, Va., two sisters, Mrs. R. L. Witt, Huddleston, Va., Mrs. I. R. Hubbard, Moneta, Va., one brother, Mr. J. M. Maxey, Vinton, Va.

When I received the request from Sister Florence to prepare this memorial, I believe in a measure I felt as Peter did when Jesus turned and looked upon him. He went out and wept bitterly. I, too, wept bitterly because I felt my unworthiness and inability for such a task. However, since this is her desire, by the grace of God, I will do the best I can.

Brother Roy joined the Roanoke Primitive Baptist Church June 18, 1950 and was baptized July 16, 1950 by the late Elder Landon Harris. He was ordained a Deacon on January 5, 1957.

Brother Roy was severely afflicted and spent over two years in the Veterans Hospital in Salem, Va. He was so tenderly cared for by Sister Florence, his daughter and her family and the staff at the hospital. They all ministered to his every need, sparing nothing in the way of personal sacrifice that would contribute to his comfort and well being.

There were so many times when we would in our weakness, wonder why he had to be so afflicted. But now I feel it might have been to show us that death can be so beautiful. His love for his Church and his brethren was such that his home was always open to his brethren and their comforts. He loved to hear salvation by grace so proclaimed that it caused him to travel far and near to hear the gospel preached. He was an example I feel, of a true child of God, in his meekness, quietness, patience and understanding, that he was so blessed to walk quietly and in humbleness among his brethren, always having the welfare and the care of his Church upmost in his heart. My husband and I feel our life is richer by far, for having known such a lovely brother and friend.

His funeral service was conducted at Roanoke Church on March 27, 1972 by his beloved pastor, Elder Cecil E. Turner, who spoke so comforting from the First Psalm of David, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." After which Brother Roy's body was laid to rest in Mountain View Cemetery, Vinton, Va., under a beautiful mound of flowers. There to await the morning of the resurrection when he will be brought forth to forever dwell with his precious Lord and Master.

May the kind Heavenly Father now be with his lovely family left behind and still lead them by his grace and mercy and comfort them with the Holy Presence that can be felt in the heart.

Written by a little unworthy sister,  
Mrs. H. C. (Rlee) Houchins

#### SISTER RUTH KIRK NORRIS

Sister Ruth Kirk Norris, of 1414 8th Street, Tuscaloosa, Alabama, was born December 1, 1906, and passed away November 22, 1971, at Druid City Hospital. She first joined Enon Primitive Baptist Church, Itawa County, Alabama, in 1914, and moved her membership to Nazareth Primitive Baptist Church, Tuscaloosa, County, in 1951.

This dear sister is survived by her husband, Elder W. L. Norris; two daughters; Mrs. James Wallace, Tuscaloosa, and Mrs. W. H. Smith, of Rogersville, Alabama; two grandchildren; one sister, and two brothers.

Her funeral was conducted by the writer at Memorial Chapel, with burial in Memorial Gardens, beneath a blanket of beautiful flowers.

Our sister was a devoted mother and truly a Minister's companion, with much love for her church. She was loved by all who knew her. Her expressions of great joy with gentle voice will be missed much in her church. We mourn with her loved ones over the loss of such a dear sister, but we have reason to believe that our loss is her eternal gain, as she died as she lived, Trusting in God. Salvation by God's grace was her theme.

Written by the request of her family.

Elder H. C. Moon

#### MOTTIE FRANCES STANCIL ELMORE

Mottie Frances Stancil Elmore was born August 16, 1895, and was called from this life November 13, 1971, making her stay on earth seventy-six years. She was the daughter of the late Jessie Grant Creech and Endie

Hare Creech, of Johnston County, N. C. She was married to the late Wade Stancil, and to them were born five children, of whom four are yet living.

She is survived by two daughters: Mrs. Joyce Backus, of Newport News, Va., and Mrs. Christine Pfoffenback, of Minneapolis, Minn.; two sons, John Elden Stancil, of Hopewell, Va., and Willie Cleo Stancil, of the U. S. Navy, San Diego, Calif.; one sister, Minnie Spencer, of Petersburg, Va.; fourteen grandchildren and two great grandchildren.

She united with Creech's Primitive Baptist Church in 1912, and was a member for fifty-nine years: until God called her home. She loved the doctrine of salvation by the grace of God. She was not able to attend the church meetings as she wished, due to her staying around with her children most of the time, and depended upon someone else to bring her to the meetings. She often spoke of the love she had for her church and fellow members.

Her funeral was held at Gould Funeral Home, Hopewell, Va., by her pastor, Elder D. B. Stokes, Jr., and Mr. Kennedy Smart. She was laid to rest in the Appamatox Cemetery, Hopewell, to await the coming of the Lord.

Written by Sister Mollie Hocutt and Mary Creech. Conference March 25, 1972.

Elder D. B. Stokes, Mod.  
Jeffrey O. Creech, Clerk

#### RESOLUTION OF RESPECT

##### DEACON ARNOLD F. PEPPER

Paran Primitive Baptist Church of Hawkins, Texas, was shocked at the sudden death of another precious member and deacon, Arnold F. Pepper. He was born August 27, 1903, and died March 4, 1972, being 69 years of age. He is survived by his widow, Lillie Grace Pepper; five daughters: Norma Force, Della Clary, Dorothy Horton, Patsy Kallon, and Janice Dye; two step-sons: Walter L. and James P. Wheeler; three brothers: A. N., A. C. and A. V. Pepper; two sisters: Mary Willis and Sue Chastain; seventeen grandchildren; eight great grandchildren, and numerous other relatives and friends.

Brother Pepper was blessed with sterling characteristics which resulted in his orderly walk as an excellent citizen, husband, father, and friend; as well as to enable him to be a devoted and faithful member and deacon of the church. He was a firm believer in salvation by grace through Jesus Christ. He especially believed that a godly walk should adorn the profession of all church members. He did not want to do anything that would bring reproach upon the church which he esteemed so highly, by any carelessness in his deportment.

Paran Church mourns with the bereaved family, praying that God will reconcile us to His will, and cause us to be content with our lot in this matter. We shall miss Brother Pepper greatly, yet we trust that our loss is his eternal gain. May we cherish his memory!

This Resolution of Respect read and adopted by Paran Church in regular conference this first day of April, 1972, ordering copies given to the family, filed with our records, and published in the *Signs of the Times* .

Elder E. J. Lambert, Moderator  
Opal Burgin, Church Clerk

#### ELDER L. H. STEPHENSON

The flight of time has brought us to face the sad reality and solemnity of the passing from time to eternity of our esteemed brother in the faith and ministry, Elder L. H. Stephenson, who peacefully fell asleep in Jesus on September 20, 1971, at the age of 85.

He was born June 17, 1886, in Johnston County, N. C. where he spent his life.

He was thrice married, first to Callie A. Johnson, July, 1907. Upon her death, his second marriage was to Alice C. Lassiter, January, 1912, who preceded him to the grave. Lola S. Peele became his third wife April, 1927. She, too, preceded him in death.

The following children were born to each marriage. To Callie A. Johnson, his first wife, was born one daughter, Ava, who died in her early forties. To his second wife, Alice C. Lassiter, were born two sons, Donnie, Route 1, Willow Springs, North Carolina; Nimrod, Route 1, Garner, North Carolina; and three daughters, Ethel Briley, Alexandria, Virginia; Edne Dupree, Route 1, Angier, North Carolina; and Dorothy, who died in infancy. To his third wife, Lola S. Peele, were born two daughters, Lola S. Delbridge, Goldsboro, North Carolina, and Catherine S. Painter, Altavista, Virginia.

Elder Sephenson united with the Primitive Baptist Church at Rehoboth, Johnston County, North Carolina, in August, 1903, and was baptized by Elder Jim Johnston. He began Preaching in the year 1910, and was ordained to the full work of the ministry in August, 1914.

For many years he served churches in Johnston County and Nash County. His preaching was sound and true in doctrine and experience. Our heartfelt sympathy goes out to his family, the church, and his friends.

May our benediction for him be: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Ps. 17:16)

Done by order of Conference, October 2, 1971, at Scotts Church, Wilson County, North

Carolina. Written by Elder W. E. Turner.

W. E. Turner, Moderator

#### ELDER C. L. COKER

We, The Church of Otters Creek, have again been called to bow in submission to the will of God in the passing of our beloved Pastor, Elder C. L. Coker. On April 29, 1910 he and his twin brother, Linwood, were born. He had two more brothers and four sisters. Their parents were Mr. and Mrs. C. L. Coker. On December 25, 1931 he and Ruth Brown were married. They had two children and seven grandchildren.

On December 12, 1948 Elder Coker asked for a home in Lower Town Creek Church and he was gladly received. In 1959 his wife asked for a home in Lower Town Creek Church and was a faithful member as long as she was able to go. She passed away in 1960. In 1953 he was ordained for the Pastor of Lower Town Creek Church. He was soon called to serve Otters Creek Church, Old Sparta Church, Williams Church and he did serve Greenville Church for a while. The Lord only knew how hard it was with us to have to part from him. He was so faithful to us. He would come when he was not able to come. We, the Church of Otters Creek, have not only lost a precious pastor but a dear one in Israel, one whom all of us loved and appreciated a lot, but we have to be reconciled to God's will. His will shall be done.

There is so much to be thankful for in having such a beautiful example of Christian life laid down before us. We should all remember to thank God for His goodness and mercy shown to us, blessing us with such a good Pastor as Elder Coker. He preached Salvation by the grace of God and stood firm in that doctrine which is only given by our precious Savior, Jesus Christ. Elder C. L. Coker was a firm believer in Salvation by free grace and grace alone. His mind was ever with his Churches, his brethren, sisters and his many friends. We have lost a wonderful servant of God, but ever trusting in God who has the power to raise up others to preach His everlasting Gospel as Elder Coker did. He manifested his life by an orderly walk and Godly conversation. Jesus said ye shall know them by their fruits. God is the only one able to cause humanity to walk the life this dear servant walked. He was very thoughtful of those that were afflicted and could not go to their meetings, but he did not forget them. He was so true in visiting them. He was married the second time to Mrs. Katherine Forbes who survives. He was blessed with two good wives who did everything they could for his pleasure. He was a good husband and a good father to all of his family.

Funeral services were held February 15, 1971 by Elder A. P. Mewborn at his home church, Lower Town Creek. Burial was in Greenwood cemetery in Tarboro, N. C.

We extend our sympathy to all of his loved ones. We know their feelings of losing such a good husband and father as he was, but the Lord is able to reconcile us. We know God's will shall be done. We shall not question why he was called to his eternal home because God knows best when to call his loved ones to that eternal rest.

Elder Coker was ordained into the full work of the ministry in nineteen hundred fifty-three. He served four churches regularly, and visited his sister churches a lot. He was called on for more funerals than any Servant of God I have ever known. He is missed greatly. He married 138 couples, baptized 75 and preached 1,000 funerals. All of us loved him but God loved him best.

Written by one who highly esteemed him.

Addie L. Wooten

RESOLUTION OF RESPECT

It has been God's will to take from us our dear sister, Emma Ann Dew. She was born November 2, 1886, and died January 25, 1972; making her stay on earth eighty-five years.

Sister Dew joined Tarboro Church September 4, 1965, by letter from Falls Church. She was a faithful member, and was kind and gentle and always ready to offer her help to the needy all her life. She was blessed to have a good family, who are loved by all. To know Sister Dew was to love her.

We, the Church at Tarboro, feel that our loss is her eternal gain: we feel that she is at rest with our Saviour: therefore

BE IT RESOLVED, That a copy of this resolution be placed in our church records; one sent her children; and one sent to the *Signs of the Times* for publication.

Done by order of the church at her February meeting.

Elder D. B. Stokes, Mod.  
John H. Coker, Clerk

SISTER MILDRED SMITH

It pleased the Lord to call Sister Mildred Smith home from much suffering, on November 1, 1969. She was married to Clevon F. Smith February 2, 1910; and to this union were born nine children.

Sister Smith united with the church at North East years back. She was a firm believer in salvation by grace, and the gospel was food to her. She was a faithful member and attended when her health permitted. We at North East Church loved her, but feel that our loss

is her eternal gain.

May God in his great wisdom comfort the family and all others who mourn her passing; and reconcile them to his holy will.

Her funeral was conducted by Elder L. L. Yopp and Mr. Gordon Byum and she was laid to rest in Memorial Park, Jacksonville, N. C. There were many beautiful flowers sent by friends. Written by Sister Effie Morton, Assistant Clerk.

Brother Sammons, Clerk

LENA DIX MCKINNEY

Sister Lena Dix McKinney, wife of the late Elder Samuel M. McKinney, was born March 4, 1885 and died October 28, 1971, having lived eighty-six years in the Mayfield community of Rockingham County, North Carolina.

She was married November 19, 1905 to Samuel M. McKinney, Sister McKinney is survived by six daughters and one son; Mrs. Muriel Strader, Mrs. Irene Setliff, Mrs. Connie Page, Mrs. Kathleen Haskins of Route 2, Ruffin, North Carolina, Mrs. Mossie Walsh and Mrs. Viola Hill of Danville, Virginia and Grover C. McKinney of Eden, North Carolina, fifteen grandchildren and eighteen great grandchildren.

Sister McKinney united with the church February 24, 1929 and was faithful to attend meetings when physically able.

Funeral services were held October 31, 1971 by Elder D. V. Spangler and she was buried in the church cemetery to await the glorious resurrection.

We feel our sister could witness with the poet when he said:

"Trials must and will befall,  
But with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to his feet,  
Lay me low and keep me there."

Harold D. Weatherford

SISTER EMMA CONGLETON

Sister Emma Congleton was called home from much suffering January 16, 1972. When she was born is unknown. She was married to Brother Woody Congleton, and to this union there were no children.

She joined the church at North East in 1944, and was a good and faithful member as long as she was able to attend. We at North East Church feel that our loss is her eternal gain.

Her funeral was conducted by Elder Robert Lyliston, and she was laid to rest in the New-

bern Cemetery. There were many flowers which showed the esteem in which she was held. Written by Sister Effie Morton, Assistant Clerk.

Elder Robert Lyliston, Mod.  
Brother Louis Sammons, Clerk

#### RESOLUTION OF RESPECT

It is the desire of Tarboro Church, that I attempt to write the respects of our dear Sister Alma Gooch Ethridge. Those who were blessed to know her, feel that it is much that could be written. I trust God will give me a mind to write just a portion of it.

Sister Ethridge was born October 19, 1878, and died February 25, 1972, making her stay on earth 93 years. She was blessed to raise a family of eight children, who survive her death. For many years she was blessed to have a home in the Primitive Baptist churches. Sister Alma showed much love to her children and church, and was faithful as long as her health would permit. In her last days, she was blessed to have a family that cared and waited on her during her sickness. Sister Ethridge was a firm believer in "Salvation by the Grace of God." She was always ready to tell of His mercy and love, and how she trusted in Him for guidance. Her life was filled with trials and trouble, but she looked to her God to protect her. He would give her the strength she needed, although things would get mighty dark at times. She always wore a bright smile to cover up her troubled times.

She is survived by the following children: Mrs. M. Clark, of Greenville; Mrs. Daisy Pendergrift, of Pine Level; Mrs. Matta L. Johnson, of Rocky Mount; Mrs. Callie Carter, of Tarboro; Mrs. Grace Gurganus, of Wilson; Mrs. Alma Carpenter, of Wilson; Mrs. Sallie Howard, of Kinston; and Lee Gooch, of Tarboro.

Sister Alma's funeral was preached by the 93 years she lived, but the respects of her body were in our church at Tarboro, with a house full of relatives and friends. Her funeral was conducted by her pastor, Elder D. B. Stokes and Elder S. R. Boykin. Her body was laid to rest under a blanket of flowers in a near by cemetery.

Therefore be it resolved: (1) That our loss is her eternal gain, (2) That we send our sympathy to her family, and trust they will follow the path she has left behind, (3) That three copies of this resolution be made, one to be sent to the family, one to be sent to the *Signs of the Times* for publication, and one to be placed in the church records.

This done by order of conference at our March meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

#### MARY ELIZABETH VIA SMITH

We bow in humble submission to the will of our Heavenly Father in the calling of our beloved sister in Christ. Sister Smith was born April 1, 1887, the daughter of Dr. and Mrs. W. D. Via, of Stuart, Virginia. She was called home January 10, 1972, in Morehead Memorial Hospital, Eden N. C. at the age of eighty-four years, from a stroke suffered two weeks previous to the heart attack from which she passed away.

Sister Smith was united in marriage to Mr. Charlie Paris Smith of Elamisville, Va. November 11, 1912, at Stuart, Va. by the late Elder S. A. Thompson. To this union was born one son, Howard Kelley Smith, who died at the age of four months.

Sister Smith joined the Primitive Baptist Church at Spray, N. C. September 3, 1921, and was baptized by the late Elder J. A. Ward. She was a faithful member until trouble came into the church, when she withdrew, and was received at Dan River Church on confession of faith. She was a lovely and faithful member and attended her meetings until she fell in her home and suffered a broken hip, and was unable to attend any more. She was a beloved member of the Primitive Baptists for more than fifty-one years.

It was indeed a pleasure to visit in her home. Her husband was a very kind and a wonderful person, and enjoyed the church people as much as she, and enjoyed her pastor's talk on the Scriptures, Elder D. V. Spangler. May God who does all things right, comfort him in his lonely hours of sorrow, and bless him always.

The writer and her husband visited in the home many times, and enjoyed listening to her speak of her wonderful Saviour's blessings she had received all the days of her life. She was a lovely neighbor and friend. To know her was to love her. The writer does not have words to express how much she loved her, and misses her. The last visit Elder Spangler made with her, she asked him to speak on the Resurrection.

In the absence of her pastor, her funeral was conducted by Elder Haywood Wray and Mr. John R. Still in the Fair Funeral Home Chapel, and she was laid to rest in Lawson Cemetery, to await the glorious appearing of our Lord and Saviour.

She is survived by her husband, Mr. C. P. Smith, and one niece, Mrs. Randolph Joyce of Fieldale, Va. May all who knew and loved her be blessed to feel that she had spent her allotted time, and that the Lord was pleased to take her to a better home, where the sorrows and cares of this world are taken away.

Written at the request of Dan River Church while in conference February 26, 1972. Her memory is very dear to me.

Lessie W. Tilley

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., AUGUST, 1972

NO. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8/72  
IT EXPIRES WITH THIS ISSUE

ENJOYED ELD. BOWDEN'S CIRCULAR LETTER

P.O. Box 551

Monticello, Ark. 71655

Dear Elder Spangler:

Am sending \$5.00 to renew my subscription another year. I want you to know I get much comfort and consolation out of reading the wonderful letters of experiences and sermons of the precious little children in Christ Jesus our Lord.

Dear brother, it seems at times I just can't bear the loneliness that befalls me. The longing to be face to face with my Lord and Master! I am much comforted when I am enabled to pick up the *Signs* and read of some precious brother or sister who has had a similar experience. I want you to know that I especially enjoyed the Circular Letter written by the late Elder W. R. Bowden, which was printed in their Minutes of 1867, and republished in the *Signs*. It appears to be quite clear that Elder Bowden was chosen by, and a true instrument by the grace of Almighty God, for the teaching of His Unerring Truths.

If I have received an understanding of the Holy Scriptures, especially that of predestination by the determinate will and counsel of Almighty God, I can see by Elder Bowden's writings that the same power that caused him to write nearly an

hundred years before my time, must be the same one and the same power that causes me to understand as I do. For by reading his writings I was made to rejoice and am comforted.

What is an experience? It is wisdom gained by observing, doing, or living through things. An experience of grace can only be obtained by the will and purpose of the Holy Spirit that dwelleth in you; and that not of yourself, but of God. How wonderful it is to be able to communicate and fellowship with the dear ones of like faith, concerning the common salvation made known to us by the everlasting mercy of a covenant God. Especially when we deserve the wrath of God Almighty. We must therefore praise that one who was made sin for us who knew no sin, that we might be made the righteousness of God in Him.

My dear brother, what wonderous love is this? How can it be that one such as I am could indeed have a hope of that eternal bliss in the heavenly abode, when I rightly and justly deserve God's wrath. But, oh, that precious and wonderous good news that did and does declare healing for the sick, a balm for the wounded, a just foundation for the weak, and forgiveness of our sins—and so much more.

Ah, if it were possible for me to comprehend just a small portion of that matchless glory of our risen Saviour. How I pray and desire that the Holy Spirit would reveal himself to me, and relieve me of many doubts and fears, and the weakness and sins which so easily beset me.

The longer I stay in this low ground or world of sin and sorrow, the more I am made to desire a closer

walk and greater communion with my Lord and Master. How I pray that He will have mercy and compassion on me, and bless me with a moment of communion with him, and enable me to serve him in this life; that he may grant me wisdom and understanding, and enable me to praise, honor and glorify his matchless name.

I know that He shall receive the glory in all things, but it is sweet indeed to know that communion with him. I often wonder if I have ever known that true power in my life. I pray that I have, and that it may be pleasing to Almighty God to have mercy on this unworthy and poor sinner. But I do not even feel worthy to beg him for his goodness.

David B. Lawson

#### APPRECIATION

807 Pope Street,  
Memphis, Tenn. 38112

Dear Elder and Sister Wood:

I was thinking of you while addressing the envelope—thinking of the patience, love and work it must take from all of you in getting out the paper; but went right on stamping and sealing the envelope. And when I finished, I thought, What a thing to do—just send something we wish published in the paper and no word of any kind with it. Isn't it strange? I imagine most all of us think often of our appreciation for the effort on everyone's part in the paper coming to our homes each month, but don't take the time to say the words.

I dearly love reading the experience people have along in their lives, that teach them, purges them, stirs, and then settles them. We are wounded, then healed; killed and made alive; lifted to the heights and then brought low in the dust. I used to think of the things I would read as being done just once: when we were made alive or quickened, but I believe our experiences go on over and over again. I was talking recently

with someone about being given a strong consolation: those who have fled for refuge to lay hold of the hope set before them. I used to think that after being enabled to lay hold of this hope, we shouldn't doubt; but I believe our sins are shown to us from time to time so plainly that we are made to seek a place of refuge in God's mercy; and it seems our hope is not lively, and we feel that even it may be gone. Then God in his mercy again enables us to lay hold of it. Peter said, "He hath begotten us again unto a lively hope."

I tried to write the obituary plainly so you could read it. We are very few in number here, but wish you would be coming our way again.

In bonds of hope and love,  
Lucille Young

#### THEY ENJOY THE SIGNS

508 C Street, N.W.  
Grants Pass, Ore. 97526

Signs of the Times:

I am enclosing check for \$12.00 for two years subscription to the *Signs*, and \$5.00 for the Indigent Fund.

I surely enjoy the *Signs*, as they are so handy to read in bed, and are so full of good reading. This is the sixteenth year I have had the paper. I am now eighty-four, and I remember my father was a subscriber when I was young. Let me say thanks to the Editorial Staff and all other contributors.

Respectfully,  
Andy D. Hall

P.S. My wife sends along some of her thoughts and comments:

I send this note to tell you how much I love the *Signs of the Times*. We do enjoy reading it. It brings us sweet comfort when we are blue and undone. Reading an article often brings the sunshine in our home. I love God but I am so weak and unworthy, and pray for a closer walk with Him.

I am eighty-three and failing in health, and it won't be long until I

cross the valley of death, and sleep in peace; and dwell with God's chosen people who have gone on before. I love the doctrine of God our Saviour.

Love,  
May Hall

## 2 CORINTHIANS 5:18,19

*"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. 5:18-19)*

The theme of this subject is Jesus Christ who redeemed his people from the curse of the law. He has presented his people spotless before God.

It is plain that "all things are of God." He has created all things for his pleasure. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. (Colossians 1:16-17) We read that "God has created the wicked for the day of evil." (Proverbs 16:4)

Do you not believe that God controls all things? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered." (Matt. 10:29-10)

"All things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) Since all things are of God, then he certainly has a purpose in using or controlling them for the good of his people. Notice that the Scripture said all things and not some or most things. These "all things" include both good and evil.

Let us take the case of Joseph. This is a good example of how God used evil things for the good of his people. Joseph told his brethren: "As for you, you meant it for evil, God meant it for good." All of the evil that was brought upon Joseph was used as a means for the good of the Children of Israel. This is a hard doctrine, but God controls all things, and he is the only one who can bring a clean thing out of an unclean. "I have purposed it, I will also do it." (Isaiah 46:11)

"Who hath reconciled us to himself by Jesus Christ." The meaning of this is that the perfect law of God was offended, and offended justice demanded death. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) Curse means death. "...without shedding of blood is no remission." (Heb. 9:22) The justice of God demands that sin will not go unpunished. Who suffered the punishment for the people of God? The answer is Jesus. Peter said, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24) Jesus bore the sins of his people on the cross. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:5) He was treated as though he was a sinner. It softens one to think of the spotless lamb of God dying in the room and stead of the sheep.

Jesus is the good shepherd and he gives his life for the sheep. He knows his sheep and he loves them. (See John 10:14-15)

Jesus is the mediator between God and man. He has brought them together by peace. "Having made peace through the blood of the cross." (see Col. 1:20)

Jesus as man could die. But as God he could not die. That is why it was

necessary for Jesus to assume human flesh. "Forasmuch then as the children as 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." (Heb. 2:14-16)

"Hath given to us the ministry of reconciliation." This is the work of the Holy Ghost, the third person in the trinity. (God the Father, God the Son, and God the Holy Ghost)

Now, as God enables us, let us comment on the 19th verse of this text. "To wit, that God was in Christ." As one looks at Jesus when he was upon this earth, he sees God. "He that hath seen me hath seen the Father." (John 14:9) Jesus is God manifest in the flesh.

Let us think of the words of Paul: "...feed the Church of God, which he hath purchased with his own blood." (Acts 20:28) One may wonder, how did God die, and bleed for his people? We answer, Paul did not mean this has reference to God the Father. This means God the son in the face of Jesus Christ.

It is a hard matter to attempt to separate the three-in-one God. There are not three separate Gods but simply the Three-in-one God.

We read in one place: "I in them, and thou in me, that they may be made perfect in one..." (John 17:23) So, we see the close relationship in the Godhead, and between Christ and the Church. "Both he that sanctifieth and they who are sanctified are all of one..." (Hebrews 2:11) Jesus has sanctified his people, and his people who benefit by this sanctification, are all one. We think of it this way: "Christ is the head of the church." There is a close relationship between the head and the body. The body is the church. So Christ is the head and the church is the body.

"Reconciling the world unto himself." We must be careful in explaining what is meant by the word "World". The truth must be rightly divided. The text did not say that God tried to reconcile the world. But it was done! It was not left up to the creature to do the rest of this work of reconciling. This is the work of God, and I am glad that He finished the work. "For he will finish the work, and cut it short in righteousness..." (1 Romans 9:28)

God either reconciled the "World" unto himself or else he failed to do so. The people who are reconciled to God shall be saved. This world in the text means the sheep world or the saved world, or the children of God.

The word "world" in the Bible does not mean the same thing everytime we read it. We have to examine what is under consideration, and what is the subject matter. Let us use this for an example: "For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." (John 3:16) Now, the word world in this text means God's people. These are the ones that God loves and the same ones that Jesus died for.

In the above examples, the word "world" means the children of God. Let us notice the prayer of Jesus. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:9) Dear one, do you not believe that Jesus would pray for those that he loved? So, the word "world" in John 17:9 and John 3:16 has two different meanings. The "world" in John 17:9 means all of mankind. Jesus did not pray for all of the human race. He prayed for those that God had given him. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." It did not say that all of mankind should be saved. Jesus did not fail to save his people from their sins. He has redeemed his

people, and he did not fail to perform this mission. "He shall not fail nor be discouraged." (Isaiah 42:4)

We see a sweet connection between the subject of Jesus praying for his people and his making intercession for them. No where do we read that Jesus is making intercession for all of the human race. We do read that he ever lives to make intercession for the saints. (see Hebrews 7:25, Romans 8:27) We think of the 17th chapter of John as an intercessory prayer. It is very sweet and precious when in a measure we feel what Jesus did when he prayed such a wonderful prayer.

"Not imputing their trespasses unto them." The word "impute" means charge to or put on account. God did not charge the sins of the sheep to them. Someone has to pay the debt. Who? The sheep have become indebted to justice. In fact, all of mankind have become indebted to justice. Justice demands death for this broken law. This death is an eternal separation between God and man. "The wages of sin is death." It will take the wicked eternity in hell to satisfy justice. If it were not for the love and mercy of Almighty God, the doom of all mankind would be eternal hell.

The good Shepherd has discharged this debt by dying for the sheep. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God." (2 Cor. 5:21) This is the substitute offering of the innocent lamb of God who died for the guilty. Jesus has washed away their sins and they stand holy and perfect in him. If it were not for the mercy of God, our doom would be everlasting destruction from the presence of God forever.

"Blessed is the man to whom the Lord will no impute sin." (Rom. 4:8) God's people are a blessed people. You are blessed because God took your sins and charged them to his dear son, Jesus. The sins were imputed to Jesus. Only the sins of the

sheep were imputed to Jesus. Therefore, the sins of the wicked are imputed to them, and they shall pay for this debt. They shall receive their wages and this is death. (see Romans 6:23)

"Hath committed unto us the word of reconciliation." We have mentioned that this is the work of the Holy Ghost. So this must come by revelation. I am glad that God did not leave this in the hands of man. "But even unto this day, when Moses is read, the veil is upon their heart." (2 Cor. 3:15) God changes the hearts of his people, and they all shall know him.

This is not passed on from one generation to another. It is impossible for man to teach others to know the Lord. It is one thing to know something about God, and another thing to know him. "...I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." (Hebrews 8:10-11) Let us examine this Scripture carefully. One expression says "they shall not teach every man his neighbor to know the Lord". In other words, leave this off because this is the work of God. But man worries if God is able to perform his work. So man wants to try to help the Lord. God does not need any help. The Scripture ends up saying "they shall all know me from the least unto the greatest." This shows the power of God, and that God is able to teach his people.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17) Notice that the world does not re-

ceive the Spirit of truth. The children of God receive the Spirit of truth, and it shall teach them. All shall know him because the Spirit of truth teaches the people of God. Notice the sweet connection between this point and the 8th chapter of Hebrews.

"And all they children shall be taught of the Lord; and great shall be the peace of thy children." (Isaiah 54:13) You are taught by the spirit of God. This is the still small voice which you hear in your heart.

This text is applicable to all the saints of God. There shall come a time in their life when they feel the need of a savior. If you feel the need of Jesus, something must be wrong with your own refuge. One must feel the need of a savior before he will be blessed with the sweetness of this salvation.

It is the work of God to show you your sins. It is not pleasant, is it? It causes you to blush before your God and your head is bowed low, is it not? We read: "Son of man, cause Jerusalem to know her abominations." (Ezekiel 36:2)

It does not make any difference how great the sinner is or how hard the heart is. But if one is a child of God, he shall be brought down at the appointed time. "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand." (Deut. 32:39) The pride of man must be killed and this is the work of God. How hurtful it is to be wounded by the Spirit of God! One is wounded in order to bring him down low. We read: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 1:4)

In your experience the law shows you the weakness of the flesh and in due time you are taught your helpless condition and that there is one who loves and saves you forever. You are taught in due time that you are a

ruined, wretched sinner in the hands of a perfect God. We think of this as the terrors of the law. There is not any mercy in the law. "He that despised Moses law died without mercy under two or three witnesses." (Heb. 10:28)

God does finish a work that he begins. Maybe some of you have been made to doubt and fear. "Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." (Phil. 1:6) This means that surely as God begins a work in one He will complete it at the appointed time.

First, one is taught his sinful condition, and then he finds that something in him begs for deliverance. One of the thieves on the cross was taught his sinful condition, and faith was given him that Jesus is the Christ, and is his Savior. The dying thief begged: "Lord remember me when thou comest into thy kingdom." (Luke 23:42) How sweet were the welcome words of Jesus: "To day shalt thou be with me in paradise." (Luke 23:43)

God's people are taught in the school of experience. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." 1Gal. 1:11-12) This is applicable to God's people through out all ages. God teaches his people by revelation today as he did during Paul's time.

It may be that some of you are begging for deliverance; and it may seem your case is hopeless. Let us remember that God never forsakes his people. These trials teach you patience, do they not?

In due time the Holy Ghost shows you the word of reconciliation. This is the application of the blood of Jesus. "And, *having made peace through the blood of his cross*, by him to reconcile all things unto himself; by him, I say, whether they be things in

earth, or things in heaven." (Col. 1:20) This is a sweet peace that is felt in your soul. The blood of Jesus speaks better things than the blood of Abel. (see Heb. 12:24) The blood of Abel cried vengeance, but the blood of Jesus speaks peace and pardon to the conscience of one.

This is a sweet deliverance, is it not? "Who hath delivered us from the power of darkness, and hath translated us unto the kingdom of his dear son." (Col. 1:13) This is something that gives you a sweet hope of eternal life and gives you fresh courage to press on in this wilderness way.

May the Lord bless what is written in honor and praise and glory to His Holy Name. may God bless the truth and pardon the error.

W.W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

123 Pecan,  
Channelview, Texas 77530

Dear Brethren:

We send greetings to the Editors and supporters of the Signs. Above all, we thank God for preserving a remnant that stands firm on the Rock that the gates of Hell shall not prevail against.

Please send six copies of the December, 1971, issue of the Signs. It is worthy of sharing with dear friends.

I am sending a copy of a letter I wrote to my brother on the subject of Hope. Use it any way you see fit.

We have been blessed beyond measure at meetings in the southwestern U.S.A. May the Lord continue to bless us all as needs demand.

In hope of eternal life,  
Earl W. Hall

#### THE LETTER

Dear Lane,

I hope that this will find all fine. This leaves all OK here except Susan. She has a cold. We enjoyed our vacation in N.C. Glad to see all the folks. We had a good trip home. The mountains were pretty. It was just 36 miles farther that way.

I enjoyed the Bible discussion we had. A good discussion like we had, is profitable. I don't believe that we had any argument at all. If I said anything that hurt your feelings, please forgive me. I don't want to do that. I do feel that some good has already come from our discussion. I have thought about it and read about it in the Bible. All things work together for good to them that love God, to them that are the called according to His purpose. We were talking about the salvation of the children of God. You used the word assurance, and I used the word hope. Now let us see how these words are used in the Bible. The word assurance is used 7 times in the Bible. Deuteronomy 28:66, "And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Verse 64 says that they will serve other gods, even wood and stone. Isaiah 32:17, "And the works of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Acts 17:31, "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here all men are assured that Jesus will judge the world and he was raised from the dead. Colossians 2:2, "That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of the Father, and of Christ". Verse 1 says, "For I would that ye know what great conflict I have for you." It was Paul's desire that they have a full assurance of understanding. 1 Thessalonians 1:5, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Here the gospel came in much assurance and power. Heb-

rews 10:22, "let us draw near with a true heart in *full assurance of faith*, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This verse speaks of a full assurance of faith. Faith comes from God. We don't walk by sight, we walk by faith. That that is not of faith is sin. Hebrews 6:11, "And we desire that every one of you do shew the same diligence to the *full assurance of hope* unto the end." Here Paul desired that every one there have a full assurance of *hope*. Now these 7 places are the only places in the Bible where the word assurance is used.

What about the word Hope? Hope is used 127 times in the Bible. I won't comment on each time it is used. This brings us to a very good question. What does the word hope mean? I am not talking about a foolish desire. Any sane person that knows anything about the Bible would say, I hope that I don't go to hell, and at the same time act like the devil and show no sorrow because of sin. This is not the hope I want to talk about. I will give one reference to that now and pass on. Job 8:13; "So are the paths of all that forget God; and the hypocrite's hope shall perish."

Now we want to speak of the hope of the child of God that has been born again. There is only one hope for us and that is Jesus. Colossians 1:27, "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*: Now let us go to the Broadman Hymnal, hymn no. 96 and the Baptist Hymnal, hymn no. 283, verse no. 1, "My hope is built on nothing less, than Jesus' blood and righteousness. Hebrews 6:19, "Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Verse 20, "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." 1 Peter 1:3, "Blessed be

the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead." This shows a lively hope. Jesus is the way, the truth and the life, and also our hope. Verse 4, "To an *inheritance* incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Now here is a sure thing that fadeth not away and it is an inheritance. We inherit this because we are sons and daughters. Who are they? Verse 5, "Who are kept by the power of God through faith *unto salvation* ready to be revealed in the last time." The children of God are kept by the power of God and no man can pluck any out of His hand. Romans 8:24, "For we are saved by *hope* : for what a man seeth, why doth he yet hope for." Verse 25, "But if we *hope* for that we see not then do we with patience wait for it." Now this is what we believe or know by faith, as the song in the hymn book says, "He lives within our heart." From time to time we feel the Holy Spirit. We have a foretaste of heaven. We have not yet come into full possession of salvation. As long as we live on earth we will suffer. How can one suffer and be fully saved? Yet we have hope, we have fed on the crumbs from the Master's table. Our cup has run over, yet we haven't fully entered into salvation as it is in heaven. Let me say here and be understood; all that have or ever will feed on the crumbs from the Master's table here in this life will be brought into their full salvation in heaven for ever and ever.

Now we have come to this question: how do we come into possession of this *hope*? I have heard some say, to give your "heart to God". Let us see what kind of heart a person has before he is born again. Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" This kind of heart doesn't seem like a suitable gift to God. A heart in this condition won't

improve by itself. Ezekiel 36:26-27, "A new heart also will I give you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." The stony heart and heart of flesh are spoken of here. The stony or hard heart here is something hard to change. Did you ever see a stone change its shape or form by itself? A stone is always moved or changed by the forces around it. As in the case of nature, wind, rain, heat, cold, gravity, etc. change and move the stone. It is the nature of a sinner with stony heart to continue in its old path until the presence of God starts taking away the stony heart. Remember, The Lord takes away the stony heart and will give you an heart of *flesh*. We want to think of the heart of *flesh* for a moment, or the new heart. It is a new feeling to the old man. The word *flesh* is what we want to see. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:14, "And the Word was made *flesh*, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Now this speaks of Jesus dwelling among the people there when Jesus had a body of flesh. When the stony heart is removed and a heart of flesh is put within you, Jesus dwells within you in a spiritual way. Again as the hymn says, "He lives within our heart." John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and wither it goeth; so is every one that is born of the spirit."

All that we have written about flesh and stone, it can't be found by X-ray. We can't see with the eye where it comes from. We can feel the effect of it. A man is like a windmill. The spirit comes like the wind. You can't see it or see where it comes from or where it goes. The spirit

causes the man to move; so is everyone that is born of the spirit. The wind caused the windmill to turn. Did you ever see a windmill make the wind to blow? Did you ever see a dead person hunger, seek or find anything? A person that is dead in trespasses and sin, or one not born again, doesn't hunger and thirst after righteousness. One must have spiritual life before it can have a spiritual appetite. Here is something that is sure to come to pass: Psalm 110:3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou has the dew of thy youth." There has never been a day that the Lord didn't have all power. The day His power is revealed to His children, they are made willing people. Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Now who has first begun this work, man or Christ? The Bible says Christ began the good work in you and will perform it until the day of Jesus Christ.

Now what do you hear the most talk about, *man accepting Christ*, or *Christ accepting and saving man*? 1 Corininthians 1:2, "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." We have spoken of these things recorded in the Bible and believed by faith. The Bible speaks of the believer being saved. Ephesians 2:8-9, "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." Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Now none of the ones not chosen will truly seek God. All the chosen will come to God. John 6:37, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." All

that were given Christ will come to him, and none will be cast out. How do they come to Christ and by what power do they come, man's strength or God's strength? Man's will or God's will? John 6:44, "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." It seems that there is no place to stop. I hope that this will explain more clearly what I tried to speak of while visiting with you dear people. May God richly bless, lead, guide, guard and direct you. I will close with this verse. Titus 1:1, "In hope of eternal life which God, that cannot lie, promised before the world began;

Earl W. Hall

#### AFFLICTIONS—AN INSTRUMENT OF TEN STRINGS"

"And it came to pass that when the Jews which dwelt by them came, they said unto us ten times: From all places whence ye shall return unto us they will be upon you." (Nehemiah 4:12)

There is a song which begins, "Zion afflicted wave upon wave," and so seems to be the case at times in the lives of God's children. I have wondered at this, and in the midst of hard afflictions I could not refrain from the desperate question, "Why Lord, Why?"

And it seemed the Lord, ever merciful, not willing that I should perish in my rebellion, directed me time after time to the 4th chapter of Nehemiah. As I pondered this chapter wondering what it contained for me, slowly I began to see, I trust, the great troubles and hindrances caused by the enemies of God to the building up of the Heavenly Jerusalem, for by every way in which His children walk toward Zion these enemies are upon them, their chief weapons being unbelief, doubts and fears.

At the beginning of this chapter, the wall began to be built in much weakness, at the last the builders are armed with weapons and strengthened. At the first there is much crying aloud to God concerning their enemies; later, encouraging one another..."Be ye not afraid of them; remember the Lord." At the first the enemies' attacks are successful; at the

last, their counsel was brought to nought. And finally we see lookouts on the wall ready to sound the alarm and faith saying, "Our God shall fight for us."

These significant differences came about after the builders were told not once, but *ten times* that is, they were thoroughly instructed in the craftiness, subtlety, strategy and weapons of their enemies. When these things were known the builders were on guard. They learned to use the weapons and armor provided for them; and above all they put away fear and took comfort in utmost confidence in the Lord, their God.

The Lord has also sent word to His people: His prophets, His Son, His dear saints of old who have lived among the enemies of God, have told it. But how many times must His little children be told? How many skirmishes with satan will suffice to instruct them in his manifold weapons and the strategy of his surprise attacks? How many troubles and how many deliverances must be effected until their faith in the keeping power of God in His loving watch-care over His people, is established unto His praise, honor and glory?

"Because all these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now *ten times*, and have not hearkened to my voice." (Numb. 14:22). Though these awful words were unto the destruction of the unbelieving, to their children these provings and temptings were made remembrances of the Lord's long suffering mercy, of His utter worthiness to have all power over their lives.

"Behold the devil shall cast some of you in prison, that ye may be tried, and ye shall have tribulation *ten days*: be thou faithful unto death and I will give you a crown of life." (Rev. 2:10). When satan casts a child of God into a prison of unbelief, the afflicting rod of the Lord must answer doubts and fears, until faith breaks his bonds and inherits the promise.

And so these afflictions in the hand of God become His rod of instruction, and it is only by the grace and love of Almighty God, the gentle persuasions of His blessed Son, and the sweet influences of that Holy Teacher, that these same afflictions then become an instrument of *ten*

*strings*, (Psalms 33, 92, 144) for the Lord will have praise from His people, not dishonor. By them we sing a new song unto our God of praise and thanksgiving, because we have learned of the enemies of the Lord, (Psalm 92), and He has brought their counsel to nought. (Neh. 4:15, Psalm 33:10) Where once their lies caused us to cry, "Can the Lord furnish a table in the wilderness?" (Psalm 33:18, 19)

When once we cried, "Lord, Thou art cruel to me," (Job 30:21), we can sing with Job, "I know that thou canst do everything..." (Job 42:2). And though deliverance is much to be desired, we find it not in the strength of natural helps or possessions, (Psalm 33:16, 17), but we can sing with David:

"I will sing a new song unto thee, O God: upon a psaltery and an instrument of *ten strings* will I sing praises unto thee. It is he that giveth salvation unto kings (and paupers) who delivereth David (his people) from the hurtful sword." (Psalm 144:9, 10)

But David continues to pray, not to be rid of troubles, but to be delivered from the enemies, "whose mouth speaketh vanity and their right hand of falsehood." And he sets forth the blessings which will come about upon being rid of these scorners and liars against a Holy God. (Verses 12, 13, 14)

I believe those of God's children who have been rescued from satan, the world, and the flesh from their lies and unbelief, who stand armed and watchful even as Nehemiah and the builders, ever praying, to their God against these enemies, will find these same blessings, and more: that the Lord's mercy will be upon them according as they hope in Him, (Psalm 33:22). "For according to your faith be it unto you." (Matthew 9:29). "And they will sing with David in loud voice." "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord."

Kelsey Swain

Dear Editors:

The above article was written by one of my members of Shepherd Fold Church, Houston, Texas; Sister Kelsey Swain. She is the daughter of the late Sister Buena Wright, who was wondrously taught of the goodness and greatness of our God. The Dear Savior saw fit to call her from our midst a few years back. Oh,

how it grieved our poor soul, she was so precious to us. Sister Swain was not a member at the time of her mother's death, but in due time the Dear Lord lead her to us. She has been brought through some very deep waters and great trials and tribulations, only to strengthen her faith in her God.

We wanted to share this article with the readers of *The Signs of the Times*. May the Dear Lord continue to bless you dear editors with your work.

In bonds of love,  
C. M. Haygood

#### SOUTH OUACHITA ASSOCIATION

The 1972 session of the South Ouachita (Wash-i-taw) Association convenes with Liberty Hill Church, located six and one-half miles northeast of Farmerville, La., comencing Friday before the 4th Sunday in September, 1972. Lovers of the truth are welcome.

Eugene Patterson, Clerk  
203 Line St.  
Farmerville, La.

#### CHANGE OF MEETING PLACE OF PLEASANT VALLEY ASSOCIATION

The next session of the Pleasant Valley Primitive Baptist Association was appointed to be held with Pilgrim Rest Church, Lawin, Texas, but please note that it has been changed to the Shepherd Fold Church, 815 Little York Road, Houston, Texas, to begin on Friday before the third Sunday in August—August 18, 19, and 20, 1972, at 10:30 A.M.

Our correspondents and brethren are cordially invited to meet with us.

Jimmy Lindsey, Asst. Clerk

#### ELDER GEORGE RUSTON PASSES AWAY

Just as we had finished this edition of the *Signs* July 12th, we were informed by Elder Stuart McCall that Elder Ruston had passed away. We know that the brethren and friends will be saddened with us when they hear this news. He was a beloved Associate Editor of the *Signs* for many years.

We will have a suitable obituary later

J. D. W.

Danville, Virginia August, 1972

## SIGNS OF THE TIMES

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#### POLICY OF THE SIGNS OF THE TIMES

We would remind our readers that the Signs of the Times, Inc., is owned by the Old School or Primitive Baptists, and is operated by a Board of Trustees. We, as Editor and Managing Editor, have the responsibility of sending forth the paper as representative of the doctrine and practice of the Old School Baptists, as set forth in the Word of God, and maintained by the Signs since its beginning.

A great responsibility rests upon the shoulders of the Editors in managing, editing and sending forth among the thousands of Old School or Primitive Baptists members and friends.

Your Editors feel very deeply their responsibility in sending out the paper each month: to contend for sound doctrine and practice, and to guard its pages from strife and confusion.

We want to extend our appreciation to all who have contributed articles for the paper; and to make it clear to our readers that the various interpretations placed upon scriptures, is not necessarily the views of the Editors.

The Signs of the Times since its beginning, has contended for the doctrine of God's *Foreknowledge of all things; His Predestination of all things; Eternal personal election; the Effectual Call of all the elect by the Holy Spirit; the New Birth; Justification of the elect by the blood of Christ; and this justification received by each one of them by faith; the Imputed Righteousness of Christ's Righteousness to the elect as their righteousness; Preservation in Christ through God's electing love; Perseverance through grace unto eternal glory; the Intercession of Christ at the right hand of the Father for his chosen people, based upon the merit of His redemption of them by His blood and His imputed Righteousness; the THE RESURRECTION OF THE DEAD; Personal Second Coming of Christ for His people and their*

final *Glorification*; and the *Final Judgment of the Ungodly* in the end of the world.

We expect all writings, whether doctrinal or experimental, to conform to these principles of doctrine; and reserve the right to edit or refuse an article that does not conform to these principles.

Finally, brethren feel free to write and express yourselves so long as you are in agreement with the above principles of truth, which are as a chain with no weak links.

Sometimes we read articles in some papers who profess to contend for the doctrine of Free Grace, written by some who hold to Arminian principles. The particular article may be true, but unless it conforms with all the principles of election and predestination, it is deceptive, deceiving and worthless to God's humble poor. As long as a person is identified with those who preach creature righteousness, or works for salvation, he is a party to all the false doctrine and practice they hold, and is not entitled to space in a paper that contends for the doctrine set forth in this article.

Brethren, we desire an interest in your prayers that we may be found faithful in the things of our God.

EDITORS

#### EDITORIAL

ISAIAH 46:3,13

"Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto Me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

In the counsel of the Lord standing, and in the doing of his pleasure, there is one event that stands out. All of the declaration is a part of a

glorious whole, and deleting and expunging from the Bible will be left to those not in the salutation used in these articles. All the matters of time, including men, things, events, places, etc., are in this declaration. Nothing can be added to it, nothing can be removed from it. But did you notice the center of the counsel? Did you see the most important action in Him doing all His pleasure? There have many momentous events of the history of the church, both under the legal dispensation and the gospel age. But the center and core of it all was the coming of the Lord Jesus Christ. Those not addressed in the text will preach the river of God's love as being a broad stream, provided, of course, that creatures send in their tributaries to keep increasing the depth of God's love and to cause it to flow and embrace more lands and people; they will touch on the purposes of God in an abstract way, but if you endorse them as preaching that God purposed all things, you have indeed stepped on tender toes. This kind of doctrine, yea, this kind of declaration does not have any absolute (unconditional) promise of the center object coming to pass. The central theme of the gospel is the Lord Jesus Christ; if no Christ, no salvation, and if no salvation the declaration stands as an empty and useless promise.

This calling of the ravenous bird is a type of something precious to those addressed. I will leave the type for those interested in the reading of Jewish history and deal with the antitype, which, to me, is no more, nor no less than the Lord Jesus Christ, the Saviour of sinners. As we think of the word *ravenous* it seems that it is something repulsive. That would be something that was gluttonous and that seems to be foreign to His loveliness. In the New Century Dictionary we have a careful examination made as to the meaning of the word, to wit, Intensely eager for gratification and desire; to sieze as

spoil or prey, In the Hebrew language the word means exactly what it says in the English.

Every kind of kingdom has a king. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Dan. 2:44)

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shall break them with a rod of iron; thou shall dash them in pieces like a potter's vessel.' (Psalm 2:8,9) It would seem that this is enough to establish the ravenous powers of this bird. Now to know something of the bird itself. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him, and there was no strange god with him. (Deut. 32:II,12) I call special attention to this scripture. It has the whole doctrine of our text in it. The key words are the little ones *as* and *so*, and vitally connected with them is the whole gospel of grace. It is a ravenous bird that is called *as*, and there is not a bird mentioned in the Bible that personifies Him with whom we have to do as does the eagle. For instance, unless we think that Solomon is teaching a lesson in nature, we find that it was too wonderful for him to understand the way of an eagle in the air: and unless we look on God as having declared *short* the end from the beginning, we will know that God deals with those enemies of His as doth an eagle from the air. There is not a condition in the history of an eagle from the laying of an egg to the first flight. The parents are the progenitors of all eaglets; the eaglets did not in any shape form or fashion have anything to do with being hatched. And I desire to leave stakes as I preach and write. Let us put one at this place in

our expounding of the text. One, it is not a removable stake. This is a stake that is as it is. In the same way that this bird takes care of its young, in the same way does God take care of Jacob. If there were any preachers or writers that could get one condition for these eaglets to perform, then there would be that many for Jacob to perform in order to get God to lead him. If there were any helpers to the eagle in her feeding and guarding and helping to fly, however many she would have, God has that many in leading Jacob. As the eagle does in caring for her own, so does God the Father, God the Son, and God the Holy Ghost; and thus inspiration placed this bird as a weak counterpart or shadow or type of the dear Saviour of sinners.

It is a man that executes this counsel. It is as old as the declaration of the end from the beginning; yea, it is a part of it all. Let us ever remember that this counsel and the Executive of it, is of paramount importance. Predestination nor election or any other tenet of faith is not the main thing. The counsel is the main thing; the Executive is of equal importance. Even the apostle, with all his honoring the covenant of redemption and the counsel of God, did not say that I am determined to know nothing among you save Absolute predestination, but he did say that I am determined to know nothing among you save Jesus Christ and him crucified. To me, this is the ultimate object and subject and comfort of the gospel testimony. To dwell on one subject is to say that I am not exercised in all the gospel; to have strict arrogant dogmas and expound them to where we are acting God and supplying our own straight edge to the sending of everybody to hell but those ascribing to our vain theories is begging the gospel, not expounding it. I believe with all my heart that a rigid declaration of God's predestination would not have satisfied those that desired to see Jesus,

nor do I believe that it would have satisfied the Ethiopian . (Acts 8) But I do believe that the presentation of Jesus to them as the Surety or the Man that executes this counsel, will comfort the weak as well as the strong.

God made a promise to our father Abraham. If we are what we sometimes hope, we are a part of that promise, being children and heirs of God . (Heb. 6:13, 20, Acts 3:25; Gal. 4:28) As there is not one shred or iota of haphazard doctrine in God's declaration of the end from the beginning, just so, there is not anything of the sort in what He said by the pen of the Hebrew writer. He swore to this promise. All of the promises of God under legalism were based on the obedience of men. God put that system away because of its utter failure, and instituted a brand new way of dealing with sinners. Today, while banqueting under the banner of the New Covenant, all of the promises of God are based on the obedience of another, even the Lord Jesus Christ. I am unable to see how that it can be done from a scriptural standpoint, to claim that this promise is left to the will of the creature. In fact, it can not be scripturally done. Here is this counsel again, and it is pictured in the New Testament as it is in the Old; there is not to be any change whatever, for it is immutable. If it is immutable, we have a strong consolation; if it is immutable, it is the old covenant with a new name, and thus we have not got anything any better to preach than was preached to our brethren under the law. All that they were able to do did not satisfy that law, nor did it give them peace of mind. It seems contrary to human reasoning, to say nothing at all about divine mercy, for anyone to preach old things in a new dress when those brethren labored all the way to Pentecost and came in desperation with, "Men and brethren, what shall we do?" and they were told what to do, and that do was predicated upon

that unconditional promise (Acts 2:37, 39)

The pouring out of the Spirit is the true awakening, the true and only efficient reason for anyone ever fleeing for refuge. This is the covenant or counsel in action. Remember that this Man is the executive of this counsel. He is from a far country. He came from heaven but He came to earth. In the name of our most holy God, what did he come for? Did He come to do the will of men? If so, let us preach just that, no more, no less. If He did not come for that, but did come to do the will of Him that sent Him, then, by the grace of God, let us preach that, no more, no less. The executive of any will is under the laws of the respective states to do the will of the testator. If God gives us grace, let us preach at least as a good a will of God as men make, but may this poor writer blush at such a silly suggestion—let us, by the grace of God, preach a much better counsel or will or covenant than men preach in nature. This coming from a far country has puzzled the natural minds of men. They say, How can God become flesh? How can this God be both man and God? How can a virgin's womb be fertilized and she conceive without knowing a man? These questions all ways and always show us conclusively that we that are in close (to nature) can never know where the far country is nor how that one gets from it to us.

Once again I call to your attention the difference between fatalism and predestination. If I did not know any more than to charge upon the dear brethren that preach an absolute God, that they are fatalists, methinks I would at least keep my name out of the public's eye. Fatalism is not the work of God. It was in the imagination of ancient stoically-minded philosophers. They had two sources from which everything came, and if, according to their judgment, something did not fit into either category, then, so they said, it came from Fate. Neither the God of evil

nor the God of good had anything to do with it. Our God had a purpose in all that takes place from the morning of creation until the end of time. He predestinated all this; He declared all of this; He swore to all of this. If He did not predestinate all of it, then, by all means, His declaration of it all is as worthless as is our national currency; if He did not predestinate all of it, then that which He did predestinate, and that which He did declare, and that which He did swear to, becomes the same kind of testimony as the gods many and the lords many. Concerning all that He has said, He says, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. God has not spoken and left Fate to operate; God has spoken and He will bring it to pass; God has purposed it, I will also do it. I do not want any man's explanation of this. The Holy Ghost has spoken, and it is clear and explicit. The Saviour told us that the Holy Ghost would come and that He would take the things of Christ and show them unto us. If we are what we hope, we have heard from Him and have been taught of Him and that which we have received from Him, we, by the grace of God, go preaching.

Now will you do me the favor to re-read the whole text? Three times the Lord addresses specifically to the house of Jacob and the remnant of the house of Israel for a reckoning from them. In the fifth and eighth and twelfth verses they are called upon to present their case. How often that this challenge is issued to those that would make a mockery of the doctrine of God our Saviour. There is not room for two doctrines; God will not give glory to another. If it seems evil to you to serve the Lord, etc., (Joshua 24:15); if you are stouthearted hearken unto me, etc.; then will I confess unto thee that thine own right hand can save thee (Job 40:7,14) Read all of these references to find out what God calls for

from those that would set up an arm of flesh.

Here is the source of righteousness and what is done with it. I am reasonably sure that when under the influence of God's Spirit it is not intended; but so often Peter gets to wielding an arm of flesh, and any effort to put forward our righteousness will be rebuked. We can not handle the Spirit (Eccl.8:8); faith is not an act of the creature, for it is the gift of God, the fruit of the Spirit (did you ever read where the Saviour commanded anybody to have faith?); we do not handle nor put on love, for it is handled in us (Eph. 2:8; Gal. 5:22; Rom. 5:5; I John 4:19) Righteousness comes only from God. The righteousness of the saints is of the Lord; they do not handle it; it handles them; they do not embrace the promises of God in order to get the promises, but they do so because they have them; they do not do good unto all men in order to be good nor do they do them in order to get a blessing, but because they have it.

Joseph's brethren did not have any inkling of what great need would arise in their life. They did not have the adoration and praise of God in view when they sold their brother. They had no more respect to the will of God than I did for twenty years of my life. I intended, as did they to do my will, and had we been left to ourselves there would not have been any salvation. Isn't salvation wonderful? God had it in His mind in eternity, and gave us time that He might make it manifest; that He might bring it near to needy sinners, and that He might bring them to it. As I write, I see no other arm and I hear no other voice than the lovely Lamb of God that taketh away the sin of the world. "Come near unto me." Salvation is ever near; it can not be far off, for the God of salvation, the God of all grace is always at hand. He was at the sea; He was in the fiery furnace; He was in the den of lion's; He was near when Israel hungered and thirsted; He was with

Jacob in the wilderness; He was accompanying Saul in his persecuting rage, and He is with us and near us and within us now, provided, of course, we are of those embraced in the salutation.

This salvation is not the tarrying kind. It does not wait for us to act in order for it to hasten; no, no, it hastens first and deals with us with long-suffering afterwards. God is not sitting at a balance to see if we deserve a blessing or salvation. He sat at a balance in eternity and found us wanting. He did not find any help in the vastnesses of mankind therefore He laid help on One mighty to save; and through Him, blessed us with all spiritual blessings. If there had been one trifle left out of His declaration, then oftentimes the salvation would have tarried because Satan would have invented new measures to hinder.

This salvation is not moved about, re-located, swapped, transferred, or been in the hands of sinners at any time. It is placed in Zion, placed where the needy are, made applicable to their state and present welfare according to the riches of His grace in glory, It is lovely when we have a place for everything, and everything is in its place. If we have been thus blessed, it is because of the in-wrought likeness of our Father: He has a place for everything, and He places everything in place, including His salvation for Zion or Israel His glory. He had in place before we needed it, and gives it to us in time.

—W.D.G.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

"And ye will not come to me that ye might have life."—Most cheerfully we make the attempt to gratify the wish of our esteemed correspondent by offering to him and our readers generally, such views as we have on the text proposed for consideration.

Our Lord was in discussion with the Jews who professed a sacred regard

for the scriptures of the Old Testament, and for all the requisitions of the law which was given to their fathers; but they rejected Christ as the true Messiah which was to come. They had charged him with a desecration of their Sabbath day. Christ asserted his power not only to heal the sick, but also to raise the dead, and judge the world, and claimed that his honor and glory was identical with that of his Father, so that he that honoreth not the Son, honoreth not the Father, for he and his Father are one. He also referred them to the testimony that his father bore of him, and to the testimony of John, and the works which he wrought, and finally to the scriptures on which they professed to rely as the infallible truth of God, and in the preceding verse, he said to the Jews, "Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." "And ye will not come unto me that ye might have life."

From this scripture and its connection, as well as from all other parts of the scriptures, we are clearly taught that no external evidence presented to the natural intellect of man, can possibly make men savingly acquainted with our Lord Jesus Christ, as the Son of God, and the only Savior of lost helpless sinners. These Jews were exalted to heaven in regard to their opportunities, and, as he had frequently reminded them, they had been more highly favored in regard to external evidence than any other nation or people under heaven. To them pertained the giving of the law, to them the scriptures were given; to them all the prophets had been sent; to them John the Baptist had come in the spirit and the power of Elijah. To their shepherds, the angelic messengers had brought down from heaven the news of his wonderful birth in Bethlehem, to them he had personally come in the flesh, in precise agreement with all the predictions of their prophets, and in harmony with all

the types and shadows of their law. In their hearing he had spoken as never man spake, preached as never man preached, in their presence he had healed the sick, cast out devils, raised the dead, and performed many wonderful works, but with all this mighty array of testimony before their eyes, they could not regard him in his true character, as the fountain and source of life and immortality, or they would come to him for life, instead of seeking to be justified by their own works. And if these Jews with all the testimony which was presented to their natural understanding were still destitute of saving faith in him; how preposterous to suppose that Gentile sinners, with more limited opportunities, should become more savingly acquainted with him, as the True God, and eternal Life, without a special revelation of him to them as such, by the Father, "No man knoweth the Son but the Father, and he to whom the Father will reveal him."

These Jews, as we see, were as destitute of *will* as they were of power to come to Jesus for life, for they neither possessed the ability or disposition to look to him for life and salvation. As to their will, they thought they had eternal life secured to them in the scriptures, inasmuch as they understood the scriptures to signify that salvation was of the Jews, and like all arminians of every other age, their will was enlisted in the vain hope of being justified by the deeds of the law, and to inherit eternal life as a consideration for works of righteousness which they had done, or intended to do. Therefore they had no disposition, inclination, desire or will, to look to him, or come to him that they might have life.

Another evidence that they had not the will was, they did not believe that he had power to give eternal life to any of the children of men; for they did not believe on him as the Son of God. And furthermore, they saw no necessity of coming to him for

life, as he had just told them, they thought they had eternal life in the scriptures. They had mistaken that temporal life, which was promised to the children of Israel on condition of their obedience to the law, for eternal life; and claimed that they were Abraham's children, and never in bondage, and hence they spurned the idea of being made free. The reason why they had not the will to come to him for life, is very clearly stated in the thirty-seventh and thirty-eighth verses of this chapter. Speaking of the Father who had sent him, and who had borne witness of him, he said to them, "Ye have not heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not." They could have no will to come to Jesus, as the only Savior, unless God worked in them, both to will and to do of his good pleasure.

We are aware that many are taught that sinners, in a state of unregeneracy, are only deficient in their inclination, and that if by moral suasion their natural minds could be convinced by argument or otherwise that it would be to their interest to come to Christ, their wills would yield, and there would be no other impediment in their way. Allowing this theory to be true, there would be no need of a Christ to save a sinner at all. Every intelligent being knows that the human will of man is accessible to the power of man; and if nothing more were required than a change of will, the selfishness of man may be successfully appealed to by the eloquence of revivalists, and their carnal will enlisted to be happy here and hereafter, and if this were all the difficulty, the work would then be done. But this idea conflicts not only with the scriptures, but also with the experience of every quickened sinner. Every subject of grace will testify that when their blind eyes were opened to discover their sinful state, they were not only willing but would have given worlds, if they possessed them, to see

a way possible for them to be saved without a sacrifice of the justice and truth of God. This is what filled them with deep despair, not that they were unwilling to be saved; but that there were impediments in the way which none but God was able to remove. They knew that they could not be saved in their sins, and they knew not how they could be saved from their sins. Nor could this difficulty be removed from them, until Christ was revealed to them as their Savior. They then felt, they knew, and they confessed, that their salvation was wholly of the Lord, from first to last, that it was not of him that willeth, nor of him that runneth, but of God who sheweth mercy. But to settle this point eternally, Christ has declared, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John vi: 44

The caviling of arminians, that the Father draws every one of the human family, is silenced by the declaration that Christ will raise up at the last day all that are drawn by the Father to him. And in the thirty-seventh verse of this same chapter he says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." This settles the matter effectually and forever. The emphatic testimony of Christ himself is an end of all controversy with all who fear God. We cannot honor the Father except we honor the Son, and certainly cannot honor the Son if we believe not his testimony on this, as well as on all other subjects.

That all unregenerated men are destitute of a will to come to Christ that they might have life, is certain from the testimony of the scriptures, especially from the words of the Savior himself, and the reason why they are destitute of the will, is because his word abideth not in them; and the reason why his word abideth not in them is, because they are not, "Born again, not of a corruptible seed, but of incorruptible, *BY*

*THE WORD OF GOD THAT LIVETH AND ABIDETH FOREVER.*" 1 Pet. i:23. And, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." 1 John iii: 9. Of his own will begat he us, with the word of his power." &c. James i: 18. The testimony is not that of *our own* will begat he us, by the word of *our* power. But it is just as our Blessed Redeemer has said: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John vi. 63. "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." John v. 21.

Here we have, in this last passage, an illustration of the manner in which the Son of God quickeneth whom he will. How does the Father raise the dead? Does he wait until the dead are willing to come to him for life? Does he proclaim to the slumbering tenents of the graves, that if they are willing he will raise them and quicken, or give them life? Certainly not, "The Lord shall descend from heaven with a shout," (not with a proposition, a proffer or an invitation, but) "With the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. 1 Thess. iv: 16. "We shall 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." &c. 1 Cor. xv: 51, 52. "Even so," or exactly so, precisely so, "the Son quickeneth whom he will." Will-worshippers, free-agents, and all arminians, in whom the word of life does not abide, may, with the Jews, rage and blaspheme, but helpless sinners saved by grace, will exclaim in the fulness of their enraptured spirit, "Great and marvelous are thy works, Lord God Almighty, just and true are all thy ways, thou king of saints." "We give the ethanks, O Lord God Almighty, which art, and wast, and art to come,

because thou hast taken to thee thy great power, and has reigned."

Rev. xv. 3, & xi. 17.

"O had he not pitied the state we were in,  
Our bosoms his love ne'er had felt:  
We all would have lived, would have died too,  
in sin,

And sunk with the load of our guilt.

What was there in us that could merit esteem,  
Or give the Creator delight?

"It was even so, Father," we ever must sing,  
Because it seemed good in thy sight.

It was all of his grace we were brought to obey,  
While others were suffered to go,  
The road which by nature we chose as our way,  
Which leads to the regions of wo.

Then give all the glory to his holy name,  
To him all the glory belongs;  
Be yours the high joy still to sound forth his  
fame

And crown him in each of your songs."

(Editorial by Elder Gilbert Beebe  
June 1, 1855)

## OBITUARIES

### ELDER JOHNNY JOYNER

Elder Johnny Joyner, one of the most highly esteemed Ministers of the Black Creek Primitive Baptist Association, passed to his eternal rest October 31, 1971, at the age of 82 years. He was born June 22, 1889, the son of Madison and Ella Beland Joyner. He was laid to rest in the family cemetery at his home place in Nash County near Rocky Mount, N. C.

Surviving him are his wife, Mrs. Fannie Davis Joyner, and five children, three sons, William Fred, Meedy B., and Willie Marvin, two daughters, Mrs. Mattie Ruth J. Barnes and Mrs. Estelle J. Cockrell, all of Rocky Mount, N. C. He is also survived by several grandchildren and great grandchildren, together with two sisters, Mrs. Emma J. Taylor and Mrs. Lillie J. Darden, both of Wilson, N. C., one brother, Wiley Joyner of Rocky Mount, N. C., one half sister, Mrs. Vessie V. Pridgen, one half brother, Charlie Viverette, both of Rocky Mount, N. C. One child, a son, John Vertis, died in childhood.

In May 1915, Elder Joyner united with Mill Branch Primitive Baptist Church and was baptized by Elder Meedy B. Williford. In December, 1918, he was liberated to speak in his home Church and correspondence, and was chosen church treasurer, 1922. He was ordained to the full work of the ministry March, 1939, by a Presbytery composed of Elder A. B. Denson and Elder J. D. Fly. He was chosen Church Clerk 1945. At the time

of his death he was Pastor of Mill Branch and Rocky Swamp churches.

A more dedicated service was never rendered to the Church, his family and community than was rendered by Elder Johnny Joyner. He was truly led by faith to see beyond times dark and gloomy shadows into the dawning light of eternal day, for he often said when preaching, "I expect to see Jesus." He would refer to himself as the "Little preacher."

Being gentle in manner, orderly in his walk, Godly in conversation, he was distinguished from worldly ways. His life displayed the indestructible evidence of his having been delivered from the power of darkness and translated into the kingdom of the dear son of God. A fitting benediction for Elder Joyner would be, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God whom I shall see for myself." Job 19:27

Written at the request of his daughter,  
Mrs. Estelle Cockrell.

Elder W. E. Turner

### BESSIE FERGUSON LEWIS

Having been appointed by Dan River Church to write an obituary of Bessie Ferguson Lewis, of which church she was a member, though feeling incapable of the task, I will endeavor to write a few lines in memory of Sister Lewis. Surely an obituary of the beautiful life of this dear Sister is indelibly stamped in the memory of all who knew her—one of meekness, humility, love and kindness. The following scripture applies to Sister Bessie so well: "Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them."

Sister Lewis was born in Rockingham County near Ruffin, N. C. on November 10, 1883, the daughter of William Henry and Elizabeth Dix Ferguson. She was married on December 9, 1908, to Jeremiah (Jerry) Lewis, who preceded her in death on April 13, 1968. Sister Lewis peacefully fell asleep August 11, 1971, in Danville Memorial Hospital, Danville, Virginia, at the ripe age of 87 years and 9 months. Her survivors include seven children as follows: William Herbert, James P., Jeremiah, Jr., and Jacob Lewis, Mrs. Virginia Spires, Mrs.

Jessie Mae Carter and Mrs. Ruby Dillon. (Two sons, John Herman and George W., preceded her in death). Also surviving her are twenty-four grandchildren and thirteen great-grandchildren, and a foster sister, Mrs. Rose Gray, Huntsville, Alabama.

Sister Lewis united with Dan River Primitive Baptist Church on Saturday night before the 4th Sunday in August, 1958, and was baptized the following day by her pastor, Elder D. V. Spangler. In the last few years of her life, she was very feeble, her hearing much impaired; but these afflictions failed to keep her from attending the church she loved so well. With the help of her faithful daughters, leaning on them for support, she filled her seat and feasted on the heavenly manna delivered by her pastor and others.

Sister Lewis made her home in Cascade, Virginia, for 57 years. The kind expressions of sympathy by her many friends, neighbors, Brethern and Sisters attested to the love and esteem in which she was held. Funeral services for our precious Sister were conducted at Dan River Church by her pastor, Elder D. V. Spangler, assisted by Elder Wallace Smith, and her body laid to rest in Danville Memorial Gardens by the side of her husband to await the coming of her blessed Lord, who will raise that body fashioned like His own glorious body. Then she will hear, sing and shout praises to the One she loved and trusted while journeying in this low ground of sin and sorrow.

To her bereaved children I would say, "Though looking through tears, visualize mother not as dead, but as peacefully sleeping, thank God for what her life meant to you, and may He grant each of you sweet rest with her when your course in this world is finished."

This is the humble prayer of one who loved her.

Respectfully submitted:  
Eva Eggleton

MRS. NORA J. CANADY

It has pleased the Lord to remove from our midst Sister Nora J. Canady. "The Lord giveth and the Lord taketh away, Blessed be his holy name." May the God of all grace bless all who mourn her passing.

Sister Canady was born September 7, 1878—died February 27, 1972, making her stay on earth 93 years. In 1898 she was united in marriage to Will Isaac Canady. To this union eleven children were born. Her husband preceded her in death in 1929. Also four of the children preceded her in death. Sister Canady is survived by seven children, thirteen grandchildren, and twenty-nine great grandchildren.

Sister Canady united with Dan River Primitive Baptist Church in the summer of 1930 and was baptized by her pastor, Elder D. V. Spangler. She was a faithful member for about 42 years. Sister Canady believed in the sovereignty of God—Salvation by the grace of God. Although she was unable to attend church for some time before her death, she was asking about the meetings and especially her pastor, Elder Spangler. The writer believes that Sister Canady could truly say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness; which the Lord the righteous judge, shall give me at that day, and not for me only, but unto all them also that love his appearing." To know her was to love her.

Her funeral was conducted by Elder's D. V. Spangler and Donald Smith at Wolf Island Primitive Baptist Church. She was laid to rest beside her husband in the church cemetery beneath a beautiful mound of flowers, to await the coming of our Lord and Saviour.

Written by Allen Carroll as requested by Dan River Primitive Baptist Church in Conference April 22, 1972.

Elder D. V. Spangler, Moderator  
Brother W. C. Vipperman, Clerk

SISTER IDA LIGHT CRUISE

Sister Ida Light Cruise was born November 28, 1889, and died March 26, 1972, making her stay on earth 82 yrs., 2 months and 26 days. She was married to Jim Cruise in 1905, and to this union were born two daughters and three sons. The daughters Elva and Katheryn and husband preceded her to the grave several years ago. Her survivors are sons Mr. Coy Cruise, Bassett, Va.; Mr. Orion Cruise, Reedsville, Va.; Mr. Aaron Cruise, Raleigh, N. C.; sisters: Mrs. Joe S. Handy, Reidsville, N. C.; Mrs. Zola

Greenwood and Mrs. Clemence Walton of Amelia, Va., also seven grandchildren and four great grandchildren.

Sister Cruise was a member of Green Hill Primitive Baptist Church in Patrick County for a number of years and later moved her membership to Dan River Primitive Baptist Church, Ruffin, N. C. by letter. She remained a faithful member of this Church until death, attending the services when able which is evidence she believed the doctrine of salvation by grace and grace alone.

Funeral services were held in the Moody Funeral Home Chapel at Stuart, Va. Tuesday March 28, 1972, at 2:00 P.M. by Elder Cecil Turner. Interment was in the Light Family Cemetery near Stuart, Va., to await the glorious resurrection of the saints of God, of which we feel she was one by the fruit she bore. We loved her dearly and enjoyed her visits in our home and mixing and mingling at the church services.

Written by order of the Church at Dan River while in conference April 22nd, 1972.

Carl & Nannie Vipperman

#### NOPPIE P. MELTON

It is with a sad and aching heart that I write about my lovely sister and Saint of God, Noppie P. Melton.

She was born in the state of Kentucky on December 18, 1884, and passed away on April 22, 1972, making her stay on earth 87 years, four months and four days.

She passed away in Clovis, New Mexico, and was the sixth child of the eleven children of Elder Isaac R. and Sabina J. Greathouse. She joined the Primitive Baptist Church the 29th day of February, 1948, at Muleshoe, Texas, and was baptized by Elder J. B. Hardy. She then moved her letter to Elder Amos A. Deskin's church in Napa, California, where it still remains. She was a faithful member and a strong believer in salvation by Grace and Grace alone. Her first marriage was not a success.

She studied music and became a fine coloratura soprano singer. She could sing to C above high C. She gave many concerts in Chicago, Illinois, and was known as the beautiful "Nightingale Voice of New Mexico."

She married Arnold L. Melton, who was a bookkeeper for the Drake and also

the Blackstone Hotels in Chicago. He was accidentally drowned in 1939. She then moved to California where she taught music for several years. She never remarried and never had any children.

Memorial services were conducted by Elder C. V. Venable in the Primitive Baptist Church, Clovis, New Mexico. She was buried in Portales, New Mexico, by the side of our father and mother to await the great glorious resurrection day.

C. H. Greathouse

#### MRS. SIDDIE COX

Mrs. Siddie Cox of Paris, Michigan, died January 14, 1972 in the Henry County Nursing Home. She was born August 19, 1878, in Henry County, and was a daughter of the late Rufus and Salina Hill Hicks. She was united in marriage to Isaac Cox August 9, 1895, who preceded her in death February 21, 1936. She was a member of the Primitive Baptist Church at Walnut Grove.

She leaves two daughters, Mrs. Lillie Scott, of Route 2, Paris, and Mrs. Helen Weaver of Detroit; three sons, Lawson Cox, Clarence Cox and Keith Lee Cox, all of Detroit; a sister, Mrs. Annie Jackson of Memphis. Also ten grandchildren, five great grandchildren, and thirteen great great grandchildren.

Funeral services were held August 19 at Ridgeway Morticians, with Mr. R. Biggs officiating. Burial was in the Walker Cemetery. (From newspaper account of her passing.)

#### MEMORIAL ADDIE RUDD OAKLEY AND E. HUGH OAKLEY

I was asked to write Mama's obituary on her passing, but for some reason known only by God, I couldn't. Since then I have had sweet memories of my childhood I would like to write.

From as far back as I can remember she spoke of the love she had for the Primitive Baptists and their preaching. She loved to sing their songs. She would call me in from play many times to help her sing. One I remember so well is, "While sorrows encompass me round." And another, "Jesus my all to heaven is gone." She proved in her life that she feared God and loved his people. In those days she would be cooking meals for the

family and singing, and tears would be flowing down her face. I didn't know then she was praising her God.

She joined McCray Primitive Baptist Church in October, 1950; and later moved her membership to Prospect Hill Church. God called her home February 20, 1967 at seventy years of age.

I remember Papa and Mama talking, and he would say he believed in an all wise God. He loved preaching that gave God all glory and praise in saving His people.

He went before the church the fourth Sunday in May, 1950 and asked for a home. With tears running down, he told how he had been stripped of all he had, and how he stood before God naked, with nothing to hide himself. There was not a dry eye in the building. Elder Curry King, Elder W. B. Stadler and Elder Harvey Smith were present. He was received with open arms.

On the way home the same evening, he was talking with Mama and rejoicing—talking about his coming baptism, when he stopped the car on the side of the road and passed away a few minutes later. He was fifty-eight years of age.

I miss them still, but I wouldn't if I could, call them from their rest. How sweet it is to fall asleep in Jesus!

Their daughter,  
Hallie Oakley Griswald

#### BROTHER GEORGE WASHINGTON

Brother George Washington departed this life January 19, 1972, while in the Beckley V. A. Hospital. He was seventy-eight years of age. He united with the Hopewell Church, Charleston, W. Va. September 8, 1945, and was baptized by the late Elder Harvey Bird.

Brother Washington was a firm believer in the sovereignty of almighty God, believing in salvation by grace and not by the works of man. He was faithful in attendance and a credit to the church.

He is survived by four children: Mrs. Martha Francisco of Tyler Mountain; John H. and Robert B. also of Tyler Mountain; and James D. of Charleston, W. Va. Also by one brother, Clarence of Campbell's Creek; and a host of friends.

His funeral services were held at the Hopewell Church, Tyler Mountain Road, Charleston, W. Va. conducted by the pastor, Elder J. C. Hammond, on Friday,

January 21, 1972; and he was laid to rest in the Washington Cemetery to await the calling of the Lord.

May we all humbly submit to the will of Almighty God, and may the Lord be with all those who mourn their loss, for our loss is his eternal gain.

J. C. Hammond, Moderator  
J. J. Bird, Clerk

#### DEACON CADMUS A. PATTERSON

The subject of this notice was the son of the late W. L. and Amy Everett Patterson. He was born at Holly Springs, Arkansas, October 15, 1900; and passed away in a Little Rock hospital, January 3, 1972; at the age of 71 years 2 months, and 19 days.

To know this dear humble saint of God was to love him indeed; and the longer one knew him in that sweet, humble intimacy, that, if not altogether mistaken, was the blessed experience of the writer—was but to realize an ever increasing enlargement of that warm, brotherly attachment. I trust it was a mutual matter between us, for which I desire to render unfeigned thanks to our great, wise, beneficent God. May His amazing, unmerited love to poor vile sinners have the praise for it all.

He was baptized into the fellowship of Chapel Hill Church, a few miles from his home, in August 1959; was ordained a deacon in July 1968; by a presbytery composed of Elders Lloyd Wall and John Lee Smith; with seven brother deacons assisting in the ordination; and for several years was chosen active moderator of the South Arkansas Association, due to the feeble health of the late Elder John T. Everett, who had served a goodly number of years as the regular moderator.

We will miss Brother "Cad" more than we have power with tongue or pen to express. I have no semblance of doubt, that he, through the sovereign grace of God, was truly one of the Lord's blessed noble men; meek and humble, firm and resolute, yet kind and tenderhearted; he ever evinced, in a considerable measure, that blessed spirit that was so fully and beautifully characterized in the life of the divine Master.

He is survived by his noble, faithful, lifelong companion, Sister Mildred (McDonald) Patterson, Holly Springs,

Arkansas; by their five children, two sons, and three daughters: W. L. Patterson, Texarkana, Arkansas; Grayham Patterson, Traskwood, Arkansas; Mrs. James Ridgell, Hazen, Arkansas; Mrs. C. A. Small, Russellville, Arkansas; and Miss Myrtice Patterson, of Little Rock; one half-brother, Allen Miller, Columbia, Louisiana; one sister, Mrs. Faye Proctor, Holly Springs, Arkansas; eleven grandchildren; with a host of other relatives, friends and members, who are deeply saddened at the loss of this useful, upright man and citizen.

His precious wife and their children will, of course, more keenly feel this great loss than others; but dear loved ones, one and all, may we be given to believe that this, our timely loss, will issue in his eternal gain. Funeral services were conducted at the Benton Funeral Home, Fordyce, Arkansas; by Elders Lloyd Wall and John Lee Smith, January 5, 1972. Burial was in the Holly Springs Cemetery.

May God comfort his bereaved family, together with all who truly mourn the passing of this noble man.

Written at the request of Sister Patterson by her pastor.

(Elder) John Lee Smith

#### RESOLUTIONS OF RESPECT OF LENIE ROY LUPER

WHEREAS, God in his infinite wisdom and power has seen fit to call from our midst our beloved Brother, Lenie Roy Luper on September 4, 1971. He united with the Mill Branch Primitive Baptist Church when the conference was opened at the water, and was baptized with his companion, who had united with the church the Saturday before, in September, 1964. He lived to be seventy-nine years old.

We, the church at Mill Branch, have sustained a great loss, of which he was a faithful member. He loved his home church, and sister churches and friends. He was a devoted husband, father and friend to all.

He is survived by one son, three daughters, and one brother. His companion passed from this world in November, 1965.

His funeral was conducted by his pastor, Elder Johnnie Joyner, and he was laid to rest in the Mill Branch Cemetery in Nash County, N.C.

BE IT RESOLVED, That we, the church at Mill Branch, be submissive to the will of God, and pray that Jesus will comfort and bless each one of us. And that a copy of this Resolution be sent to the family, one recorded on the church book, and one sent to the Signs of the Times for publication.

Written by the request of Mill Branch Church in conference Saturday before the 1st Sunday in February, 1972.

Elder Wayne Mitchell, Moderator  
Sister Estelle Joyner Cockrell, Clerk

#### RESOLUTIONS OF RESPECT OF ELDER JOHNNIE JOYNER

WHEREAS, God in his infinite wisdom and power has seen fit to call from our midst our beloved Pastor, Elder Johnnie Joyner, on October 31, 1971:

We, the church at Mill Branch, have sustained a great loss for he was a faithful member, Pastor, Clerk and Treasurer; and he was pastor also of the Rocky Swamp Primitive Baptist Church. He will be missed among the sister churches, unions and associations which he was faithful to attend when he was able. He lived to be eighty-two years old. He was a devoted husband, a good father, and a friend to all. He loved his home church and his ministering brethren.

His funeral was conducted by Elder W.E. Turner and Elder Henry Jones, and he was laid to rest in the family cemetery in Nash County.

He is survived by his companion, Fannie Davis Joyner; three sons and two daughters; two sisters and one brother; one half-sister and one half-brother.

BE IT RESOLVED, That we, the church at Mill Branch, be submissive to the will of God, and pray that Jesus will comfort and bless each one of us. And that a copy of this Resolution be sent to the family, one recorded in the church book, and one sent to the *Signs of the Times* for publication.

Done by the request of Mill Branch Primitive Baptist Church in conference Saturday before the first Sunday in January, 1972.

Read and approved by the church in conference Saturday before the first Sunday in February, 1972.

Elder Wayne Mitchell, Moderator  
Sister Estelle Joyner Cockrell, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., SEPTEMBER, 1972

NO. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/72  
IT EXPIRES WITH THIS ISSUE

EXPERIENCE OF THE LATE  
ELDER S. O. PLYBON

Rocky Mount, Va.

Dear Elders Spangler and Wood:

A brother sent me a copy of the June, 1905 *Landmark* with my father's experience in it. Will you please print it in the *Signs of the Times*?

He was born December 11, 1850 and died December 3, 1932. He was a Primitive Baptist minister fifty-four years.

In bonds of love,  
Posey L. Plybon

Elders Gold and Lester:

I have been requested to write my experience. I will try to tell in a short way what I hope the Lord has done for me.

In my youthful days my father and mother were both members of the Primitive Baptists, and would tell me there was a place of eternal punishment for the wicked, and there was eternal rest for the good people. I thought that since I had never sworn an oath and never was allowed to hunt and fish on Sunday, I was better than boys that did such things. My father died when I was fourteen years old, and it seemed he died so happy. I wanted to die happy too. I told him I would try to meet him in heaven.

One day mother sent me to the mill, and while I was riding along thinking of my condition, I saw myself a poor sinner. With tears in my eyes, I cried, "Lord have

mercy on me a lost sinner." I went on to the mill; and the miller asked me what was the matter. I told him nothing. When I got home, mother said, "Silas, are you sick?" I told her I was not, and she said that I looked very bad. I could not talk for crying.

I went on this way for about thirteen months. Sometimes I would go to the barn and try to pray, but it seemed that I got worse all the time, and I wished I had never been born into this troublesome world. There was a Methodist meeting about five miles away and I went to it. I thought I would see if I could get a word of comfort; but when I got there, the thought came to me that if I went into the house, I would go to crying. I did not want anyone to know anything about it. The preacher stood in the door and preached, but not a word for me. I went back the next day and took the back seat, and promised myself I would not shed a tear. They sang "Come ye sinner poor and needy, weak and wounded, sick and sore. Jesus stands ready to save you, full of pity, love and power."

I wept, brethren and sisters, for I could not see how He could save me—I was the vilest of the vile. I went home and sat down at the table. Mother asked, "Silas what kind of a meeting did you have?" I said, "Right smart meeting, I reckon." And she wanted to know how many mourners were there, and I said, "Five I reckon." "Who were they?" I could not eat, and got up and went into the house, picked up the Bible and sat down to read. My little brother and sisters came in: Mother called and told them to come out of there. I thought that mother knew how mean and sinful I was, and did not want them to come in where I was. I thought she would not countenance me; and what will I do? I went to the barn and got down on my knees and tried to pray; but I still grew worse and worse.

Thursday morning I went to the meeting again, and at intermission I went out and sat down by the house. My aunt came and took me by the hand, and told me I would be sick if I did not eat something. She gave me a piece of cake with honey on it. I dropped it and went to the spring. Then I went back to the house, went in and sat down. No one was in there. This was August 16, 1866. I remember two men coming in and talked with me. The next thing I remember, I was on my feet praising the Lord. I thought I would never see any more trouble, and felt I loved all of Adam's posterity. Mother would ask me if I wanted to join the church. I would tell her that I was afraid I was not fit to join the church. I would go to hear the Baptists, and would think, O, if I was just fit to be with them. I thought it would be a sin to offer myself to that good people.

In about two years I joined the Methodist Church, but was not satisfied there. On Saturday before the fourth Sunday in May, 1876, I went to Lynville and offered to the church, and was received and baptized by Elder Zechariah Angel. On the 23rd of September, 1878 I made the attempt to preach; and have been trying ever since.

I desire the prayers of all the people of God.

S. O. Plybon

#### ATTENDED THE STAUNTON RIVER ASSOCIATION AGAIN

It was a pleasure indeed to attend this association again, and meet so many young ministers and others<sup>24</sup> at Canaan Church near Danville, Va. But how sad to think of those who were at Gretna in 1940, who had gone home to be with the Lord. Among whom were Elders W. R. Dodd, R. Lester Dodson, John W. Gilliam, D. P. and J. P. Helms, Randolph Perdue, J. W. Wyatt, J. G. L. Hash, S. L. Moran J. F. Stegall, Alva Stanfield and countless other true soldiers of the cross...

After we had spoken on Sunday morning, two brethren mentioned how we were dressed thirty-two years ago, and the text used then. We were at the Danville Church twenty-five years ago, and again at Weatherford Church at the associations,

and remember how well we were treated at all places. Sweet fellowship means so much in our travels here below.

Elder Spangler preached so well on the duties of ministers and deacons on Saturday; and so did Elder John Lee Smith on the new birth, and the writer talked on the Heavenly Messengers. We were glad to hear again Elders Kenneth and Leonard Key, Amos Hash, L. J. Brammer, Elder Garner, and many others preaching salvation by grace. What a glorious theme!

We were glad to be with the Williams family with whom we spent the night thirty-two years ago, and especially Elder Williams and several other young ministers. Well do we remember Deacon Williams and his good wife, with Sister Richardson, who have gone home. We missed Brother Burnell Williams, and trust he is well now. We were glad to see his companion whom we saw first as a child at her father's home in North Carolina where we were with Elder John Gilliam.

May peace, unity and love abound in Zion.

J. J. Collins

#### THE RESURRECTION

P. O. Box 13  
Boones Mill, Va.  
24065

Dear Brethren:

"Hold fast the form of sound words," is always timely admonition.

The Apostle Peter said, "David is not ascended unto the heavens." These holy words are true, and nothing so shamefully mocks the suffering Christ and those who suffer with Him, as those who fail to hold fast the form of these sound words. Those who would pervert the Scriptures always try to substitute their own words for sound words. The non-resurrection preacher generally will try to substitute the word "body" for the word David, and to imply that the body was not the real "David", but that the real David was and is a spirit whose being and identity was and is separate and distinct from the body that was both "dead and buried" and is now somewhere else, while the body is in the

sepulchre. The Scriptures nowhere give a minister authority to do such a thing. Therefore all such preaching is a failure and false testimony.

David said, "My flesh shall rest in hope." In hope of what? According to false spirits there is nothing left to hope for! David had a "good hope through grace," and in that hope his flesh is resting, even as all others who die in the Lord: for, "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15)

Let us ask David concerning that for which he is resting in hope: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psalm 17:15) A deceiver will tell us that the pronoun "me" and "I" in this text have for their antecedent an immortal, invisible, bodiless, partless spirit. But each and every genuine servant of Jesus Christ will agree that David was really a visible, tangible, organic man of flesh and bones; and that such a man died and was buried, and, as Peter hath said, "hath not ascended into the heavens."

According to a deceiver the very man David who said, "I shall be satisfied when I awake with thy likeness," will never awake with the likeness of Christ; for, say they, we have never dying souls." How it grieves me to hear any man who calls himself a Primitive Baptist, repudiate and mock the precious doctrine of the resurrection of the dead; and so tread upon the hearts and hopes of poor, dying sinners, whose only hope rests upon God's promise to raise us up again at the last day.

I am glad that there are not enough hirelings on earth, to rob a faith-keeping Paul of his crown which he said the Lord would give him at the last day.

When Jesus arose from the dead, all of Jesus arose from the dead. The devils deny the words of weeping Mary: "He is risen."

The carnal mind loves to hear that it shall see no corruption, but is immortal and is going immediately to heaven when its house of flesh and bones falls into a state of dissolution. Thus the devil and his servants seek to overthrow the doctrine of the resurrection, and replace it with an untruth that would be no more than an

occupant of a house going out of it, and vacating it. Such an unholy and untrue position inevitably ties its advocates to their truth defying mother in Rome.

The relationship of the saints to the Lord is a flesh and bone relationship; and it is contrary to both reason and revelation, to suppose when we die that we will not return to the dust, as God hath said. It is contrary to scriptures and all revelation, to believe and teach, or to suppose that the dead will come forth out of their graves until the Son of man comes the second time to "receive" His people unto himself.

It is without reason that Jesus is going to come the second time, to say, "Come ye blessed of my Father and inherit the kingdom," if they have for more than six thousand years been going up to God's throne as fast as their flesh and hearts did fail.

I marvel that mortals, standing in the face with death, can mock and scoff at the only door of hope, which is Jesus who has promised His children a home in glory at the last time.

Of all the false doctrines Satan ever introduced there is none worse than the Sadduceical heresy, "ye shall not surely die."

Brethren, God has set the time of my death. My hope is to be sheltered under His atoning blood when the trump shall sound, and "there shall be a resurrection of the dead, both of the just and unjust.

In bonds,  
J. L. Bocock

Keeling, Va. 24566

#### WONDERFUL MEMORIES

My thoughts and memory of Mattie B. Williams will be shared with the reader, the facts here being remembered or told to me by her through the years.

Mama was impressed at a young age to have much love and respect for the Primitive Baptists, so, as a young girl, she told of going to parties or dances to feel condemned later, feeling it is not right to enjoy vanity of this world, if hoping to be one of His.

This love for the Lord's people grew to the extent she could never consider marrying anyone that was opposed to this belief, which embraced through her entire life, a fallen, helpless, and sinful creature trusting in an all wise, powerful and merciful Lord for their deliverance and salvation.

She and J. Floyd Williams were married in April, 1914, and united with Malmaison Church in August the same year. They saw many happy days going to church and rearing seven children, but some sad and trying times. The oldest child died at eighteen months of age, but through the grief she was given faith to see this child as one of the Lord's chosen.

Mama was very faithful to her family and they always came first if need be, but I felt her first love was to God and His people. O how many Baptists she did care for through the years,—near twenty-one night at an association.

As my parents cared for his mother and father in their latter years, going was sometimes impossible for Mama as Grandmother was bedridden here for eight years. This confinement, as it came, she accepted, not to complain but nursed until the end came. Daddy died just six years after his mother, so their years of going unburdened together were few.

The grief of this was very hard to endure but she accepted as in accordance with the will of God.

She expressed so often, though, her many blessings, some of these she stated as being living to see three of her children, a daughter-in-law and a granddaughter unite with a church she believed to uphold the truth as advocated by the teachings of the Bible.

Her health began to fail but she never failed to want to go to church and went many times unable.

This I must relate before closing. Several months before she had to stop attending church, I began trying to speak publicly, my discourse she would readily endorse, which helped my feelings somewhat. One day while in bed, she told of her dream, many years before, how she saw one of her sons called an Elder. While not knowing if meaningful or which one, she said she told no one until I began to speak. These things together with all the shown

dealings of God with His people keep His people ever trusting in His grace being sufficient to the end.

Nearly the last Sunday she lived she called me to her bed as I was leaving, and said she knew she would never go again, but kissed my hand saying you go on and may God reconcile me to His will.

Such faith, love, and devotion I don't think will be surpassed, but only hope to be kept as she was until called, as she, to that haven of rest for the weary. There to know the house is full, the family complete, none to be called away or want to ever leave this perfect satisfaction.

Hoping to be embraced in the same faith as she.

Elder Julian Williams

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UPPER COUNTRY LINE  
PRIMITIVE BAPTIST  
ASSOCIATION  
CIRCULAR LETTER

Dear brethren, sisters, and kind friends: we of Gilliams Primitive Baptist Church cordially extend greetings and a hearty welcome to each of you, and especially our visiting brethren with which we correspond. We come to this the sixty-sixth sitting of the Upper Country Line Association with thanksgiving unto an all wise and merciful God, who has kept us by his mercy and grace that we may have this opportunity to associate once again in sweet love and fellowship one with another.

We look forward from year to year for these sweet meetings that our hope might be renewed within us, and to sing the songs of Zion and to hear the Gospel preached. May the God of Isarel be our keeper in such a way that we can feel his presence, that brethren might be brought to the feet of brethren to esteem our brethren better than ourselves and to look over one another for good and not evil, and then we could truly witness with the Psalmist David, Psalm, 133, Verse 1-2, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is

like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

It is indeed a blessing to meet together with brethren who have traveled great distances to be with us, to renew old acquaintances and to fellowship in the Lord.

There are those who have passed from our midst since our last association, but their memories still linger. We also realize there are some of us gathered for this sitting who will not be gathered for another but we know that God is just in all his ways. Isaiah 55, Verse 9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We know as this meeting comes to a close we shall take the parting hand, may God give us faith and strength to trust in him, the author and finisher of our faith. May he leave a little handful of purpose along the way that we may be comforted and reassured of the hope of Heaven and Immortal Glory. When we come to this journey's end may we have a peaceful moment in which to die and witness with the Apostle Paul, 1st Corinthians, Chapter 15, Verse 55. "O death, where is thy sting? O grave, where is thy victory?" May it be our happy lot to be among those who shall hear the voice of our blessed Saviour saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Where we may dwell in that city who's builder and maker is God and where congregations shall never break up, and we will never again take the parting hand.

Submitted by Wallis A. Smith  
Elder D. V. Spangler,  
Moderator  
Donald E. Smith, Clerk

ENJOYED EDITORIAL

4 Maple Lane  
Pennington, N. J.  
08534

Dear Brother Lambert:

I cannot recall an editorial written with

such expressive splendor on the divine wonder of the nine Beatitudes than the one by you in the July *Signs of the Times*. May God enable you to write further upon this great Sermon of Sermons. It meant so much to me! By the spirit of the Lord may you be enlightened to expound more of this great sermon, so that one, such as I, may be privileged to read more of God's gracious goodness.

I cherish the sweet memory when you were to our Association at Hopewell Church, and spoke so wonderfully to our comfort and edification on the scripture.

May an awareness of the Lord's divine presence linger beside you, to cheer you, and strengthen you, and His love comfort you when everyday problems press upon you and take your thoughts away from the beautiful things in the scripture.

In bonds of Christian love,  
Sister Mary Hellings.

AN AVID READER

At  
101 YEARS

Redlands, Calif. 92373  
324 1/2 Myrtle St.

Dear Editors of the Signs:

Enclosed is my check for \$7.00 for another 2 years subscription to *The Signs of the Times*.

My Mother, Mrs. Louisa Whited, lives with me now. She celebrated her 101st Birthday on February 18th and is still an avid reader of *The Times*, and continues to receive great spiritual blessings from the numerous letters and sermons it contains.

She subscribed to *The Times* for many years, and her father, E. M. Miller was a subscriber many years before her. He also contributed some letters to *The Times*, which were published, the last one in 1923, which also was the year when his days were accomplished and at the age of 85 years his Lord and Saviour called him home.

So for 3 generations and over 75 years our family has been blessed by *The Times* and we extend to you our gratitude for a

job well done, and pray the Lord will continue to bless your faithful effort in spreading his word to all the world.

As you might suspect, Mother has the distinction of being the oldest living member of her church, The Union Primitive Baptist Church, Sharps Chapel, Tenn.

Yours sincerely,  
Roba Whited

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SUBSTITUTIONARY  
LIFE AND DEATH  
OF  
CHRIST

I wish I could present this subject in a way and manner that would give honor to God and edification to you, but find I feel so insufficient to do so. At times this subject and those related to it, burn in my heart and mind so greatly that I wish I had a voice of a trumpet to proclaim it; and yet find the mouth too small to express what I hope I see.

First, we believe that **all** of our righteousness is imputed or "charged" to our account by the **obedience of Christ**—not our **obedience**. Second, we believe our sin and death by sin is by the imputation of Adam's disobedience; and not by our disobedience. "For as by **one man's** (Adam's) disobedience many were made sinners, so by the **obedience of one** (Christ) shall many be made righteous." (Romans 5:19)

Now, as I see the scripture, **two** person's acts are charged to other people's account. Adam's sin is charged to **all** that are in his loins at the time he transgressed; and the righteousness of the law is charged to the account of **all** that are in Christ when He obeyed the law. You need to read the whole context found in Romans 5:11-21 to better understand all that is taught on this subject.

The Apostle writing to the Corinthians again brought to light information of this subject, saying, "For since by **man** (Adam) came death, by **man** (Christ) came also the resurrection of the dead. For as (in the same sense) **in Adam** all die, even so **in Christ** shall all be made alive." (1 Cor. 15: 21-23)

In other words, every one in Adam seminally died in him when he transgressed and died spiritually. We refer to this as Adam standing as the Federal Head of his race, and all those in him are represented by him, so that whatever **he did** is said to also be charged to his offspring. This is also reasonable. The whole race of man was genetically and materially in him when he fell. Recall that after he was expelled from Eden, the Scripture says that "God created man, in the likeness of God made He him." (Gen. 5:1) But the horrible story in the next verse rests upon us all: "Adam...began a son in **his own likeness** (fallen as he), **after his image** (marred)..." (verse 2)

There is mankind—all of us, as offsprings of a corrupt nature. What does this include? Well, some things are: We are **born in Adam corrupt—totally corrupt**: Spiritually "dead in trespasses and sins." (Eph. 1:2, 3) Read it if you will.

How great is that condition? Well, before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only **evil continually** ." (Gen. 6:5) Did the flood experience purify Adam's race? No, it didn't change it in the very least; for **after** the flood, "the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the **imagination of man's heart is evil from his youth** . . ." (Gen. 8:21)

Has it improved over the years with civilization's development? Nope, it is still as corrupt as ever. David, a man after God's own heart wrote, in explanation of his sin when he had committed adultery and murder, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5) David was not charging his mother with whoredom, nor was he implying that marriage is evil. He was strictly speaking of the inherited corruption of nature of which we are all partakers by conception and birth. This is clear by what he wrote seven chapters later: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." (Psalm 58:3)

Dear ones, this is one of the reasons predestination and election is absolutely

necessary in any understanding of the truth. If this be the condition of us from birth, we certainly can't save ourselves, nor help God to save us. He must find the way to do it, and it must be a way by which He himself will do it.

Before I even touch on the subject of predestination and election, read what all is said by the Holy Spirit about us, and you will then see why these subjects **ought to be preached** upon; and you will also understand why they are neglected:

"There is **none** righteous, no, not one: There is **none** that understandeth, there is **none** that seeketh after God. They are **all** gone out of the way, they are together become **unprofitable**: there is **none that doeth good**, no not one. . ." (Rom. 3:10-12)

"No man can come to me, except the Father which hath sent me draw him . . ." Now if he is not drawn he cannot come. If he is drawn, what happens? "And I will raise him up at the last day." (John 6:44) Again Christ said, "Therefore said I unto you, that **no man can come to me, except it were given unto him of my Father.**" (John 6:65) This is a far cry from what you hear in modern churches. They exhort you to come to Jesus, when Jesus said you can't. They tell you to seek Jesus, when Jesus says, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." (John 6:34) If fact, Christ even tells us why people cannot understand. He said, "Why do ye not understand my speech?" Even because ye cannot hear my words." (John 8:43) Yet, while he speaks this of **some**, of **others** he says in the same chapter: "He that is of God **heareth God's words** ." and then adds of the former, "Ye therefore hear them not **because ye are not of God** ." (John 8:47)

Can you not see that man by nature is in a horrible helpless state, which he got from Adam by being **in Adam**; and dying in Adam? So much so Paul wrote of man in his natural or carnal mind, saying, "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** ." (Romans 8:7-8) If you could "accept Christ" to get salvation,

you would please Him in the flesh to get the Spirit; and that isn't possible. He has to **give you the Spirit first** ; see? He writes also, saying "But the natural man (unregenerated person) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they (spiritual things) are spiritually discerned." (1 Cor. 2:14)

So you see, a lost man can't come to Christ; can't understand spiritual things; can't accept Christ, (the Bible nowhere teaches that at all;) can't hear Him; can't please Him, etc. He is desperately in the need of a Deliverer—not a "helper"!

Elder Stanley C. Phillips

(Concluded next month)

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## EXPERIENCE

Kenly, N. C. 27542  
Route 1, Box 321

Dear Children of God,

I want to write a few words of my experience. In 1918 I was burdened about joining the church. The burden was more than I could bear. I found myself asking the Lord to help me, show me what to do, and make me willing to go, if it was his will. Then the next second Saturday, I was made willing to go, but didn't feel worthy to make the sacred step. When they sang, "Children of the Heavenly King", I found myself going up and asking for a home. I heard my father-in-law say let her come.

The following Sunday morning I was baptized. Everything was so beautiful. While we were going to the water, the sun was shining so bright and I felt so happy.

After all this I felt that something was missing. I could not understand the preaching, as the rest did; and I felt so sad all this time. For six years I continued to have this feeling. I wrote a note asking for my name. As I was writing my name, something said, "Trust the Lord with all thy heart". I dropped the note in the fire, thinking I would write it again; but I never did.

After the six years had passed, I stopped going to church. It seemed that everything I said was wrong. I felt no one

cared for me any more; but I knew they did. It seemed to me everybody would be better off without me. Then evil thoughts began to come and trouble me, but "thank the good Lord", he did not let me speak them. My health got so bad, I could not work, and I felt like I was going to die.

Twelve years later, I was in my garden and heard my name called. I looked around, but I didn't see anyone. The voice was so soft and sweet. I thought, "Is the good Lord calling me and did it mean that he had forgiven me, so I could go back to church and be with my brothers and sisters again". I went to the house feeling so low and forsaken. Something within me said, "Oh Lord, what am I to feel like this?" A voice said, "A dear Child of God". As I heard this voice in a vision, I saw dear Elder George Boswell's face. He looked so tired, but yet so faithful. I felt like I must hear him preach again. But I never did for the next time I heard of him, he had passed away. So often in his preaching he would say, "Dear children of God". Just once my thoughts were, "Who was he speaking too? Am I a Child of God?"

Elder E. L. Cobb was the pastor the next time I went to church. This was the first time I had seen him. When he got up to preach, he said this twice, "Someone has been redeemed." "I had a dream last night, that I had to hurry to the water. When I got there, no one was there. Someone had already been baptized and now redeemed." When I met him and started to shake his hand my mind went blank. It seemed that I fell at his feet and thanked God for what he had done for me through this preacher. I don't remember what I said. I guess he thought I was very foolish.

From then on, I would get a few crumbs when I heard preaching. It is a joy to read these words in the scripture. I ask a question. If we are children of God, why do we have to suffer so much? The words came to me like this:

Grace without charity is vain. Faith without charity is vain. Hope without charity is vain. What is charity? Love, experience, enduring long suffering.

I still feel unworthy to be with you all. I love you all for Christ sake, I hope. I seem

to be the least of all, if indeed I am one of God's little ones. Read Romans Chapters 10 through 11. This is just a little of my experience. The Hymn No. 338 is sweet to me. These words come to me often; "Wait Ye Upon The Lord".

Mrs. Peoria Barnes  
Route 1  
Kenley, N. C.

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#### EXPERIENCE

Rt. 5 Box 84  
Jacksonville, N. C.  
28540

Dear Editors:

I am impressed to write a little of my experience. I have had a name among the Primitive Baptists for years. My husband and I were baptized together on a cold day, but the water was so warm. We have had lots of trials and troubles since then, but I trust it was for our good and for Christ's sake.

I have a wonderful husband, and three children who are so good to us; but I realize they can't come to my rescue when in the need of mercy: only the hand of God can do that. I have been afflicted for years, but am still able to go to church most of the time and hear His great name proclaimed.

My mother and father were both members of the Primitive Baptists when I came to the church. I felt they would not have me I felt so unworthy; but I was begging a home with them. I looked and saw my father stepping over the seats to get to me, and his love seemed more than ever before. I could not tell much but they gave me a home with them, and I hope I will never give them any trouble.

A short time after that I lost my voice, and I could not talk for a time. During this time my husband was ordained a deacon. I felt that I had deceived the church and my husband. During the time I could not talk, I went begging for mercy, and the good Lord came to my rescue. A gentle voice spoke to me in a dream, "My own arm has brought salvation," and I saw my enemies fall to the ground. I awoke singing, "Jesus lover of my soul." I was

so happy that I could talk again, and I wanted everybody to know just how I felt, and how happy I was. No one on earth knows what I suffered during the time; only God knows.

I am still trying in my weak way to beg God for his mercies which I feel the need of all the time. I dreamed I had to make bread for the communion, and a voice spoke saying, "No oil," and it appeared that the bread was made and ready for communion. I felt so unworthy, and often feel that I am deceiving every one of God's little ones; but I have no other place to go.

I hope you will remember me and my family in your prayers. May God bless every one of his little ones.

An unworthy sister,  
Mrs. E. D. Morton

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A LETTER  
INADVERTENTLY  
PUBLISHED

In our July issue we published a letter from Mr. A. M. Campbell, in which he mentioned some departures from the faith of the Flint River Association. We regret publishing the letter since it has long been our policy not to publish letters referring directly to matters suggesting departures, etc. of churches or associations.

We know nothing of the matters stated in the letter, and are glad to publish a statement of the Abstract of Principles of the Flint River Association, prepared by Elder R. H. Hale, which show the doctrine maintained by them.

We trust that our publishing of the Abstract of Principles and our sincere regret of having published the letter, will serve to undo what harm may have been done.

John D. Wood

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ABSTRACT OF PRINCIPLES  
OF  
THE FLINT RIVER ASSOCIATION

We believe that God chose in Christ before the foundation of the world, and from the beginning, a certain, definite and personal number of souls to salvation, and those souls

to be redeemed by Jesus Christ, and called with a Holy calling, not according to their works but according to God's own purpose and grace given them in Christ Jesus before the world began.

We believe that all the elect of God will be sanctified by the Spirit, and in the first works of sanctification, faith is produced and these chosen ones do believe with all their hearts in the Lord Jesus.

We believe that the first work of sanctification is the quickening of the dead sinners, "and you hath he quickened who were dead in trespasses and in sin". This quickening of the dead sinner is according strictly to the rich mercy and great love of God toward his people.

We believe that a man must be born again and that God uses His Spirit as the agent in quickening the dead—For as the Father raiseth up the dead and quickeneth them—and He that hath begun a good work in you will perform it until the day of Jesus Christ. Hence, Sanctification of the spirit embodies a full and complete birth from above. He that believeth that Jesus is the Christ is born (not being born) of God. Sanctification of the spirit and belief of the truth go hand in hand as well so as all other aspects which render the vessels of mercy as set apart and made holy and meet for the Master's use.

We further believe that those chosen ones are foreknown and predestinated to be conformed to the image of His Son. They are predestinated unto the adoption of children by Jesus Christ and they obtain the inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. Also, to the praise of the glory of His grace wherein He hath made us accepted in the Beloved.

We believe that God is omniscient, and that His knowledge is so comprehensive he knew all persons, events, and things even before the world was. And, this means that every occurrence and all one does has been decreed by God and could not be otherwise. It is indisputable that God knows all ahead of time, that God ordains all...But, this does not mean that man is void of choice and will in every matter. Grace makes us willing in the day of His power and grace makes us will to choose rather to suffer affliction with the children of God than to enjoy the pleasure of sin for a season.

We believe that whether we are willing to choose to, or unwilling and choose not to, those things we do are the things that God's hand and counsel has determined before to be done. Paul said when I would do good, evil is present with me—so then if I do that I would not, I consent unto the law that it is good. Here are the two wills and the two choices defined, but whatever Paul did it was in harmony with that that is determined or predestinated, and so does every other man.

We also believe in the third article of the London Confession of Faith which states, "We believe that God hath decreed himself from all eternity by the most wise and holy counsel of His own will freely and unchangeably all things whatsoever comes to pass; yet so as thereby, HE IS NEITHER THE AUTHOR OF SIN: NOR HATH HE FELLOWSHIP WITH ANY THEREIN," etc.

We believe in irresistible grace, effectual calling, justification by imputed righteousness, security of all the saints of God. Also, the resurrection of the dead from the grave (that hole in the ground) and general judgment, eternal life and everlasting punishment, election and probation, vessels of mercy afore prepared unto glory and vessels of wrath fitted to destruction.

In conclusion, let me say that it is amazing that some would desire occasion knowing that we here in the Flint River Association are set for the defense of these things. But this is not the first time that those that preach the truth have been examined. Paul was the object of an examination in his time. Paul said, my answer to them that do examine me is this (1st Cor. 9:3,4,5,—read). He also said (2nd Cor. 11:12,13,14,15) But what I do, That I will do, that I may cut off occasion from them which desire occasion; For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

We would not shun reproach, for we are instructed to be happy when reproached for the name of Christ. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.

Things we most surely believe among us.

Elder Robert H. hale  
Rt. 1, Elora, Tenn.

ORDINATION OF DEACONS  
CHESTNUT CHURCH  
ROCKY MOUNT, VA.  
MAY 15, 1972

In response to a request of this church, a presbytery was called to look into the qualifications of Brother S. L. Young and Brother J. O. Tyrell for the office of deacons and to ordain if found qualified.

Elder C. E. Turner, the Pastor, was selected for Moderator and Elder P. E. Ingram, Clerk. Deacon Tom Turner was chosen to be spokesman for Chestnut Church.

Ministers composing the presbytery were Elders Posey Plybon, Posie Ingram, C. E. Turner, Wm. Holland, J. L. Boccock, Rufas Brown, J. L. Brammer, and W. H. Terry.

Deacons Claude Hopkins, Geo. Turner, Gray Ingram, G. T. Houston, James Holley, Oliver Powell, Claude Johnson, Posey Lynch, Tommie Lovell, Arthur Potter, Jno. Plunkett, Lane Carter, Bobby Bernard, Chester Hagood, L. C. Aker, and Tom Turner.

Elders L. J. Brammer and Hale Terry led the questioning using Scriptural reference from 3rd Chapter, 1st Timothy and Acts 6th chapter. All questions were answered in an acceptable way. Hands were then laid on the candidates while Elder William Holland offered prayer. Elder J. L. Boccock gave an impressive Charge. Brothers Young and Tyree were then turned back to the Church as duly ordained Deacons.

Minutes were read and approved.

Signed

Elder Cecil E. Turner, Moderator

Elder P. E. Ingram, Clerk

KEHUKKEE PRIMITIVE BAPTIST ASSOCIATION

The Two Hundred and Seventh annual session of the **Kehukee Primitive Baptist Association** will convene, the Lord willing, with the church at Flat Swamp, Pitt County, N. C., the first Sunday in October, Saturday before, and Monday following, 1972.

On Saturday and Sunday the services will be held in the auditorium of the Robersonville Elementary School located on Highway 64. On Monday the services will be held in the Flat Swamp meeting house located about 2 miles west of Robersonville on Highway No. 1159.

We cordially invite ministers, brethren, and friends of our faith and order to visit with us.

Johnny Ray Gardner, Clerk

SEVEN MILE ASSOCIATION

The next session of the **Seven Mile Primitive Baptist Association** is appointed to be held with Black River Church, the Lord willing, Friday, Saturday and Sunday, September 15, 16, and 17, 1972.

The Black River Church is located immediately east of I-95 highway, east edge of Dunn, N. C., between I-95 and 55 highways.

We cordially invite our correspondence, ministers, brethren and friends to meet with us.

James G. Young, Clerk

CONTENTNEA ASSOCIATION

The next session of the **Contentnea Association** is to be held, the Lord willing, with Beth-el Church, Pamlico County, N. C., to begin Friday before the second Sunday in October, 1972. The church is located in Grantsboro, N. C.

Services will be held at the church on Friday, and at Anderson's Elementary School on Saturday and Sunday, in Bayboro, N. C. about four miles from the church.

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

W. W. Stallings Jr., Clerk

BLACK CREEK UNION

The next session of the **Black Creek Union** will be held, the Lord willing, at Mill Branch Church the 5th Sunday and Saturday before in October.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 744,  
Bennetsville, S. C.  
29512

UPPER COUNTRY LINE UNION

The **Upper Country Line Union Meeting** will be held, the Lord willing, the fifth Sunday, October 29, 1972, with Bush Arbor Church. this church is located approximately seventeen miles north of Burlington, N. C., just off of Highway number 62, ten miles south of Yanceyville, N. C. The meeting house can be seen from Highway 62.

We invite our brethren and friends of our faith and order.

Earl S. Rudd, Church Clerk

CONTENTNEA UNION

The next session of the **Contentnea Union** is to be held, the Lord willing, with Meadow Church, Green County, N. C. the fifth Sunday and Saturday before in October.

The church is located just off the highway between Farmville and Wilson, N. C. All

lovers of the truth are invited to meet with us.

W. W. Stallings, Jr. Clerk  
Rt. 4, Box 195  
Tarboro, N. C.

HYMN AND TUNE BOOKS

We have placed an order for an edition of the Durand and Lester Hymn and Tune Books, in the shape notes. And are promised delivery about the first of September.

The prices will be: \$3.95 each plus State Sales Tax, delivered. And one dozen Books: \$43.95 plus State Sales Tax, delivered.

Send orders to: Elder Donald E. Smith, Route 7, Box 488A, Burlington, North Carolina 27215: or to P. G. Lester, Jr., 2246 Memorial Ave. SW, Roanoke, Virginia 24015.

ORIGINAL SOUTH ARKANSAS ASSOCIATION

The next session of the **Original South Arkansas Primitive Baptist Association** will be held, the Lord willing, with Bethel Church, beginning on Friday before the 3rd Sunday in September, 1972.

The church is located about 2 miles north of Bearden, Arkansas, on the Hopeville Road. Inquire at Bearden for directions.

Everyone is cordially invited to come and worship with us.

Ross Watson, Clerk  
Rt. 1, Box 178,  
Tinsman, Ark.  
71767

SALISBURY ASSOCIATION

The **Salisbury Association** will meet, the Lord willing, October 18th and 19th, 1972, with the Forest Grove Church near Parsonsburg, Md., about six miles from Salisbury. Take Rt. 50 east, and turn right at the Forest Grove Road for a short distance.

Anyone coming Tuesday can go to the home of Louis Holloway, Rt. 350 about six miles from Salisbury; or call 742-1013.

We hope many lovers of the truth including the ministering brethren will be with us.

Ethel Holloway, Church Clerk  
218 Shad Point Road,  
Salisbury, Md. 21801

SMITH RIVER ASSOCIATION

The **Smith River Association** will convene,

the Lord willing, with Knob Church, located on Highway 798 in Henry County, Virginia, Friday before the 1st Sunday in September, 1972 (September 1, 2, and 3).

All attending from a distance should either follow Highway 220 or 40 to Highway 605, and follow 605 to 798, which leads to the church.

We would love to meet the friends of our Blessed Lord there.

Amos Hash, Assn. Clerk

#### BLACK CREEK ASSOCIATION

The ninety-sixth Annual Session of the *Black Creek Primitive Baptist Association* is appointed to be held with the church at Creech's Meeting House, Johnston County, N.C., to commence on Friday before the fourth Sunday in October, 1972, and continue through Sunday.

Creech's Meeting House is located just off 42 Highway, about one quarter mile east of the junction of 42 and 39 Highways. A sign is placed on 42 Highway directing to the meeting house.

The Saturday and Sunday services will be held in the North Johnson High School Building, located on 301 Highway between Kenly, N.C. and Micro, N.C. The building is conspicuously situated near enough the highway to be readily located.

We invite our brethren ministers and friends to meet with us.

W.E Turner, Clerk

#### CONTRIBUTIONS TO THE

#### INDIGENT FUND

(To July 1, 1972)

Mrs. Doris Hamilton, Va.....	\$1.00
Mrs. N. A. Pace, La.....	3.00
Essie Oglesby, Tex.....	3.00
James T. Lindsey, Tex.....	6.00
Mrs. W. J. Johnson, Tex.....	3.00
Mrs. M. E. Womble, N. C.....	3.00
A. C. Carter, Ala.....	1.00
John W. Payne, N. C.....	3.00
Woodrow and Edith Brooks, N. C.....	3.00
Milton D. Houston, N. C.....	3.00
Mrs. Frank Thornton, Va.....	3.00
John Franklin Lax, Tenn.....	3.00
Mrs. James F. Thompson, N. C.....	6.00

Mr. and Mrs. Jackie Ferguson, Va.....	2.00
Mrs. Rachel Green, W. Va.....	1.00
Mrs. Louis Cherrix, Del.....	3.00
Martha M. Thompson, Tex.....	3.00
C. H. Greathouse, Ore.....	5.00
Lila Mae Flemister, Ark.....	3.00
W. A. Davis, Va.....	3.00
Mrs. A. V. Krewatch, Md.....	8.00
Wm. B. Gaskill, Va.....	2.00
Junius Allison, N. C.....	1.00
J. L. Pascall, N. C.....	3.00
Fannie Davis, Wash.....	5.00
By Callie Clark in Memory of her mother Mrs. J. M. Brammer of Va.....	40.00
Mrs. Addie Seymore, Ark.....	1.00
Timothy Dale Eaton, Miss.....	1.00
Mrs. Emery Yohams, Can.....	3.00
Mrs. Ela Watson, Ga.....	2.00
Mrs. O. A. Rudd, N. C.....	2.00
Mrs. R. M. Lester, Va.....	3.00
Mrs. C. J. Clark, N. C.....	1.00
Mrs. Harold May, Ala.....	3.00

#### PLEASE NOTE

*We had expected to have the Obituary of Elder Ruston for this issue. It is now in preparation and we hope to have it for the October issue.*

*We will all greatly miss Elder Ruston from our Editorial pages. A few years ago he desired to resign due to his health, but he permitted us to publish re-runs of his Editorials at his regular times, and we feel that many of our readers enjoyed reading them: many reading them for the first time. — EDITORS*

Danville, Virginia      September, 1972

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539      Beechwood Lane  
Danville, Va. 24541

EDITORIAL

HEBREWS 4:14

*“Let us hold fast our profession.”*

Paul here is addressing Hebrew brethren, who, like himself, were partakers of a heavenly calling, he was not, as some would think, addressing the Jewish people indiscriminately. The meaning of the name Hebrew is a “passer over,” and those he was addressing has passed over from the legal order to the gospel dispensation, for they had, like Paul himself, been called by grace. To such, this exhortation is written, that they might be encouraged to walk worthy of a holy vocation to which they were called. They were like their Gentile brethren, an afflicted and persecuted people, for Paul tells them in chapter ten, “Call to remembrance the former days, in which after ye were illuminated, ye endured a great flight of afflictions; partly,

whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” Surely these were very precious brethren who had walked in love and sweet fellowship with Paul, to whom he is blessed of God to write of the deep and wonderful truth concerning the person and priesthood of the Lord Jesus Christ. He also makes frequent reference to those of the legal covenant, reminding his brethren of the many that fell in the wilderness because of unbelief, and bids them take heed lest there be in any of them an evil heart of unbelief, in departing from the living God.

The chapter from which our text is taken begins with the exhortation, “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it,” and in verse eleven he says, “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” Such exhortations were necessary then, and we feel they are very necessary now, not for the world who are dead in trespasses and sins, but to the household of faith. Some might say that these brethren addressed by Paul, being partakers of a holy calling, and having been illuminated, as Paul himself was, with a light from heaven, would not need such admonitions, seeing that they were gracious persons and according to their profession and the doctrine they had received, they were saved with an everlasting salvation. But we would say here that the admonitions and exhortations are of the Lord and necessary for our instruction in righteousness, neither are these admonitions and exhortations grievous to the new man, for they are his life.

Paul says, “Let us fear,” but some might say, What have they to fear? We would answer, They are the very ones that do fear, but theirs is not a slavish fear of wrath to come, nor is it through an underestimating of God’s power, but it is a loving regard to God’s word possessed by one who has by faith embraced Christ, who is made unto such, wisdom; and this

Fear is the fear of the Lord, which is the beginning of wisdom, and where it is the soul will be well schooled in self-examination to see if they be in the faith. It is good for us that this eminent apostle links himself with the brethren, saying, "Let us fear," and again, "Let us hold fast." There is danger, great danger, he could have said, For "let him that thinketh he standeth take heed lest he fall" He knew of the perilous times that would soon come upon them, when many would deny the faith, being in love with this present world. To the elders at Ephesus he said in his parting address, Acts 20: 28-31, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

He was constantly warning them against false teachers and their heinous doctrines, not because he had a bad spirit, but because he loved them, having the welfare of the brethren at heart, shedding tears of sorrow for them, knowing what mischief would be done and the distress and ruin that would result. It is worthy of our notice that Paul admonishes the elders to take heed unto themselves, and it is evident from what he afterwards says that much if not all their trouble would come from false teachers which he rightly calls wolves. What a solemn responsibility rests upon those in authority in the church. They are spoken of as overseers or stewards who shall give an account unto God, who has also placed them there. Ezekiel was told that if he warned not the people, then their blood should be required at his hand; if he warned them and they regarded not his warning, then he was clear of their blood.

Paul quitted himself as a faithful steward, and could say that he was pure from the blood of all men, and when at his journey's end, said "I have kept the

faith." He had suffered stripes above measure in prison more frequent, in deaths oft. Of the Jews five times he received forty stripes save one. Thrice was he beaten with rods, once he was stoned, thrice he suffered shipwreck, he was a night and a day in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that were without, that which also came upon him daily, the care of all the churches. It is this blessed man who was enabled by God's grace to endure the trials and afflictions enumerated above, that says, "Let us hold fast our profession." He was hated of the scribes and Pharisees, so were they, and so are we, if we be of the faith, we are told, the world will love its own.

From the Scriptures, we know that many who at first heard the word gladly were disposed to cling to the law, to be circumcised or to keep certain days holy, some had professed to have begun in spirit and being bewitched by false teachers they had been moved from their steadfastness in the faith and were now trying to be made perfect in the flesh. Others, taking advantage of what they called their freedom from the requirements of the law (which was fulfilled in Christ), became servants of their own lusts, and by their loose way of living brought much reproach upon the cause they had professed to espouse. Those who sought perfection in the flesh were blind to the grand truth that the flesh was conceived in sin and shapen in iniquity, only made of the dust of the ground and is nothing but sin, that our sins were imputed to Christ, and by God's grace Christ's righteousness is imputed to those who believe on his name. We bear in our body the marks of the dying of our Lord Jesus and with all of our striving and "holding fast" our profession we in ourselves never get above a lump of sin and wretchedness, and while we decrease in our own sight and estimation, our beloved Lord is magnified in our eyes, and we are

glad to be nothing that Christ might be all in all. Those who would view liberty in Christ as a license to sin have never rightly seen the "*wounds of Christ*," surely if they had grief would be theirs. The wormwood and the gall of bitter sorrow for sin has not been tasted sufficiently or they could not look on sin lightly. *God hates sin*. It was sin that crucified Christ, and who that has felt its sting and seen its baneful effect but hates it, too, and who has witnessed Jesus "a spectacle of woe" and then can wink at sin?

We do not expect to find steadfastness in Pharisees, nor in antinomians, but we do believe that those who have heard the voice of him who raiseth the dead and possesses the Holy Spirit will show somewhat of the fruit and effect of that Spirit in their lives. One of the fruits of the Spirit is faith, and it is only by faith we can rightly "hold fast." God promised Abraham, and he in turn staggered not at the promise through unbelief, but was strong in the faith, which just means he was strong *in the strength* that God gave to him. If God gives a grain of faith (and a grain is so strong it will move mountains) that grain of faith will prove itself to be God-given by what it will enable one to endure. Consider the trials of the worthies mentioned in chapter eleven, all that they suffered, and they suffered much, and all that they did, and they did many wonderful things, it was all by faith which was *not of themselves*, it is the gift of God.

We purposely mentioned much of Paul's trials and sufferings, and we would say here that he was no cast-iron man able to be stoned without flinching, when he had just a thorn in the flesh he could not help himself, or he would never have prayed. We say this seriously, for we have had a thorn with which we have struggled, and struggled in vain. Those who think they can move the thorn are like Peter, who said, I will go to prison and to death and not deny thee. Peter learned also what a terrible thorn was the flesh and found with Paul that God's grace through faith, was his sufficiency. Nothing short of this God-given faith will enable us to "hold fast" our profession, and here we would desire to dwell upon our text a little more, the Lord enabling us. Let us consider Paul

and the thorn in the flesh, and God's reply to his thrice repeated prayer, he said, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul goes on to declare, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me for when I am weak, then am I strong." Here, then, is the kernel of the matter, and in this our profession lies: when I am weak (and I am always so, but do not always realize it) Christ is my strength. When to all appearances I am dead Christ is my life, and when I feel to be foolish and vain he is my wisdom. When I feel to be all unrighteousness he is my righteousness, when I am foul with sin he is my sanctification, and when I, who have hoped that I belong to God, find myself in chains of guilt, like a slave sold under sin, then he is my redemption, for is he not of God made unto us wisdom, righteousness, sanctification and redemption?

The three Hebrews of old held fast their profession, even against all the king could do. In the flesh they were weaker than the most mighty men that were in the king's army, yet those men, mighty as they were, were slain by the flames of the fire, while the Hebrews were preserved. A profession is an open declaration or confession of one's sentiments or belief. The worthies of old confessed that they were strangers and pilgrims on the earth, they *declared plainly* that they seek a country, a better country, that is, a heavenly. Thus a christian profession should be a plain declaration of what Christ is to us, his doctrine and the order of his house and the ordinances that he has instituted for us to observe, all of which are inculcated in his written word. The man of God must *by faith* contend earnestly for the *faith* once delivered (by Christ himself) unto the saints; there must be no slackness, it is his life. One will say, But there is slackness, and much of it, slackness in doctrine, and with many of us our walk and conversation is not always that which becomes saints. What we know to be due unto our God is done grudgingly as though we were prompted with the thought that if God wanted us to do so and so he would make us do it. Such an attitude is not according to faith, for faith worketh by love and it produces a willing

service. The writer does not have one stone to throw, it is one of the crosses of his life that he cannot do the things that he would. The good he would he does not and the evil he would not that he does, and if he has any place at all it is expressed by the poet,

“A guilty, weak and helpless worm,  
On thy kind arms I fall.”

And though the experience that brings one to such a low place is killing to the flesh, yet for us it is safe, the arms of omnipotence are underneath all such, and the power of God rests upon them and it is out of such weakness they are made strong. In that humble mind they gladly take the spoiling of their goods and in the promised grace that is given to such they do hold fast, and the gates of hell cannot prevail against them. To such the gospel is good news, God’s servants highly esteemed, and the love and fellowship of saints greatly prized.

Beloved brethren, let us hold fast our profession, for he is faithful that calleth us, who also will do it, and let us run the race set before us, looking unto Jesus, the author and finisher of our faith, that we might be kept from stumbling upon the dark mountains, but rather finish our course with joy. God grant us faith to trust him in providence and grace, for he is too wise to err, and too good to be unkind.

G. R.

(We had planned to include a re-run editorial by Elder Ruston before learning of his passing. This was copied from the June, 1932 issue.)

**VOICES OF THE PAST**  
**“He being dead yet speaketh”**

ROMANS 9:21-23.

*“Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?”*

*What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory.”*

It would be difficult indeed to use a figure of speech that would more definitely, clearly and more fully set forth God’s sovereign power over and his unquestioned right to do with his own as seemeth good unto him, than that which the apostle, moved by the Holy Ghost, has employed in this instance. It is also worthy of note he did not speak of the soil, but rather of the clay. The soil is that part of the earth which produces a natural growth, such as wood, hay and stubble, all of which is perishable. This may well represent the fruit of the flesh, concerning which this same apostle has emphatically declared that there is no good thing in it, “For I know that in me (that is, in my flesh,) dwelleth no good thing.” In the great city of New York, it is no longer permissible under the law to build wooden structures, experience having taught the wisdom of using nondestructible materials, such as steel, stone, brick, etc. It requires clay to make good brick, which first has to be tempered with water and then subjected to the fiery furnace, and thus it is fitted for the purpose which the architect and builder hath determined it should fill.

It appears to us that there are two great workmanships of God: First, there is the natural creation, and concerning this it is written, “God that made the world and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with man’s hands, as though he needed anything, seeing he giveth to ll life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth , and hath determined the times before appointed, and the bounds of their habitation.” We read in another of the apostle’s epistles that “The first man Adam was made a living soul; the last Adam was made a quickening spirit,” also, “The first man is of the earth, earthy; the second man is the Lord from heaven.” According to the

flesh, *all*, embracing every race, creed and color, whether bond or free, are vile and corrupt, and there is none good, no, not one, for by nature we are all children of wrath, even as others. We are told in Romans 8:20, that "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." We read further that "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."

In making the first Adam, or earthen vessel, we have no reason to doubt but that God made him as he would have him to be, and since we are but Adam multiplied, the same must be equally true of us. What shall we say to these things? "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?" Is not this natural, or earthen vessel, the one which God hath made unto dishonor? And, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction," will he not be glorified in all of his works? He hath decreed that no flesh shall glory in his presence, and while our beloved apostle who wrote this very epistle was made to wish himself accursed from Christ, for his brethren, his kinsmen according to the flesh, yet, when he was made to realize the infiniteness of God's plan of salvation and his purpose in cutting off some of the Jews and grafting in the Gentiles, we hear him exclaiming, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." He then saw that God's plan was not confined to one race, the Jews, but that it involved every nation, kindred, tribe and tongue, and thus he was qualified to become the apostle of the Gentiles. He was made to know that Israel, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever," availeth nothing

save by the grace of God.

Notwithstanding his own natural relationship, being a Hebrew of the Hebrews, and as touching the law, blameless, nevertheless he persecuted the church of God, and said that he was "not meet to be called an apostle." He continued, however, by saying, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Wonderful beyond expression, it seems to us, that "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Of a glorious truth, he has made "known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." How well did the prophet Isaiah express the true condition of affairs concerning the Lord's people when he said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand."—Isaiah 64:6-8.

There is no work in all the world that can begin to compare with that which God hath wrought, in taking "of the same lump," from which all humanity sprang, which was marred in the hand of the potter, and making it "again another vessel, as seemed good to the potter to make it." We understand that the word of the Lord "came to Jeremiah" and commanded him to go down to the potter's house, or the Lord's house, to see what we have just referred to, after which he said, "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are

ye in mine hand, O house of Israel." Only true spiritual Israel see and understand these blessed things. If we are among that highly favored group, it is because "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is the second great workmanship of which we spoke earlier, and these are "the vessels of mercy, which he had afore prepared unto glory." They were "afore prepared unto glory," or chosen in him before the foundation of the world. While God is most certainly the Creator of all mankind, he is not the heavenly Father of any but his own spiritual children. The record is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

We know this is a hard doctrine and that the world cannot receive it, but the doctrine of God's electing love and of his choice not being dependent in any way whatsoever upon the creature, is definitely and undeniably set forth in the following case: "But when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The human creature was no different in the apostle's day than he is to-day, and in anticipation of his fault-finding, the apostle continued by asking, "What shall we say then? Is there unrighteousness with God?" The answer was, "God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Not long ago, we were asked if we believed a just God would save some

and condemn others? Our reply was, As we stand only in our earthly head, Adam, God could not be just and save a single, solitary soul, and that if any are saved it is because of his mercy manifested through, or in the person of our Lord and Saviour Jesus Christ.

When one sees himself a justly condemned sinner before the holy God, he questions how God can be just and justify the ungodly, and never can he understand how this can be until Jesus is revealed in him the hope of glory. When he is enabled, by faith, to behold the workmanship of God as it was created in Christ Jesus, and to see that he was made sponsor, or head over all things to the church, which is his body, and that he finished in every jot and tittle the work which was given him to do, he then is assured that God cannot, and will not condemn any for whom Christ suffered and died.

Unquestionably, the doctrine of election is the most hated of all of God's blessed truths. At the same time it is practiced constantly, almost every waking hour of the day by the very one who condemns it in God, for the very moment one arises and begins his preparation for the day, he must need make choice, perhaps, of the suit he will wear, where he will go and what he will do, etc., and the housewife must make choice of the food which shall be partaken of, as well as other plans for the day. It is true that these things cannot be exercised in the fullest sense of the word by creatures of time, for they of necessity are subject to environment and circumstances, but such cannot at all be said of God, for he is an *absolute Sovereign*, with all that is implied by it. He doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or need say, What doest thou? Concerning Israel, it was said, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, the Lord brought you out with a mighty hand, and redeemed

you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

We have already seen something of his purpose in raising up Pharaoh, and truly God's name was declared throughout the whole earth because of his victory over all enemies, and his destruction even of him that had the power of death. The history of national Israel will stand as a witness throughout all time as God's choice of them as a people, of his great love for them, separate and apart from all other peoples, as shown by his watchcare over them while they were in bondage, and at all other times, even though they were undeserving often of the least of his mercies. God had a purpose in their going down into Egypt and, therefore, meant for good all the evil that Joseph's brethren intended against him, and at last he brought them up by a high and mighty hand and they sang the song, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." The great treasure which they came up out of Egypt with was the experience in their very hearts and souls that God was their God, that he had kept them when their hearts fainted within them, that he had preserved them despite all that had opposed, and at last had led them forth more than victorious conquerors. It was the dealings of the Lord with them which they were to tell their children, and their children's children, generation after generation. It was truly said, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33:26-29

Israel then was but a type of Israel now,

and if we are not greatly deceived, there is still a people in the world today, amidst all the strife and confusion, who are being kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. The Scriptures were written for our learning, that we through patience and comfort of the Scriptures might have hope, and when we are made to realize how great is God's faithfulness towards his people, even though they oft forget his lovingkindnesses, our soul takes courage from the Lord, and we can believe and plead his holy word. Then to him, and him alone, do we complain, being assured that we shall not seek his face in vain. It is comforting to feel that all things are in the hands of our God, that he hath fixed the bounds of the wicked, beyond which they cannot go, and that he works in his people both to will and to do of his own good pleasure. Jesus said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you." If the branch is ever given to bear fruit to the honor of God, it is because of the life of the vine in the branch, and, therefore, it has not whereof to boast in and of itself. Jesus also said, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bringeth forth good fruit." Therefore, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." As the clay is passive in the potter's hands, so are we without strength or ability to perform one good thing only as God works in us that which is well-pleasing in his sight. If then, he makes of us a vessel that will shew forth his praise, all the glory belongs to him, and to him alone.

We have written the foregoing at the request of brother W. T. Winfrey, of Kingman, Kansas.

R.L.D.

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(The above was by Elder Dodson in May, 1936)

## MINUTES OF PRESBYTERY

County Line Church  
Floyd County, Floyd, Va.  
July 15, 1972

In response to an invitation of this Church a presbytery assembled to look into the qualifications of Deacon Noel F. Conner for the office of Elder and to ordain if found qualified.

Ministers from the Smith River Association were Elders B. O. Thompson, J. T. Turner, Roy Agee and Hale Terry. Those from Pigg River Association were Elders C. E. Turner, O. K. Tench, Rufus Brown, R. A. May, Julius Bocock, and P. E. Ingram. From the Stanton River Association were Elders Raymond Payne and W. R. Saunders. Elder A. P. Mewbern was in attendance from the Contentnea Association.

Deacons in attendance were L. T. Nichols, Reggie Metz, Otho Thomas and George H. Turner.

Elder R. A. May was selected to officiate as Moderator and P. E. Ingram, Clerk. Elder B. O. Thompson was selected to be spokesman for the Church. Elder O. K. Tench on request offered prayer for Divine Guidance. Elders C. E. Turner and Hale Terry led in questioning, Elder Turner referring to the qualifications of a Minister as found in 1st Timothy, chapter three. All questions asked the Spokesman and Deacon Conner were answered in a most satisfying manner, and the Presbytery proceeded to the Laying on of Hands while Elder Roy Agee offered the Ordination Prayer. Elder Mewbern then delivered Elder Conner a most impressive Charge.

Elder Conner was then delivered back to County Line Church as a duly ordained Elder. Minutes were read and approved.

R. A. May, Moderator  
P. E. Ingram, Clerk.

## MINUTES OF THE PRESBYTERY

Pursuant to the request of Weatherford Primitive Baptist Church, Pittsylvania County, Va., a presbytery met March 25, 1972 at 2:00 p.m. for the examination of brother Raymond Goad, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, to ordain the above mentioned to the full work of the office of the gospel ministry.

The solemnity was begun with prayer by Elder Donald E. Smith. All Elders and deacons of our faith and order constituted the presbytery. Elders present were as follows: D. V. Spangler, Wallis Smith, Raymond S. Payne, L. J. Brammer, P. E. Ingram, C. B. Davis, Jr., William Holland, R. A. May, Denver Simpson, H. W. Wray, Rufus Brown,

Julian Williams, O. K. Tench and Donald Smith.

The Presbytery was organized by electing Elder O. K. Tench as Moderator and Donald E. Smith as Clerk. Elder D. V. Spangler and Raymond Payne were chosen to perform the examination of the candidate. Deacon T. K. Dalton having been duly appointed by the church in their January conference 1972, delivered brother Raymond Goad to the presbytery. Examination was made by Elders D. V. Spangler and Raymond Payne. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder L. J. Brammer. Elder Wallis A. Smith delivered the charge to the Candidate.

The Moderator asked deacon T. K. Dalton if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Elder Raymond Goad and the right hand of fellowship and brotherhood given. The ordained Elder was delivered back to the church as an ordained gospel minister of the Old School Primitive Baptist Church at Weatherford.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder C. B. Davis, Jr.

Elder O. K. Tench, Moderator  
Elder Donald E. Smith, Clerk

## MINUTES OF THE PRESBYTERY

Pursuant to the request of McCrary Primitive Baptist Church Alamance County, N. C., a presbytery met April 16, 1972 at 2:30 p.m. for the examination of brother Julius Allison, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordained the above mentioned to the full work of the office of deacon.

The solemnity was begun with song and prayer by Elder Leonard Key, hymn 169 Hymn and Tune Book. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elders Kenneth R. Key, D. V. Spangler, Denver Simpson, C. B. Davis, Jr., H. W. Wray, Leonard Key, Wallis Smith and Donald Smith.

The Presbytery was organized by electing Elder Wallis Smith as Moderator and Elder Donald Smith as Clerk. Elder H. W. Wray and Denver Simpson were chosen to perform the examination of the candidate. Deacon J. S. Blalock having been duly appointed by McCrary Church in conference spokesman for the church, delivered brother Julius Allison to the presbytery. Examination was made by

Elders H. W. Wray and Denver Simpson. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder Kenneth Key. Elder D. V. Spangler delivered the charge to the candidate.

The Moderator asked deacon J. S. Blalock if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to brother Julius Allison and the right hand of fellowship and brotherhood given. The ordained deacon was delivered back to the church at McCray of the Old School, Primitive Baptist Church.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder C. B. Davis, Jr.

Elder Wallis A. Smith, Moderator  
Elder Donald E. Smith, Clerk

OBITUARIES

NOAH T. FREEMAN

Brother Noah T. Freeman of San Antonio, Texas, passed away April 11, 1972. He was born May 17, 1882 in Ellis County, Texas, the son of W. M. Freeman and Clara Ende Freeman. He was a member of Mt. Union Church, Greenville, Texas, and a lover of Predestinarian Primitive Baptists doctrine, and faithfully attended as long as he was able.

We feel to say that our loss is his eternal gain. The spirit that he was born of certainly went back to God from whence it came, and his body to the dust from whence it came, to wait the final resurrection when Christ shall come the second time without sin unto salvation, to gather his jewels and take them home.

Survivors include one son: H. C. Freeman of Odessa, Texas; two daughters: Mrs. Alava Holden of Eastland, Texas, and Mrs. Lous Walters of San Antonio, Texas; one brother: R. W. Freeman, Three Rivers, Texas; two sisters, Mrs. Ruth Lewis of Houston, Texas, and Mrs. Joe Haag, Sacramento, California. Also surviving are seven grandchildren, twelve great grandchildren, several great great grandchildren, and other relatives.

Funeral services were conducted by the writer.

Lloyd Wall

SAMUEL THOMAS JOHNSON

Brother Samuel Thomas Johnson of

Celeste, Texas, passed away May 20, 1972, at Greenville, Texas. He was born September 27, 1886, in Patrick, Texas, the son of John Thomas Johnson and Jennie Rosana Morehead Johnson, and was married to Bessie Dora Bobo.

Brother Johnson was one among the most humble brothers we have ever met, and we believe that the humblest is one of the greatest enemies Satan has. The question was asked the Saviour who was the greatest in the kingdom of heaven. Matthew 18:1,4. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

We hope to say in the Spirit with Job, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." To those that are left behind: weep not as those who have no hope, for Brother Johnson had a precious hope.

Survivors are: one son, Samuel Johnson of Garland; three daughters, Mrs. Lena Hollis, of Bower; Mrs. Wanda Jean Young of Mesquite, and Mrs. Estell King of Celeste; eleven grandchildren and seven great grandchildren.

He was a member of Mt. Zion Primitive Baptist Church, Greenville, Texas. Services were conducted by the writer.

Lloyd Wall

SISTER JOSIE SAMMONS

Sister Josie was born September 30, 1887, and departed from us March 17, 1972. She was the wife of Brother John S. Sammons. She had been a member of the Primitive Baptist Church since August 1917. Having been a member at North East Church for many years, we all loved her.

For the past few years her health had been bad, but until a short while before she died she would go to the House of Worship to feed on the blessed word of God. She was devoted to her Church, and a bright, and morning star. Her place cannot be taken. There is an empty seat.

Sister Josie's funeral was conducted at North East Church by her Pastor Elder Robert Lyliston, Elders J. T. Prescott and J. J. Rhue assisted.

She lived with her son and his wife, Brother Lewis Sammons. They were devoted to her. She had two daughters Esther and Gladys, and a son Garland, deceased, eleven grandchildren and ten great grandchildren.

May God be with them, and comfort them in the loss of their Mother, and our Sister in Christ. She is at rest now I believe with all

my heart, and may God protect her loved ones is our prayer.

Muriel Lee Marshburn

#### RESOLUTIONS OF RESPECT

Mrs. Georgia E. Hill

Again, Our Father in Heaven called a dear sister, Georgia E. Hill, from our midst. He gives us life and takes it away according to his will. She was loved dearly by all who knew her.

She was the daughter of the late Moore and Eliza Wood, born April 12, 1887 and died March 31, 1972 making her stay on earth eighty-four years, eleven months and nineteen days.

Sister Hill united with Hickory Grove Primitive Baptist Church in October 1923 by experience and baptism. Her death leaves the church a vacant seat which can never be filled.

She lived a faithful member forty-nine years and was appointed clerk in November 1962. The services by her can be praised highly. Our sister leaves a host of brethren, sisters, and many friends, who feel her heartaches, sorrows and sufferings are over and now that precious peace abounds in the sleep of death.

Sister Hill was first married to Zeb Eldridge, December 1913, who passed away March 1924. To this union were born two sons, Norman and Zeb; two daughters, Mrs. Louise Naylor and Sister Azalee Lee.

Her second marriage was to Ralph Hill who passed away in 1944. To this union were three sons born, Sherwood, Roy Mack and Billy. Two step daughters also survive, Mrs. Rachel Tart and Mrs. Mary Lou Darden. Other survivors are one sister, Mrs. Hattie Wood Denning, ten grandchildren and six great grandchildren.

Her funeral was conducted at Hickory Grove Church by her Pastor, Elder W. D. Godwin, Elders C. D. Turner, Wayne Mitchell and Mr. Ray Yarborough. She was laid to rest in the Eldridge Family Cemetery beneath a mound of beautiful flowers.

Be it Resolved,—First: That the church at Hickory Grove has lost a dear member. Our loss has been her Eternal gain; therefore, we bow in humble submission to the will of our Heavenly Father who doeth all things well. Second: That we extend to the family in their bereavement our sympathy and may the Lord reconcile and comfort them. Third: That a copy of this be sent to The Signs of The Times for publication, a copy placed on our church record and a copy sent to the family.

Committees:

Velma Wood

Kathaleen McLamb

Gertrude Royal

MRS. BESSIE BRITT

Sister Bessie Nash Britt, age 74 departed this life at a nursing home in El Dorado, Arkansas on March 22, 1972. Sister Britt, like her dear companion, Elder Britt, was most precious to me and surely to all who knew her. I shall never forget her kind, meek, gentle and humble words she would speak even while in much suffering. The faith that our great creator God gave to her and also to Elder Britt was sufficient to enable them to live their lives in this world and also to die by. We feel that not only Brother and Sister Britt loved the truth, we feel like and hope to understand all of God's humble children love the truth, because God first love them.

The funeral services were conducted by the writer. Her body was laid to rest in the cemetery by Smyrna Church. "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:20-21)

David E. Turner

ELDER CHARLES B. BRITT

Elder Charles Bryan Britt, Age 74, departed this life at a nursing home in El Dorado, Arkansas on August 22, 1971. He was survived by his widow, Sister Bessie Britt, who passed away on March 22, 1972. Their children are: Three sons, Raymond M. Britt, Calmath Falls, Ore., Bryce M. Britt, El Dorado and Charles B. Britt, Jr., Carrollton, Tex.; a daughter, Miss Ruth Britt, El Dorado; a sister, Mrs. Lillie Clay, El Dorado and two grandchildren.

I have known Elder Britt for the past 20 years and I learned to love him very much for the truth's sake. We all miss him so much, especially Smyrna Church. An humble spirit, which was shown by both Elder and Sister Britt, is good evidence that they were children of God. He was good to visit and preach to the Brethren in the isolated places and in their homes. In addition to the above he was very free hearted which was appreciated by the Brethren.

It is my deep felt sense of understanding that his precious and humble servant of God will hear these words at the final resurrection: "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world."

The funeral services were conducted by the writer and his body laid to rest in the cemetery by the church to await the glorious resurrection.

David E. Turner

RESOLUTION OF RESPECT FOR  
SISTER FANNIE CHERRY

The Good Lord has called a dear Sister from our church and we miss her so much. She was born in Martin County, N.C., to Stephen L. and Susan Grimes March, 1895, and passed away December 27, 1972, at the hospital in Robersonville.

She was married to Ernest Forbes. He died in 1920 leaving her to raise 2 boys, Charles of Robersonville, and Joseph Forbes of Springfield, Virginia. She then married Daniel Cherry.

She joined the church at Spring Green and loved her church. She was a useful member as long as she was able to go. She was afflicted, but bore it with patience always trusting in the Lord to do his will, not hers. She enjoyed having her church members and loving friends visit in her home.

Her funeral was conducted at Biggs Chapel at Robersonville by her pastor, Elder E. C. Harrison. Her body was laid to rest in the Martin Memorial Gardens near Everetts, North Carolina. Written by a cousin who loved her very much.

Done by order of conference Saturday before the fourth Sunday in March, 1972.

Elder E.C. Harrison, Moderator.  
Sister Annie Edmondson, Committee

SISTER ANNIL RAYNOR BRYAN

In loving remembrance of our dear sister in Christ, Sister Annil Raynor Bryan, who was born Feb. 14, 1892 and died Feb. 6. 1972.

She was married to Brother Wright Bryan; and on May 4, 1961 they both united with the Primitive Baptist Church at Sand Hill. Sister Bryan believed the doctrine of salvation by grace. Her funeral was preached by her pastor Elder Curtiss Raines and Elder D.B. Stokes at Sand Hill Church, and she was laid to rest in the Cedar Fork Cemetery beneath a mound of beautiful flowers. She left to mourn two sons, Vernie and Harrell Bryan. Also one daughter, Sister Lila Andrews and eight grandchildren and five great grandchildren. One brother, Riley Raynor and two sisters, Mary Edwards and Cary Batts.

We feel surely she had a humble hope in Christ, and she shall be greatly missed by all who knew her and loved her. We bow in humble submission to the Heavenly Father and we feel in our hearts that our loss is her eternal gain.

We resolve that three copies of this memorial be made, one for the churches records, one to be sent to the family and one to the Signs of the Times. This done by order in remembrance at our March meeting.

Elder Curtis Raines, moderator  
Brantley Kennedy, clerk

ELDER ERNEST F. OAKLEY

It has pleased our Heavenly Father to remove from our midst Elder Ernest Francis Oakley who was a member and an ordained minister of Bush Arbor Primitive Baptist Church, Caswell County, North Carolina. He was born in Caswell County, March 31, 1903, the son of David Oakeley and Ida Squires Oakley.

Elder Oakley professed a hope in Jesus Christ and was baptized in the year 1938 by our late pastor Elder W. C. King, and was ordained into the ministry in the year of 1944.

Survivors in addition to his mother, include his wife Mrs. Emma Oliver Oakley, three daughters, Mrs. Doris Cheek, Mrs. Celia Spoon, Mrs. Frances Woody, three sons; Ernest B., Reid N., and James L. Oakley. There are many things we have to remember him by. I feel the Lord blessed him with a humble walk among his brethren. He greeted his brethren with a kind and friendly smile and he was one that never criticized his brethren.

Elder Oakley was a firm believer in the doctrine of electing grace; not only did he believe in the promises of God but he lived a peaceful and humble life as a farmer and in doing so, provided well for his family. He was told of his condition some few years before passing and advised to undergo surgery but trusting the faith of God and having a firm hope, he was willing to leave it in the hands of a just God.

We understand since his passing that his last days were spent visiting some of the aged and shut in members and friends. I have been told by some how much it meant to them, and what a comfort it was to them. I personally feel a loss. I miss the little conversations we had in his work shop. I miss sharing the services together at Bush Aabor. After the passing of Elder W. C. King there was a pastor to be called at Bush Arbor. Elder Oakley told me he felt I should be the one chosen because, as he put it, I am getting old and won't be around much longer and I would like you as a pastor; and no one will ever know what his words of encouragement meant to me.

He departed this life February 12, 1972, and his funeral was conducted by the writer of this article, assisted by Elder Donald Smith. His body was laid to rest in Bush Arbor church cemetery under a beautiful mound of flowers. May God's richest blessings rest with his wife and family and all that mourn his passing.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their

labours; and their works do follow them." (Rev. 14:13)

That a copy of this be sent the family; one to the Signs of the Times for publication; and one kept for church records. Written by request of Bush Arbor Primitive Baptist Church. Approved and read in our conference meeting on Saturday, May 13, 1972.

Wallis A. Smith, Moderator.  
Earl S. Rudd, Clerk

#### SISTER AUDRA COX

With sad hearts we of the Memphis Church bow to the sovereign will of God in calling home April 8, 1972, a dear sister, Audra Cox, daughter of Joe M. and Nealy Newman, formerly of Ripley, Tenn. She was married to James Edward Cox November 3, 1928; and to this union were born a son and a daughter: Joe M. Cox and Mrs. Joe Cullum, of Memphis—whose love and devotion to their mother was lovely to behold.

Sister Cox united with the Primitive Baptist Church in Memphis and was baptized in September, 1938, by the late Elder R. M. Brown. She will be sadly missed by all who knew her as a friend and a sister in the church. She was active in love, and enjoyed talking of the things she believed in the Spirit.

I would like to mention this: while building a large glassed in patio on their house, she would say, "I'll fill it with Baptists some day." and a few years later while building a new church here, the pulpit stand was moved into this patio, and the whole fellowship and many friends met and enjoyed each Sunday's service as conveniently as if in the church building—even holding our Annual August Meeting there. All took food for the two days and held services morning and afternoon. It was a pleasant meeting, and gave her much pleasure, as well as all of us.

She was in very ill health for many years, and was blessed with love of a kind and most patient husband who never faltered in doing everything possible for her comfort and pleasure. The last years of suffering being in the out of hospitals, made her perfectly reconciled to leaving this world. She often said, "I'm ready to go."

Besides her husband and children, she leaves to mourn her passing two brothers: Gladston Newman, Stanton, Tenn., and J. M. Newman, Memphis; three sisters: Mrs. S. C. Forsyth, Ripley, Tenn; Mrs. E. I. McCullar, Dallas Tex.; and Dorothy Newman, Nashville, Tenn. and many other relatives and friends.

May the God of all blessings and comfort be with the family, supplying their every need, drawing them closer to Him by the

cords of his love. Written by request.

Lucille Young and Carrie Campbell

#### JUNIUS JAMES WEAVER

It has pleased our Heavenly Father to remove a faithful and highly esteemed Brother, Junius Weaver, from our fold on December 20, 1971. He was born December 7, 1893, the son of the late Brother Young Theoffus (Offie) and Sister Anna Jones Weaver. Having lived little over 78 years. He was married to Sister Lillie Johnson, and she preceded him in death July 17, 1949, and a daughter Mrs. Mary Brown on Dec. 25, 1960.

To this union six sons and three daughters werw born. Edward of Coats; Mrs. Maude Parker; H.T.; Coolidge Weaver of Dunn, N.C.; Mrs. Betty Sue Wilkins of Enka, N.C.; Granville and William of Benson, N.C. A brother, Sebbie Weaver of Ue-Gala, Florida and sister, Mrs. Flonnie Wood of Coats, N.C. Also thirty-three grandchildren and 18 great grandchildren.

Brother Weaver on November 17, 1961 married the daughter of the late Charles and Katie Tyler Cates, Minnie Cates Frazier. having a step family of four daughters, Mrs. Mable Johnson, Mrs. Lizzie Horton, Mrs. Ila Moore, Mrs. Effie Clayton. Nineteen grandchildren, 35 great grandchildren. He was blessed to have two good companions that stood faithfully by in all sicknesses and afflictions.

Brother Weaver was a strong believer in Salvation by Grace, and joined Bethesaida Primitve Baptist Church while in a hospital in 1954, and moved his membership to Liberty Church in April 3, 1966. Brother Weaver was in church each Saturday and Sunday when health permitted.

His funeral was conducted in Liberty Church by Elders C.D. Turner and W.D. Godwin, then laid to rest in the Tart family cemetery, Harnett County, N.C., beneath a mound of beautiful flowers, to wait until the resurrection to be called with the saints around God's throne where there will be no sorrows, heart aches, or tears. He will be missed by many, but we feel our loss is his eternal gain. May we all be reconciled to our holy and merciful God that makes no mistakes.

In our January conference a committee was appointed and the resolutions to be written, one for church record, one for family, and one to be sent to The Signs of the Times for publication.

Committee: Bro. James Young  
Sister Lovie Young

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA, OCTOBER, 1972

NO. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE IS  
10/72  
IT EXPIRES WITH THIS ISSUE

NOT ONLY WITH HER BUT  
AHEAD, LEADING.

Dearly Beloved:

I was sitting on my porch this afternoon watching one of the most violent thunder storms I have seen in years, blasting in its fury seemingly to split and break to bits the entire universe. The power and majesty of our God completely overwhelmed me.

My mind went back to my childhood when my mother sat on her porch and talked with me of His great power and dominion over all things, and told me not to be afraid it was all in God's plan, and always some good came from everything He did. A calm and peace completely enveloped me. Many things that I did not understand in years past came clearly to my mind.

Life has held many ups and downs for me. There have been many dark and dreary spots. There were times when the storm clouds gathered thick and fast, but always there was a silver lining to show through at His appointed time, both naturally and spiritually. He was not only with me, He was ahead of me leading me by His precious hand, helping me over the rough spots.

I have lived past my three score years and ten and I know this body is fast wearing out, yet I am sure no one has enjoyed life more than I have, and

still do, but oh how different are the things I love now than I did at one time in my life.

I love my family and I know they love me, but it is with a different love we adore our Maker and His family. Visiting with His little ones and having them in my home, is one of the greatest privileges I have ever had. The things of this time world, the gold and the glitter do not appeal to me as they once did. I am waiting now for His still small voice to call me, and see Him reach out for me as I cross the chilly waters of death, if I be one of the chosen race.

The storm is over now, and the sun is peeping out from behind the clouds. If we did not have the storms we could not appreciate the quietness and clear shining. Isn't that the way with our spiritual life?

My sodden fields from previous rains are filled with water again. Why should I complain and to whom should I complain? He has promised never to forsake His own. That is my only hope.

May I be ever thankful for both the storms and the clear shining.

In love and fellowship,  
Maude H. Pruitt  
Snow Hill, Md. 21863

PASSING OF ELDER JOHN WILDER

Rt. 1,  
Sharps Chapel, Tenn. 37866

Dear Elder Wood:

I feel like I have known you for a long time by your writings in the *Signs*, and your correspondence with Elder John Wilder, who was our Moderator for years in the Powells Valley Primitive

Baptist Association. The last letter he wrote you was published in the *Signs*; and he said it might be the last letter he would write you; and it was so.

He passed away May 6, 1972. Sister Wilder was very ill at the time of his death, and passed away June 7, 1972..

We loved him so much it was hard to give him up. We are in much sorrow but we believe it was the purpose of Almighty God, and we would be reconciled to His will.

I am sending you some material that we would like to have published in the *Signs*. . . .

Love to all,

N. E. Lay, Clerk  
Powells Valley Assn.

(See obituary this issue)

#### CIRCULAR LETTER OF THE PIGG RIVER DISTRICT PRIMITIVE BAPTIST ASSOCIATION

My Dear Brethren:

As we come to this the one hundred forty-seventh session of the Association held with the Basham Church, we do hope and pray that the Lord will be in our midst, that we may have an association of love and peace, and can feel the visitation of the Holy Spirit.

As I think back over the past hundred and forty-seven years, how that God has blessed us and given us strength to continue as an association, and, if not deceived, blessed me to be a very small part of it, I hope I am thankful for our correspondents in the past, and hope that many of them will be with us again.

If I know what a Circular Letter is, I feel that it should show in some way what this association stands for; and I feel the Introductory Sermon should be the same, if the Lord should bless us to that end.

I would call your attention to Isaiah 45:18, the last line of that verse: "I am the Lord and there is none else." I feel this is the doctrine our association was

founded upon. Here we see in these few words, the very principle of the power and the sovereignty of God.

I hope that our ministers and those that visit with us, will ever be able to declare this truth. Our belief is that God in his mercy has called us with an holy calling, and that He has put his Word in us: which is Jesus formed in in us the hope of glory. If that Word dwells in us, we will believe in the sovereignty of God. No man can testify to or of the predestinated purpose and the choice of God, unless he has been wrought upon by the same. We may speak of the predestinated purpose, or of His sovereignty every other word that we speak, that may not mean that we believe it: we may shout it from the housetops, but that does not prove anything.

For us to believe this, that is, the doctrine of God our Saviour, it must be given to us as manna from heaven: it must be rooted and grounded in us. Men may say we are soft; they may say we are not orthodox, but if God has given it to us, no man can take it away; and it matters not what they say.

I believe God is the same as he was when he spoke to Moses at the bush, "I AM hath sent thee." God hated sin then, and he hates it now.

I do not believe we can see our vile and wretched condition, and not hate sin. I do not believe we can believe in the complete sovereignty of God, and not hate ourselves and our ways. We will not justify ourselves in our sins, but will want to render all praise to God, and acknowledge our sins and confess our guilt: and say, "God is holy, and I am undone."

There are not enough schools or institutions to teach men the sovereignty of God; but He has taught his children their weakness, and His power.

I have only hinted at these things, but a hint to the wise is sufficient. I have expressed in a small way what I believe, and what I feel the principles of the doctrine of God our Saviour are, and what the Pigg River Association stands for.

May God in his mercy lead, guide and keep us, is my prayer.

Your brother, I trust, in bonds,  
Leonard J. Brammer

### LOOKS FORWARD TO COMING OF SIGNS

Princeton, W. Va.

Dear Elder and Sister Wood:

My mind is with you much of late, so I feel to make the attempt to write you a few lines, hoping that you both are as well as usual. My health is right good for my age of eighty-five my next birthday.

Many and varied have been the scenes along the way, but often I can look back and say as one of old, "Surely goodness and mercy has followed me all the days of my life."

I always look forward to the coming of the *Signs of the Times* each month. I especially enjoyed Elder H. V. Cole's letter in the February issue. It was so much like him. I cherish his memory, for I grew up, so to speak, under his hat brim. When I was a small child I would think of having to die; then I would think that as long as Elder Cole lived I would be safe. He was a wonderful person.

I made a short visit in Maryland to visit my sister, but did not call you, feeling you would be away attending a meeting. I hope to see you at the Pigg River Association in August.

May the Lord still bless your endeavors with editing the *Signs of the Times*. It has weathered many storms in the past; and with the changing of worldly things as they are, my hope is that He will uphold you Editors as in the past. He never changes.

With deep love and fellowship, I hope to be one of you.

Mrs. S. J. Priddy

(Sister Wood and I have many pleasant memories of visiting Elder and Sister Priddy a good many years ago, and overnight with her two or three years ago. The love and fel-

lowship of the brethren is sweet as long as we live. — J. D. W.

(Concluded from page 199 last month)

### IN CHRIST

Now, here is what is done in **Christ**. We have considered the race of Adam of which we all are partakers. Now let us consider the **Race of Christ** of which Believers only, the Elect, the Chosen, the Called, are partakers. "As in **Adam all die**; so in **Christ shall all be made alive**." In other words, all that are in Christ shall (determinate statement) be made alive. Everyone of them! Now, Who is in Christ, and how did they get there? That you can see is a very important question, and all of our faith and hope rest upon the truth of this answer: for the answer is in **Christ**.

First, consider the sense of which I am writing by seeing Heb. 7:9,10. The principle is this: "And as I may so say, Levi also (the great grandson of Abraham) who receiveth tithes, payed tithes in **Abraham**. For he was yet in the loins of his father, when Melchisedec met him."

Just as the race of Adam was in Adam when he sinned, and it is on account that they sinned and therefore suffer death too; so Levi being yet in Abraham's loins paid tithes when Abraham paid tithes, even though he nor yet his father were born. We say that Abraham stood as the **Federal and Representative Head** of his offspring; see? Now, nail that down and hold on to it, for it is in **this same sense** we now write of the **Race of Christ**.

This Race of Christ got into Christ by God's design. In fact **before** the foundation of the world, the Father and Son held a council which is called the "Counsel of Peace" when Zechariah is prophesying of Christ and his rule and glory. (Zech. 6:13) At that time (if we say "time",) a Covenant of Peace was made whereby Christ agreed to be a "Covenant of the people for a light of the Gentiles." (Isa. 42:5-8)

It was in this covenant that the peo-

ple of God entered **into** Christ. "According as he **hath chosen us in Him** (Christ) before the foundation of the world." (Eph. 1:4) and predestinated us "to be conformed to the image of Christ." (Rom. 8:29) Predestinated to be called to salvation; predestinated to be justified, and to be glorified: (Rom. 8:29, 30) and predestinated to an inheritance. (Eph. 1:5, 6 and 11) Now one does not **work** for an inheritance. He gets it by being in the loins of his father, or in another's heart! He inherits **freely** an inheritance.

Now, the Scriptures tell us that "As **many as were ordained** to Eternal Life believed" the Apostles. (Acts 13:48) So then all believers are such because they were first **Ordained of God**, and this in **Christ**.

Now while all the above is extremely important, yet I wish you would particularly consider what I now write, and I hope I can make it clear and as precious as I find it to my own soul.

The whole elect Race of Christ was "chosen in Him before the foundation of the world." (Eph. 1:4) Isaiah spoke by Holy Ghost inspiration about that race in Isaiah 66:6-9. Please follow the passage closely: "A voice of noise from the city (when Christ was born), a voice from the temple (when he was circumcised the eighth day), a voice of the Lord that rendereth recompense to his enemies (judgement). Before she travailed, she brought forth; before her pain came, she was delivered of a man child (Christ), Who hath heard such a thing? Shall the earth be made to bring forth in **one day**? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

This is speaking, I believe, of the birth of Christ in Zion the Church, and the whole family of God on earth **in Him**. A **WHOLE NATION**, **those IN CHRIST** were born in **ONE DAY**, and **ONCE**, and without **LABOR**, (works) but by **GRACE**. They are **in** their Head and Representative Christ. When He was born in Bethlehem, the Church was born **in Him**. Notice what the High Priest said of Christ . . . "Know ye nothing at

all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." "And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." John 11:50-52).

This we believe with all our heart, if we know it at all; and that is that when Christ died for His people He **then saved** everyone of them. They are not "saved" when they believe, or when they repent, or when they are baptized in water, but they were saved **WHEN CHRIST DIED**, and this we believe exclusive of all other denominations we know of; and we believe that this only can explain what is meant by such phrases as "saved by His blood"; "saved us from our sins"; "washed us in His blood"; "cleansed us from all unrighteousness"; "died for our sins"; "died for us"; "laid down His life for us"; etc. Either He did or He didn't; either He succeeded, or He failed; either we were saved, or we are doomed! See what I mean?

We believe that "by the obedience of one", Christ, "many be made Righteous". "For what saith the Scripture? Abraham believed God, and it was counted (imputed) unto him for righteousness. Now to him that **worketh** is the reward **not** reckoned of grace, but of debt." (Rom. 4:4). Now if it is of works or debt, the "wages of sin is death", therefore those that are working for salvation, or by their efforts trying to in debt God to them, are working for condemnation and death. "But to him that **worketh** not, but believeth on him that **justifieth the ungodly** (the ungodly, **not** self-righteous people), his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute (charge to his account) sin. (Rom. 4:5-8).

This righteousness is "Christ's Righteousness" imputed to those **IN** Him, His elect. This righteousness we have is by His obedience, as already shown.

So let us look at this "obedience". Whatever Christ did is charged (imputed) to the account of those **in** Him; so whatever He did, they did. He is the **HEAD** of the Church, it is his **BODY**, and His work is **for Her**.

Just as when He was born, they were federally or representatively born also; so too, when he was circumcised on the eighth day, they were circumcised. He was circumcised to fulfill the requirements of the law, Luke 2:21, and the Apostle Paul writes "And ye are **complete in Him**, (now, beloved, you can't improve on anything complete, and in this passage they are said to be **ALREADY** completed) which is the head of all principality and power: In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ . ." See, when He was circumcised, the whole church was circumcised; and for this reason the Holy Spirit in time will individually circumcise each one of those representatively circumcised **IN** Christ. (Col. 2:11) (see: Rom. 2:28-29 for Holy Spirit circumcision.)

Now also notice, that "being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses . ." (Col. 2:13).

Notice, that when He was circumcised they were too, and when He was quickened in the resurrection, they representatively are said to be quickened **with him**, and it was **then** that their "trespasses were forgiven". Remember His words on the Cross? "Father, forgive them, for they know not what they do." As an Arminian years ago, I thought He was speaking of those screaming "crucify him, crucify him." I hope I know better now. Even then I wondered if they were all saved, or if not, did His Father answer His prayer. It is worth considering now too! He said "No man taketh my life," and, "I lay it down of

myself". He said, "I lay down my life for **the sheep**." (Not everybody) (John 10:11) On the cross "He gave up the ghost", they didn't take it from Him, so it was the **sins of the elect** that killed Him, for He died for our sins," and "gave His life for us," etc. So when He prayed, "Father forgive them," He was praying for the elect and chosen: those **in** Him when He died. "My Father heareth me always," is great consolation to believers. He said "I pray **not** for the world, but for those thou hast **given** me out of the world, for they were thine, and Thou gavest them me." (John 17:11)

So consider this for it is extremely important: When did he forgive His people of their sins? When they believe? No, long, long before this! This is the reason we have hope of forgiveness when we sin, for we have an advocated "with the Father, Jesus Christ the Righteous" who intercedes for us day and night.

But, and of comfort to believers outside the local churches, **His obedience** is imputed to us, as if we obeyed: and this includes his baptism. Do you desire baptism? Which do you prefer, baptism, or the outward sign or symbol of baptism . . . in water? Which is most important, the sign, or the real thing? To you who cannot enter the church and desire it, and to you outside the church waiting for the Lord to add you . . . is **of him too**. Consider this:

When Christ was baptized, the whole church of all ages was **in** Him, and they were also baptized representatively! Recall what he said to John the Baptist: "Suffer it to be so now: for thus it becometh us to **fulfill all righteousness**." Christ, by virtue of His Sonship and sinless conception, was already "righteous". In fact, He is the **only** truly Righteous One. But it is "Righteousness" sinners need, and it is **for those in Him** that he was baptized. In the same passages in Colossians where we quoted circumcision **in him**, we also read this: "Buried **WITH HIM** in baptism, wherein also **YE ARE RISEN** with Him through the faith of the operation of God, who hath raised Him from the dead." (Col.

2:12.) It is for this reason that they were also "baptized into His death."

Notice THREE baptisms in reference in Romans 6:3-5. First, "Know ye not, that so many of us as WERE baptized into Jesus Christ" . . . (being chosen in Him and immersed IN HIM; Second, "were baptized into His death" . . . (Consider how great this is: They were baptized into His death, so that when He died, they died, representatively. He died for their sins, their sins being in His body and nailed to the tree. When God looked upon His dying Son He saw the sinful elect nation in Him. When He now looks upon them, He sees them through the shed blood of Christ. All of this is past tense, already completed, finished, accomplished! Nothing can be taken from it, unless Christ can go to the cross again and suffer less than He did! Nothing can be added to it, unless He undertook to die again! Third, "Therefore we are buried with Him by baptism (water) 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. 6:4.)

Water baptism is the symbolic sign of our former baptism in Christ and in His death. It does not "put away the filth of the flesh," but is an answer of a good conscience towards God. But, that baptism which is in fulfillment of righteousness, is Christ's Baptism, and that righteousness we have by His obedience is His righteousness . . . not ours!

As we see it, Christ undertook to fulfill the law for us, and in doing so, He fulfilled the moral law in our stead because we could not fulfill it. He obeyed it FULLY, and worked out a righteousness which HE gives by imputation (not, impartation) to those in Him by election. This obedience INCLUDES EVERY SINGLE THING THAT THEY NEED FOR LIFE AND SALVATION, RIGHTEOUSNESS, SANCTIFICATION, AND REDEMPTION . . . ALL OF IT. You need NOTHING ELSE. But, what of your sins? They are what worry you most. He gave you HIS righteousness; and took YOUR SINS. He exchanged

them with you. He took your place, and died the death you deserved, bearing them in Him. And by loving grace and mercy, gave you His righteousness instead!

Elder Stanley C. Phillips  
Rt. 2, Box 136-A  
Quitman, Miss. 39355

THE BRETHREN ARE SADDENED  
BECAUSE OF ELDER RUSTON'S  
PASSING

80 Scott Street, Apt. 315  
Brampton, Ontario, Canada

Dear Editors of the *Signs*:

Am not writing this for publication, but you can do what you like with this letter. My hand seems to tremble as I start this letter, maybe from the heat and humidity, or again it may be partly to tell you of the funeral of our beloved Pastor, dear Elder Ruston, whom you all knew.

We trust you are being blessed with good preaching. We feel you Editors have been a wonderful blessing to us in Canada, visiting us when able to come. At times the *Signs* seems the only sermons we hear by reading and enjoying the experiences of those of precious faith.

We had to journey to the church about 140 miles through pouring rain, both going and coming home, when we attended Elder Ruston's funeral. It rained while the service was on but stopped for the burial, so we could go to the grave in the cemetery by the church; where we heard a lovely prayer by Elder Stuart McCall. It just seemed that Elder Ruston had his prayers answered: to know that two ministers were ordained here in Canada. We felt they conducted the funeral so well, and the Lord gave them strength and power to speak in His name.

Sister Ruston is still in the hospital, (now in a nursing home-Ed.) and one of her daughters, Ellen, stayed with her during the services. Our thoughts are

with her and her dear ones. We cannot grieve, or shouldn't, as we were blessed to have a loving pastor with us, and would not want to see him suffer any longer; as he longed to go.

Elder Alex McCall started the services with a lovely prayer, the Elder Stuart McCall requested we sing Paraphrase 58, "When high the heavenly temple stands, the house of God not made with hands," etc. He spoke from first three verses of the 1st Psalm . . . He quoted the hymn, "Father what e'er of earthly bliss," and said Elder Ruston had quoted it lately.

Elder Stuart McCall read the 23rd Psalm, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. . . . He said we have lost a mighty oak in the community as well as the church. (The above is condensed from Sister Carscadden's letter. Ed.)

We had a lovely June meeting. We regretted that Elder Spangler was unable to attend. We felt the June meeting and ordination of Elder Sturat McCall were carried out the way our dear pastor would want it. We were blessed to have Elders Wm. Turner and J. T. Prescott from the U. S. with us. We had such sweet preaching and felt the services were appropriate for the ordination . . .

We are so few here in Canada, please pray for the McCall brothers and our church.

The January *Signs* of this year seemed so good to me: "Christ in Humiliation. Christ in Exhaltation". Seemed to me that I was going through a state of humiliation, and reading the article made me feel how our dear Saviour was humiliated and humbled, and yet without sin. How I have longed to write these dear ones who have been a comfort in their writings when I have no one to talk to—or should I say that: we always have our Lord and feel we are not alone. The article written by Thelma Wilson on "Giving and Receiving at Christmas" expressed my feelings. How our hearts are knit together in holy joy that we have a God of love and mercy!

Elder Wood I enjoyed your Editorial and could keep on naming many articles enjoyed in the January *Signs* and the following *Signs* each month. It seems sad that I cannot write Elder Ruston and tell him how much I enjoyed his Editorial written in August, 1935: "The Tree of the Cross."

After learning of his death I read in Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." And these words were quoted at the service.

This year I had my first trip to the west coast and enjoyed the scenery and trip very much, but while there is wasn't possible to be among the Old Baptists, and that is always my delight.

Am so thankful to you editors and all whose writings I read in the *Signs*. I feel I do not know how to pray as I ought. "Lord teach me to pray." Please remember me in your prayers. I am so happy that I have heard all the editors of the *Signs* preach. May God continue to bless you all.

In bonds of love and fellowship.

From a little sister,  
Verna Carscadden

(We appreciate your letter Sister Carscadden and hope to have more on the Ordination later. — J. D. W.)

#### SEVEN THOUSAND IN ISRAEL

The great prophet Elijah, in the days after he had slain the prophets of Baal and when he was being sought by Jezebel, who had vowed to slay him, complained unto God, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away." (I Kings, 19:14-18)

Sometimes my faith gets very low

and I start wondering if God knows what is going on in the world. It's some comfort in those times to read again what God told Elijah, for it's an understatement to say that He knew more about it than Elijah knew. God said, "Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

I used to think of how wonderful it must have been for those upright people who wouldn't bow before Baal, but I was very sure that I would have been one of those who had run all the way after him and was lost world without end. I didn't know what to think when I noticed, in the next chapter, that the king of Israel numbered all the children of Israel and that there were seven thousand. If I could have, I would have thought that the Bible had a bad error in it, but it's plainly written that the king numbered "all the people, *even* all the children of Israel, being seven thousand."

God said that He had left Him seven thousand in Israel, and seven thousand was all of Israel. It seems to me that God didn't charge those people's sins against them. He loved them and was very merciful unto them.

But I like more to think of this as applying to spiritual Israel. Not one shall be lost. God has left Him every one chosen unto eternal life. David said (Psalm 32), "Blessed *is* the man unto whom the Lord imputeth not iniquity . . ." Although God's chosen people would sometimes forsake Him, He never forsakes them. He changes not. God again and again was merciful unto physical Israel, winning their wars for them. But the warfare of spiritual Israel was perfectly accomplished once and for all time when the Lord died on the cross and returned unto Heaven. God said by Isaiah, ". . . her warfare is accomplished, . . . her iniquity is pardoned." And Paul wrote: "Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again . . ."

Elijah's complaint was based upon

how things appeared to him, but God, in His infinite wisdom and mercy, saw differently.

A little one in Christ, I hope  
Ann Folmer  
P. O. Box 148  
Fort Deposit, Ala. 36032

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#### EXPERIENCE

Rt. 1,  
Reidsville, N. C.

Dear Brother Spangler:

I would like to write something about what I hope the Lord has done for me. I don't have evidence like most of the dear brethren have, and that makes me have doubts and fears. Sometimes I feel I am nothing but a hypocrite, but I think back and I wouldn't take the whole world and everything in it for what I hope I have.

At one time I felt I was not like anybody else: I was different from anyone. I would be asleep and it seemed someone would wake me up, and say, "You are going to die," and I would say, "Lord I know it." Then it would say, "Now where are you going?" And I was made to answer that I did not know. I was made to know that there was nothing in the world I could do to help myself to go to heaven. I could say nothing but, "Lord have mercy on me."

I have had things happen to me from time to time since I was married, that I hope the Lord has showed me. I have always loved the old Primitive Baptists and I wanted to join the church, but I couldn't. I had a sweet girl to get hurt real badly in a tractor wreck in which her back was broken in two places. I tried to ask the Lord to make her well again, and that I would try and ask for a home with the Primitive Baptists. Well, she got well, but I tried to put it off, but I had to go. And when I was baptized, I believe that was the happiest day of my life. I love everyone of them, and I hope they love me.

I lost my husband in 1966. How good

the Lord has been to me, but I almost went crazy. It seemed I had nothing I was holding on to but just a little string. I have been real sick since I lost my husband, but I believe the Lord has been with me all the way. I get so lonely sometimes I feel I am less than nothing. Sometimes I enjoy nothing much, not even going to hear preaching. But I feel we must have these things, for otherwise we would not think about God and his great love and kindnesses.

I have nine children whom I love very much, but I hope I have learned not to trust in them, nor anyone else, but rather to trust in God. But we cannot do this until we are brought low when troubles, sickness and death comes along, and then we cry unto our blessed Saviour for mercy.

I cannot write as I would like, so will close.

A sister in Christ I hope,  
Ola Paschal

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A TRANSCRIPTION FROM A TAPE RECORDING OF A SERMON PREACHED AT EKFRID, ONTARIO, ON SUNDAY, MAY 24, 1970, BY ELDER GEORGE RUSTON PRECEDING THE ORDINANCE OF BELIEVER'S BAPTISM.

I would like to talk for a short time on this wonderful occasion, and the hymn that we first sang has suggested a subject to me in the 2nd of Philippians and the first and second verses:

*"If there is therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind."*

That first hymn that we sang is written on that particular scripture. And when I think of the wonderful way in which this person Paul, or Saul, was turned to be Paul the Apostle, I have only to mention the fact that the Son of God became King when he rose from the

dead and he was able to overcome every foe, by speaking to them; His word said, "Saul, Saul why persecutest thou me? It is hard for thee to kick against the pricks." Now, no doubt, the Word of God and things that he saw around him, pricked his conscience. He had seen Stephen being stoned to death, and praying for those who were stoning him, which was an astonishing thing and must have affected him and made him wonder after all. And there are so many things that take place in our lives that cause us an exercise of wondering. We do not pass through this world without some evidence of where we belong. If we belong to God, you may be sure that God has that purpose and right to turn us around and give us a desire for those things that are according to godliness.

My parents read the Bible with us and I hope you are the same, even though they are taking the Bible out of the schools; I hope you in your families have your children read the scripture, for you will find certain scriptures that are beautiful. The first Psalm was the first one that I learned. "Blessed is the man . . ." But as a child, as I was growing up, I would think that I was that blessed man, and so I should not walk in the paths of the ungodly or stand in the way of sinners. As we went to church there would be a group of men on Sunday morning standing over by the stile, where the people walked through the fields, and they'd laugh sometimes when we went by them, as much as to say, "There are those old fools going to church", and I just thought that they were the ones that were in the first Psalm, "Walking in the counsel of the ungodly, standing in the way of sinners, sitting in the seat of the scornful." Some would be sitting in the saloons and looking through the window when we went on Sunday night; and that went on for years until it was shown to me that the blessed man was the Lord Jesus Christ, that He was the one the prophets spake of, He was the one who created all things, He was the

Word made flesh, as it says, and dwelt among us.

I am humbled when I associate with you and feel that He dwells in this poor sinner standing before you, and yet I have loved his name; I have felt the sweetness of that name above every name. I have sometimes sung the hymn "How sweet the name of Jesus Sounds", and I have thought of John Newton who was a slave trader, and how the Lord spoke to him, and from that day he was a different man, and Oh! when the Lord speaks to a person! "You hath he quickened who were dead in trespasses and in sins; wherein in time past ye walked", but this change that came from above brought a complete change in the mind of the Apostle Paul. He had been brought up in the law, so he thought everything that the Jews taught regarding their ritual was all right. They couldn't see beyond the seven golden candlesticks, something more beautiful, with the Son of Man standing in the midst of the seven churches. They could not see those things; he could not see these things, neither did he see that this lamb of which John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world"; that this lamb was Jesus Christ; Jesus who was brought up in Nazareth, a city of ill-repute you might say, who was born at the right time. Oh! the wonder of God; we are told in the Word of God, "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

How wonderful it is true in regard to Christian experience and in regard to the way in which God brings it to pass. Just as wonderfully in our own experience as in the experience when Jesus Christ came into the world. What? say you. Yes, one that told that Jesus was to come to Bethlehem. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be in Israel, a ruler whose goings forth have been from of old, from everlasting." And, to bring this about, Augustus, the Emperor, com-

manded that the world be taxed; and as the world was to be taxed, the people had to come down to the villages and cities where they were born, to be taxed, and Joseph had to bring Mary all the way down from Nazareth to Bethlehem, 64 miles, on an ass—what a terrible thing! How terrible! Just so terrible that you and I should wonder at the love and the kindness of Almighty God in giving us this Redeemer over and above all the plans and schemes of men.

Yes, and you remember when he was born in Bethlehem, there wasn't any room in the inn for him and they laid him with the beasts of the stall; and some men came. People say they came from different directions; the Bible tells us they came from the East. And they had been led by a heavenly light. I do not think they were astrologers. I think they were shown a light from above. Jesus is the bright and the morning star, and that light led them; led them over to where the young child lay. And when they came, you remember, to Jerusalem, they enquired; and Herod was troubled and all Jerusalem with him. The most wicked Emperor that ever reigned in Palestine was this Herod. And, you know, when they came, Herod enquired of the leaders of the Jews where Jesus, or Christ, was to come from, and he was told from Bethlehem; and so he said to these men, "You go down and find out where he is and I'll come and worship him;" meaning that he was coming to slay him. Oh, the wickedness of men! But, you know, this blessed man who had come into the world couldn't be slain by Herod. Though he slew every child in the vicinity for miles around, he couldn't slay this one. This one had to come and live and bear our sins in his own body. Think of it; and, if you have the love to Him, it's because you've felt your sins were laid upon him, and he bore your sins in his body on the tree.

And now, my dear ones, this blessed person that came, who was the Word of God and who inspired the Prophets of old to testify of Him beforehand, of His

sufferings and of the glory that should follow, had said that He would sit upon the throne of his father David and He would rule, for He must reign until all his enemies were made his footstool: "And the last enemy that shall be destroyed is death." Thus, when Jesus Christ rose from the dead, he ascended on high and led captivity captive and gave gifts unto men even unto the rebellious; a gift to Paul, Saul of Tarsus, that he should speak to the glory of Emmanuel,

"That he should tell to sinners round,  
What a dear Savior he had found;  
And point to his redeeming blood,  
And say, "Behold the way to God."

This is the way I long have sought,  
And mourned because I found it not;  
My grief and burden long has been,  
Because I could not cease from sin."

But the Lord brings us into such a state and condition that we are made to come and lean upon Him, and to cry unto Him and ask Him to say to my soul, "I am thy salvation"; Ask Him to so appear unto us that our burden of sin shall be taken away by a word from on high. This king shall reign,—and it is a point that I would like to bring forth: His Word that he gave to his Apostles. They went and were to preach that Word. I do not think that they had any right to do anything contrary to what the Word said.

I mentioned a few moments ago about "the lot is cast into the lap," and we find that because Judas had been taken, Peter had them cast lots to put somebody else in Judas' place. I do not think that that was according to the Lord's command; it was Peter that did that, and men have done things from that day to this; and Matthias who was chosen was never heard of after that. God had a man to fill the place of that wretch Judas—it was Saul of Tarsus, Saul who was to be the twelfth Apostle, the Apostle to the Gentiles. God had a way of bringing him which man couldn't bring about by casting lots; and yet so fully was God's purpose completed that when Paul was going to carry to prison

and to death those that believed in the name of Christ, he experienced, "At noonday, O King, I heard a voice from heaven saying unto me, Saul, Saul, why persecutest thou me?" and I said, "Who art thou Lord?" and he said "I am Jesus of Nazareth whom thou persecutest." Oh! What a come down! How he must have come right down and didn't know where to hide. Have you been there? Have you been made to say like the dear hymn-writer:

"Hide me, O my Savior, hide,  
Till the storm of life be past;  
Safe into the haven guide;  
O receive my soul at last."

These things, my friends, of which I am speaking, are better than anything in this world. Nothing in this world can take their place. If the Lord begins a work in your heart, if He begins to teach you what you are, and show you what He is, that He is a helper of the helpless, bless His name; and you'll bless His name from day to day and throughout eternity.

"If there be therefore any consolation in Christ" What does this mean? Any comfort, any satisfaction. Have you ever had anything happen to you that has come to you and has lifted you right out of the ditch and put your feet on the rock? Has He done with you as it says in the Psalm, "I waited patiently (enduringly) for the Lord and He inclined His ear unto me and heard me cry. He brought me up out of a horrible pit"? And you know I think of little children as we have here this morning. Once in London, Sister McGugan was too sick to go to meeting, and she lay abed, and her daughter took her little girl to meeting; and when she came back home, Sister McGugan said, "What was Elder Ruston's text today?" "Well", said she, "I don't know that I could tell you just where it is, but he spoke about a man being down in a pit of miry clay and when he tried to pull one foot out, the other one sunk in deeper." "Oh", the old lady said "I know what that is, That's a Psalm, "I waited patiently for

the Lord and He inclined unto me and heard my cry." Tell me these children do not listen; and who can tell but what something that George Ruston said long ago has come back to somebody else somewhere. Oh, the grace of God, the mercy of God, the commanding power of this King who sits upon the throne and who shall reign till all his enemies are made his footstool. This King, he is the one who brings the comfort of love; for God is love. "For God so loved the world that He gave His only begotten Son that whosoever believeth . . .": and we believe according to the mighty power which He wrought in Christ when He raised Him from the dead. It is not the act of the creature, it is an act of the Creator to make a believer, and He all-embracing love. "Who loved me and gave himself for me." Just think about that. "Love". So, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit"; I wouldn't miss that out.

(Concluded next month)

*"That which ye have seen and heard 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. And these things write we unto you, that your joy may be full." (1 John 1:3, 4)*

#### STAUNTON RIVER UNION

The Staunton River Union Meeting will be held at Weatherford Church the 5th Sunday in October and Saturday before. October 28 and 29, 1972.

L. H. Doss, Clerk

#### EASTERN UNION

The Eastern Union will be held, the Lord willing, with Bethlehem Church in Tyrell County, N. C. on Saturday and fifth Sunday in October, 1972. All lovers of the truth are invited to attend, with a special invitation to our ministering brethren.

Those traveling east will take No. 64 Highway to Columbia, N. C. to stop light, turn right on 94 about two and one-half miles to first cross-road, turn right about 200 yards to the church.

N. L. Ambrose, Union Clerk

#### CONTRIBUTIONS TO THE INDIGENT FUND

(To August 1, 1972)

Mrs. Ruth Greer, Ala.....	\$ 2.00
Thomas S. Martin, Va.....	13.00
Katherine Jones, La.....	3.00
H. P. Conner, Va.....	3.00
Mr. Thompson, Va.....	2.00
Thomas Nickols, Va.....	3.00
John E. Apple, N.C.....	3.00
Mrs. Nannie Varnier, Va.....	1.00
Wilson A. Shortt, Va.....	3.00
C. W. Vass, N.C.....	3.00
E. C. Scearce, Va.....	3.00
Billy Poindexter, Va.....	3.00
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Clara Cumbo, Va.....	3.00
Mrs. William Holland, Calif.....	1.00
Willie Dunn, Tex.....	1.00
Elder Louis Stewart, Miss.....	2.00
J. J. Davis, Ark.....	3.00
Rosa Page, N.C.....	5.00
J. J. Prescott, N.C.....	1.00
Loy P. Rogers, Ark.....	7.00
Blanche Brown, Wash.....	3.00
William Sparks, Ohio.....	3.00
Mrs. Willie Davis, N.C.....	1.00
Mrs. G. F. Pruitt, N.C.....	3.00
Mrs. Robert Stotts, N.C.....	3.00
Ben Preston, Ore.....	11.00
Mrs. C. R. Welch, N.C.....	3.00
Milton M. Absher, N.C.....	100.00
Robert L. Cobb, Tex.....	3.00
Bessie Alumbaugh, Mo.....	1.00
Mrs. Sam Alford, N.C.....	1.00
Mrs. Charles Craven, N.C.....	3.00
Mrs. Juanita Law, N.C.....	3.00
Mary Bell Stough, Ore.....	3.00
Faye Hogg, Ark.....	3.00

#### SOLDIERS CREEK ASSOCIATION

The 1972 session of the *Soldiers Creek Association* will be held, the Lord willing, with the Salem Primitive Baptist Church, Benton, Ill., on Friday, Saturday and Sunday, October 6, 7, 8, 1972.

Salem Church is located about three miles east of town on Duquoin Street. Benton, Ill. is located on I-57, about sixty miles north of Cairo, Ill.

All lovers of the truth are invited. Anyone who needs directions call Wm. E. Vantrease, 408 S Commercial Street, Benton, Ill. 62812. Telephone 435-3576.

Wayman Chapell, Mod.

Wm. E. Vantrease, Clerk

James Cunningham, Asst. Clerk

Danville, Virginia      October, 1972

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539      Beechwood Lane  
Danville, Va. 24541

OUR APPRECIATION OF  
ELDER RUSTON

In the recent passing of Elder George Ruston of the Covenanted Baptist Church of Canada, the Old School Baptists of Canada and America have lost a minister greatly blessed of God to His glory and the comfort and edification of His humble poor.

The Editors, Associate Editors and readers of the *Signs of the Times* will miss his editorials; and the churches and friends his ministry. The last few years he had not been physically able to prepare his editorials, but in the re-publishing of his writings of years ago, they have been as the dew of Hermon to our readers. Many of the present readers did not read his writings when originally published.

His stability and steadfastness in the doctrine and practice of the Old School Baptist Church was a great blessing to the cause of truth. Yet with his steadfastness he manifested the humility that so becomes those who contend for the faith.

The writer remembers his first meeting with our dear brother in 1934 at the Virginia Corresponding Meeting in Northern Virginia. Elder Ruston announced the hymn,

“Lord let me see thy beautiful face,  
It yields a heaven below;  
And angels round the throne will say,  
’Tis all the heaven they know.”

and spoke from the text, “What shall we then say to these things? If God be for us, who can be against us.” (Romans 8:31)

The writer announced the hymn,

’Tis my happiness below  
Not to live without the cross,  
But the Savior’s power to know  
Sanctifying every loss.”

and spoke from Exodus 14:22, “And the children of Israel went into the midst of the sea upon the dry ground.”

Thus began a sweet fellowship that continued throughout his life. As I look back over the years with fond remembrance of the many times we were blessed to associate with each other, both in the churches and his lovely home, my heart is filled with a warmth inexpressible. No minister that we have known, was blessed with a more devoted companion in the ministry than our dear brother.

The fifth week-end in July we visited with Sister Ruston, and found to our joy that God had given her reconciling grace in her loss.

May God in his great mercy bless his family and all who mourn his passing, with grace to bow in humble submission to His will.

D. V. Spangler

## ELDER GEORGE RUSTON

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." The preceding prophecy of Jeremiah was eminently fulfilled in the exercise and labours of our beloved pastor, Elder George Ruston, of Dutton, Ontario, Canada, who passed away in the St. Thomas-Elgin General Hospital on Wednesday, July 12, 1972. He was in his 89th year.

Elder Ruston was born the 15th. child of 17 children to Joseph and Martha Ruston of Rowley Regis, Worcestershire, England. His father was a Strict Baptist Minister.

While a resident of England, Elder Ruston was employed at Doulton's Pottery Works where he showed a gift in ornamentation and sculpture. He attended art classes at the West Bromwich School of Art and later won scholarships to the Royal College of Art in London, England, from which he graduated with honours. After teaching art in Leeds, he emigrated to New York City where he was a sculptor for an architectural company until he accepted the pastorate in the Catskill Mountains in 1917.

Elder Ruston's ministerial life began in 1915 when he was licensed to preach by the Ebenezer Old School Baptist Church of New York City. He was ordained to the full work of the ministry by that Church in October of 1916. During the following year, he accepted a call to be pastor of a group of Churches in the heart of the Catskill Mountains which later became known as the Lexington-Roxbury Association. During this period, he was appointed as an Associated Editor of the "*Signs of the Times.*"

In 1919, he filled the first of many appointments to the Covenanted Baptist Church of Canada at the request of the then pastor Elder John Slauson. Following the death of Elder Slauson, he accepted a call by the Church here in Canada after great exercise of mind. The decision to come finally became more and more imminent as both he

and his companion beheld the hand of the Lord in changing his field of ministry.

From August, 1929, until his passing in July, 1972, he served faithfully, eminently and with dignity the several branches of our Church in Canada, namely Lobo, Dunwich, Duart, Ekfrid, London and Toronto.

He is survived by his wife, Esther Aston, two daughters, Mrs. Claude (Rhoda) Smith of Willowdale, and Mrs. John (Ellen) Loaring of Winsdor; one son, Dr. F. G. Ruston of Nipissing, 12 grandchildren and 6 great-grandchildren. He was predeceased by two sons, John in 1941, and Henry in 1969.

"A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth." (Prov. 17:8) This was true of Elder Ruston both in natural as well as spiritual endeavors. He was gifted in speaking, faithful in visiting the sick, diligent in writing and corresponding, punctual and dedicated in filling his appointments; instant in season and out of season, condescending to men of low estate and always astutely observant of the hand of God making itself manifest in natural as well as spiritual things. His greatest joy seemed to be in giving to others. All who knew him cannot but generously exclaim, "Well done, thou good and faithful servant. . . (Matt. 25:21)

His beautiful tenor voice will always be missed among us. Often as he and his faithful companion led the singing at our meetings, the words of Psalm 150 seemed to be fulfilled. "Praise him with the sound of the trumpet; Praise him with the psaltery and harp. . . Praise him with stringed instruments and organs. . . Let every thing that hath breath praise the Lord."

That he was highly esteemed and greatly loved was clearly evident from the large concourse of brethren, sisters, relatives, and friends that assembled both at the Beill Funeral Home in Dutton and the Dunwich Church where the funeral was conducted by Elders

D. A. McColl and J. S. McColl at 2 p. m. on Saturday, July 15. Interment was in the family plot in the adjoining McKillop Cemetery to await the second coming of Christ — that One whom he so dearly loved to praise.

Out of profound respect for him and yet in humble submission to the Will of God, the following resolution of respect was passed unanimously by the Church in Canada on Saturday, September 2, at the Lobo Quarterly Meeting with the request that one copy of it be sent to the family, one to the *Signs of the Times* and one to be recorded in the church book.

BE IT RESOLVED, that we, the Covenanted Baptist Church of Canada record with the deepest regret the passing of our most able Pastor, Elder George Ruston, who with his beloved companion served our Church in such an outstanding way over the past forty-three years.

Respectfully submitted,  
Elder D. A. McColl  
Elder J. S. McColl

#### EDITORIAL

*“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” (2 Cor. 4:14-18)*

Recent changes in my life have made this part of Holy Writ of special concern to me. I would beg for a glimpse of God in the face of Jesus Christ that I

might come before you once again and give you my thoughts concerning the beauty that is unfolded to us as the written word of God. Whatever we do or say or think is to be to the glory of God. All other chatter is low and base and will come to no good end. As I have stood on the side line and seen the end of everything that is seen (by eyes of nature), I have been made to see the utter fallacy in extolling the powers of dull mortality.

If, in reading the Bible, we have the veil over us we will not see anything but death. The law being our schoolmaster, it veiled us so that we can not see any further than this. With this blinder on us, we will see the law send men to the death chamber, but we will never see the pardon of our sins through the merits of the Lord Jesus Christ. This will hold true with all scripture; we will not be able to see *any* of the gospel of peace until the Comforter takes the things of Christ (takes THE SCRIPTURES) and shows them unto us. Realizing this vital truth I do not write to make brethren understand the scriptures as I hope to have been taught. There is not any doubt but that one, and maybe both, are wrong, but if so, the Lord will make that known at the right time. (Phil. 3:15)

Rightly understood, the scriptures are their own interpreter. They do not contradict; the contradiction will always be found in men, but never in the Lord. I do not mean by this that there is not a line of separation drawn between law and gospel; that the law preaches death, but that the gospel preaches life. Let us not forget, however, that the finding of compatibility between the law and gospel will never come by reading the Bible as good literature. It will only come when the Holy Ghost, which is the Comforter, brings us to its vast riches for instruction.

To me the central theme in the gospel is the resurrection of the dead. To me, if there be no resurrection, there can not be any gospel. I am sure that I have one outstanding witness to this great truth.

If there is a truth taught in the Bible, surely it is the resurrection of the bodies of God's children. These Corinthians had the spirit of faith, and it taught them, and as a result of that teaching they knew that "he which raised up the Lord Jesus would also raise them up." I do not know how that language could be any plainer stated than that. Remember that this is known by the spirit of faith, for what is not of faith is sin. Let us ask again, What is it that we know by this spirit of faith? If it is not that "he which raised up the Lord Jesus Christ would raise us up", what is he saying? If he *is not* meaning that, then he is saying something that he does not mean. But since he says that, I hope that no one will think hard of me if I contend that he said exactly what he meant to say.

With all of the inspired account of the resurrection of the body of Jesus Christ, I do not think that I have a reader that would deny it. Yet, I realize that I may have. If so, you have signed your own death warrant. But what is beyond me is for us to read such a scripture as is embraced in the text and then deny the bodily resurrection of the saints. I can not understand this. He that raised up one has promised to raise up the other. Does that not mean what it says? If it does not, please tell your ignorant brother what it does mean? I am sure, dear brethren, that if Christ has been raised from the dead, those that have fallen asleep in Christ will be raised. If Christ has not risen, then those that are fallen asleep have perished. If there be no resurrection of the dead there are two men that felt and does feel that we will perish in death (See I Cor. 15:12 through 18) and remember, as you read, that this poor sinner, together with Paul, feels that if there is no resurrection of the dead that perishing is the only alternative.

The people of God are the richest people that have ever been known. These riches have nothing to do with bank accounts and real estate (we are not looking at the things which can be seen).

The Creator made all things for himself, and without him not anything was made. This is another portion of scripture that unbelief not only questions, but, in many instances, vehemently denies it being the truth. I can not help this unbelief, although it saddens me. That which glorifies God, glorifies us in God in the glorious Personage of Christ. We are, if we are, heirs of God and joint heirs with the Lord Jesus Christ.. Everything has been delivered into the hands of our blessed Saviour. All things in Christ belong to the family of God, and all creation is for our sake. These "all things" being for our sake, they bring about praise and thanksgiving to God. We do not bring this about by actions of our own, but it is through grace that this thanksgiving is made manifest.

"Lord, how delightful 'tis to see

A whole assembly worship thee.

At once they sing, at once they pray,

They hear of heaven, and learn the way."

No sinner has ever walked in the light as He is the light without God being glorified. Just as surely as poor sinners "let their light shine" just that sure is God going to get the glory (Mat. 5:16) Your account is in heaven (Col. 3:3; I Pet. 1:4); everything there is yours, and everything on earth is yours, including all called ministers, the world, life, death, things present, things to come, all are yours. O, how grand and glorious these possessions are embellished with the gift of belonging to Christ, and topped out with the superb knowledge that He is God's. (I Cor. 3:21-23)

"For which cause we faint not." To get at the essence or kernel of the gospel, let us ask: What is the cause of our fainting not? First, it is the soul refreshing doctrine that he which raised up Jesus is under oath to also raise us up, and in the doing of that all things have been given to us. With all of the resources of God given us how shall he not with him give us all things. It is freely acknowledged that if in this life only we have hope in Christ, we are miserable. We will all come to see and

experience the rasing of this mortal body, but to give us assurance in such an ordeal as that, we have One that, while we experience the perishing of the outward man; while we see and *feel* the rasing of this house of clay, we have the assurance that the inward man is renewed day by day, and that all things, including the power of the resurrection, is pledged to the resurrection of our bodies. Isn't that a lovely doctrine. While we do not have any hope in Christ in this life, we are renewed in the inward man day by day. It is not any wonder that we have been told of God coming with recompence and saving the fearful hearted children of God. (Isa. 35:4)

"Our light afflictions." They are not what justice would demand; they are what mercy gives. We have light afflictions to teach us our helplessness; to teach us how frail that we are; to correct us; to prepare us for some greater service in the kingdom of heaven. Anything given us for our good undoubtedly is a light matter, even though none of it seems at the time to be good but rather grievous. These light afflictions are not worthy to be compared to the weight of what is to come. Even though poor sinners sometimes are left to nature and fall victim to Satan's cunning suggestion to where they ask, Why, dear Father, must I pass through this vale of sorrow; yet our light afflictions are in mercy sent. These afflictions may come in sundry ways. They are spoken of as afflictions of the gospel, and belong in a special way to ministers, and in a general way to one and all. They are sent according to God's time and way. In the same way that the owner of the oxen says, "Take my yoke upon you," so does he say, "Be thou partaker of the afflictions of the gospel according to the power of God.." Regardless of how they come or what they are, under the directing love of Christ they are afflictions, and not punishment.

"They endure but for a moment." Ah, afflicted saint draw near. Here is indeed a boon from heaven. If justice drew

her sword it would be eternal death, but the afflictions are light, and the duration is but for a moment. Here indeed is a lovely pasture of green verdure; here is a scene heaven sent to the afflicted and poor people of God. Across the vista of the years it seems that I hear the lowing of the oxen, and the bleating of the sheep, and, while the years have taken a heavy toll on bodily powers, my impression and desire is still towards the scattered flock, telling them of God's greatness in salvation.

Although these afflictions are light, and endure but for a moment, they are momentous in our life. As afflictions they seem severe, as a gift from God, they are sweet messengers from our Saviour, and

"If God is mine, then present things,  
And things to come are mine;  
Yes, Christ, his word, and spirit, too,  
And glory all divine.

If he is mine, then from his love,  
He every trouble sends;  
All things are working for my good,  
And bliss his rod attends."

And when this accompanying power of the Spirit is with us, we recognize that in all these things we are more than conquerors through him that loved us unto death, even the death of the cross. If we were only conquers over death and hell and the grave, where would the good come in? We are more than conquerors, (not through our efforts, but) through our blessed Lord. Thus, while in the beginning we thought all of it was against us, when we had endured for a moment (the shortness of this experience); when Joseph was manifest to us as being alive, we rejoiced greatly at what lay before us.

It is the nature of men to arraign God before a tribunal of their finite minds. Let me illustrate: Several years ago I was preaching at a place where much opposition had been brought against God's universal power or sovereignty or predestination. I presented what I am presenting to you, to wit, that all things work together for good to them that love God. At the noon hour a young man

came to me in a very ugly frame of mind, charging that I had preached an untruth. I asked him what I had said that was wrong. He replied that I had said that if a drunken driver had run into his family that morning that it would be for his good. I gently as I could told him that he was mistaken; that I did not say it. He was much confused by my reply, telling me that he thought I had said that. My reply to him is the same reply that I would make today to all that object (not to what I say, but) to what Paul said (Romans 8:28) I told him that it was limited to those that love God and that I did not say that he loved God. His reply was not complimentary.

Paul tells us here again that these tribulations, afflictions, sufferings, are working for us. In his pointing out to us these three things in our life, they each mean nearly the same thing, never meaning what is termed good, but that all of them mean the sorrows that accompany the child of God.

While the affliction is light (when we deserved death), and endures but for a moment (when we deserved eternal banishment), yet it is doing wonderful things for us. This afflicted state is all for us; each anxious moment is in God's hand for our good. All of it is working for our ultimate good; every stormy wind and boisterous wave is sweeping us from every mooring on time's dull and dismal shore and momentarily bringing us nearer home. All things are in the hands of Christ. He can not build without that power, much less can he sustain the building without it. All things (tribulations, afflictions, sufferings) are working for us. O God remove fear of men from my heart that I sound forth the clarion word of truth that our God takes that which seems to be against us (and often that which he hates; and that which, in nature, we dread) and makes it work for us an eternal weight of glory. It does not just even out things; it does not leave us as well off as we were to begin. No, not that. The very thing that was light and that

endured but for a moment works continually for us an eternal weight of glory.

As this weight of glory is wrought in us, it causes an adjustment in what we are looking for. A young lady was stricken down where I worked. She begged the doctor to cure her. She felt that she had too much to live for. He was not able to arrest the disease. She became a living skeleton. Just before she died she begged the Lord to let her die, saying that I have not got anything to live for. Here is my text unfolded for you. I count her experience (affliction) the most profound exposition of all things working for our weight of eternal glory. At first we are much exercised about these afflictions, thinking, as did Jacob, that they are all against us. As the building is erected for the placing of the capstone in place, our viewpoint changes. What a blessing, what a lovely work, what a lovely God to make Himself known unto us in Christ.

Dear brethren, let us not turn back; let us go on to perfection; let us run the race set before us, and these things we will do, if the Lord wills. In this race, we shall have our looking changed. Perhaps, being babes, we needed much nurturing to change our look from what we could see to things that we can not see. The work has been costly in suffering for our dear Saviour, but it has been freely bestowed upon us the afflicted ones of God. We are not looking at the things which can be seen (for we might well ask, what are they?), but we are looking at the things that can not be seen as yet, but which are being brought by this sovereign work of God to a further glory until glory. (2 Cor. 3:18)

W.D.G.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Harford Co., Maryland,  
 February 13, 1860.

Dear Brother Beebe: — Having to

write you on business, I will also drop a few lines through your columns to the saints scattered abroad — to your numerous readers. I have been a reader of your valuable paper for a number of years and have derived much comfort and edification thereby. I have been somewhat of a careful observer of the communications and of the various subjects treated on, as the different branches of the same glorious doctrine, Salvation by grace; and I have observed in the communications of all the saints scattered abroad, whose communications have appeared, a oneness of sentiment, — all contending for the same faith which was once delivered to the saints. In years past, it was with me a wonder and astonishment, how so many, living so remote from each other, could all write the same things, — all see eye to eye, in regard to the glorious truths of the gospel, — all relate very much the same in regard to their trials, difficulties, doubts and fears, — and all receiving food and comfort of the same kind and in the same way, and from the same source; and all at the same time standing aloof from all the traditions and commandments of men, having no fellowship or sympathy for any doctrine except that of Christ; and him crucified. I say these things have been to me a matter of surprise; but I hope and trust that I have been taught to know something of the mystery. David says, "The secret of the Lord is with them that fear him."

I will state what I understand to be the cause of the oneness of sentiment and union of heart and fellowship of the saints. Our God is the same unchanging and inimitable High Priest of our profession, in whom dwells all the fulness of the Godhead bodily. He was, as we are informed, set up from everlasting, as the embodiment of the church, which was chosen and blessed in time, by the Father, before the foundation of the world. His members were given him. He says to the Father: "Thine they were, and thou gavest them me." Their visible creation in the earthly Adam,

their fall in him, and their redemption by our Lord Jesus Christ, was fully known to him who hath declared the end from the beginning; saying my counsel shall stand, and I will do all my pleasure. The first Adam is the figure of him which was to come, — of the second Adam which is the Lord from Heaven. As in the first Adam, all die, so in Christ, the second Adam, shall all be made alive. And so it is written the first man, Adam, was made a living soul; the last Adam was made a quickening spirit. But the first Adam was not spiritual, but natural; consequently he represented not a spiritual, but a natural posterity. But the second Adam represents a spiritual seed or generation. The first Adam followed his bride into the transgression, which seems to pre-figure Christ, who was made sin for us, that we might be made the righteousness of God in him. He was made a little lower than the angels, for the suffering of death — was made of woman; made under the law, to redeem them that were under the law. — The prophet Isaiah says, "Behold, the Lord God shall come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." This work he performed when he magnified with honor the law, and when he made an end of sin, and brought in everlasting righteousness. With his stripes all his people are healed. He having satisfied the law on their behalf, has justified them from all things from which they could not be justified by the law of Moses.

Again: He is brought to view as a Quickenng Spirit. "And this is the record, that God hath given us eternal life, and this life is in his Son. — 1 John v. 11. Peter says: Being born again, not of corruptible seed, but of incorruptible, by the word of the Lord which liveth and abideth forever. — 1 Peter, i. 3. Hence we understand that all the saints are born of God, and this birth manifests them as sons and heirs of God, and joint heirs with our Lord Jesus Christ. Heirs of that inheritance which

is incorruptible and undefiled, and that fadeth not away. All his people hear the voice of the Son of God, and live. When he utters his voice, the North gives up, and the South keeps not back; his sons are brought from afar, and his daughters from the ends of the earth; even every one of them, for he has created them for his glory. His people are and shall be all taught of the Lord. By him they are taught the exceeding sinfulness of sin; their own weakness and entire dependence on God, and that, of themselves they can do nothing.

I have taken a considerable round, in trying to show the cause of the oneness, love and fellowship of the children of God. How can two walk together, except they are agreed? There can be no real fellowship where there is no evidences of the work of the Spirit, for nothing short of that can produce fellowship. Men may speak with the eloquence of angels, and yet fail to make an impression on the mind of the Lord's people; their language fails to give evidence that they have been with Jesus; while another with half the words, will draw out that fellowship at once. The Lord's people being all born of the same One Spirit, are brought in by the same door. Marvel not at this, ye that despise the truth, for "No man," says Jesus, "can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last day." As they are all brought in at the same door, so are they all heirs of the same inheritance. There is a vital relationship subsisting in the family; all are alike members of the one body — branches of the same true Vine. Jesus says, I am the Vine; ye are the branches. All are alike dependent on him who is the Head over all things to his church. All boasting is excluded from this family, and, with one voice, they all exclaim, Not by works of righteousness which we have done; but of his mercy he hath saved us. Hence there is this union — this binding tie which can be found no where else. The love of God is shed abroad in their hearts, and abides with-

in them. And we know that we have passed from death unto life, because we love the brethren. All feed on the same precious gospel; and, being taught of God, they can all distinguish between truth and error. They try the spirits, whether they be of God.

O, the glorious plan of salvation, and the safety and happiness of all who are interested therein, who are made to hear his voice, to rest upon his promise, and to have no confidence in the flesh.

But I must bring my scribble to a close. I have now written more than I expected to when I commenced. Brother Beebe, this is the first I have ever written for publication. I desire you to examine it closely, and if you see anything in this letter that is calculated to lead any of the sheep or lambs of Christ astray, don't publish it. I send it the more cheerfully, knowing that it must pass the scrutiny of better judgment than mine, before the public will read it.

Now may the good will of him that dwelt in the bush, sustain you in your labors, and may you enjoy much of his presence in your declining years.

Yours in hope of eternal life.

WILLIAM GRAFTON.

We recognize in the above letter of our recently ordained Elder Grafton, the true Shibboleth, and welcome him to our columns. May the Lord make him valient for the truth, both in the pulpit, and with his pen. — G. Beebe

(The above was by Elder Wm. Grafton. It was his first writing for publication. When we read it recently we felt it was a clear statement of the way the Lord deals with his people.

Elder Grafton was pastor of Rock Springs, Warren and Hartford Churches in Maryland and Pennsylvania for about forty years and was greatly beloved of the brethren. — J. D. W.)

CIRCULAR LETTER BY THE LATE  
ELDER JOHN WILDER

1948

CIRCULAR LETTER

To the Ministers and Messengers of the Powell's Valley Association. Greetings in the Lord: As it has fallen to my lot to write a Circular

Letter for the Minutes of the Powell's Valley Association, I will try to perform that service if the Lord will guide me in spirit and in truth.

The scripture that I will try to use is "Thus the heavens and the earth were finished, and all the host of them." May I ask you is there anything that was not finished in these six days? I maintain that everything was fixed and finished by the one hand of the Supreme. I believe that every event which transpires in the daily experience of the children of God, or the wicked is but a link in the chain of events which, when manifested, will only reach to a definite or predestinated end. In His infinite wisdom He saw it all completed and finished, and each moment is a manifestation of what was in his work; we could not think that God has ever failed to secure the perfect accomplishment of his own design or purpose in anything that he has ever done.

The entrance of sin in the world was a finished work with the Lord, and every sin his people will commit was amply provided for with him. The wicked is the Lord's sword, and was asleep until the fixed time of God. They positively predicted from the days of Abel in what God spake to the prophets, and by what was signified by all the offerings which were made under the dispensation, according to the prophecy the sword awoke at his appointed time, and the Shepherd was smitten. It is a comforting thought to realize that God has set the bounds of our habitation on the earth, and death, hell and all things are naked before him, and destruction uncovered to his all seeing eye, and yet unlimited by his power and wisdom.

In the beginning of his way he bound up the waters in his thick clouds and gave to the sea his decree that the waters should not pass his commandments. He has left nothing to the vagary of chance, when he sets his throne above the heavens was it to be a place of no power? In controlling the destiny of all things in heaven, and in earth and hell we have evidence that everything was definitely fixed by him. For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation, made their revolutions in obedience to the decree of the Creator. Was it by chance that the heavens declared the glory of God, and the firmament showeth his handi-work? No, nothing is by chance, the invisible things of earth did not come into this world by chance.

There are many things we would like to mention, but for fear we are covering too much space we will come to a close. It is very hard to express just what you believe on a few sheets of paper. I have done the best I know how, and will conclude by saying, "if God will

be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on until I return to my Father's house, thou shalt be the Lord my God." Yours in hope of eternal life.

(Elder) JOHN WILDER

(Published by request)

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Mt. Arat Primitive Baptist Church, Pittsylvania County, Va., a presbytery met at 4:30 p.m. June 17, 1972 at Mt. Arat Church for the examination of brother George Powell, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordain the above mentioned to the full work of the office of deacon.

The solemnity was begun with song hymn 131 Primitive Baptist Hymn Book and prayer by Elder Julian Williams. All Elders and Deacons of our faith and order present constituted the presbytery. Elders present were as follows: Raymond Payne, H. W. Wray, Wallis Smith, Raymond Goad, P. E. Ingram, Julian Williams and Donald E. Smith.

The Presbytery was organized by electing Elder H. W. Wray as Moderator and Elder Donald E. Smith as Clerk. Elders P. E. Ingram and Raymond Goad were chosen to perform the examination of the candidate. Deacon Clarence Stegall having been duly appointed by Mt. Arat Church, spokesman for the church delivered brother George Powell to the presbytery. Examination was made by Elders P. E. Ingram and Raymond Goad. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder Raymond Payne. Elder Wallis A. Smith delivered the charge to the candidate. Scripture reference Acts 6:1-4.

The Moderator asked Deacon Clarence Stegall if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to brother George Powell and the right hand of fellowship and brotherhood given. The ordained deacon was delivered back to the church as an ordained deacon of the Old School, Primitive Baptist Church at Mt. Arat.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Raymond Goad.

Elder H. W. Wray, Moderator  
Elder Donald E. Smith, Clerk

#### MINUTES OF THE PRESBYTERY

The 5th Sunday in April, 1972, Cane Creek Church called for a Presbytery to meet June 24th to look into the qualifications of Brother

W. Randall Saunders for the work of the ministry, if found qualified.

Elder R. S. Payne was elected to serve as Moderator and Elder P. E. Ingram as Clerk; Elders O. K. Tench and Rufus Brown to ask questions, together with others: Elder Raymond Goad to deliver the ordination prayer, and Elder R. A. May to deliver the charge.

Ministers present from Pigg River Association were Elders R. A. May, P. E. Ingram, O. K. Tench and Rufus Brown: from Staunton River Association were Elders R. S. Payne, Denver Simpson and Raymond Goad.

Deacons were Tillman Dalton, P. L. Holly, George Powell, Andrew Gibson, Louis Willis, Guy Willis, M. H. Pickeral, Jamie Cooper, Chester Hagood, R. C. May, Clay Brown, Henry Sartin, C. W. Strader and N. F. Conner.

Elder Simpson delivered the candidate to the Presbytery. Tillman Dalton was selected spokesman for the church.

Elder Tench read from the 3rd chapter of 1st Timothy and 3rd chapter of Ecclesiastes as to the qualifications and duties of a Bishop. Brother Brown questioned, reading from the language of Jesus. All questions were answered in a favorable way, with no objections.

Laying on of hands followed with the Ordination Prayer. Elder R. A. May delivered an impressive charge, reading from Timothy.

The work of the Presbytery being completed, Brother W. Randell Saunders an ordained Elder was delivered back to the church.

Minutes were read and approved. The Presbytery was dismissed with prayer by Elder Denver Simpson.

R. S. Payne, Mod.

P. E. Ingram, Clerk

## OBITUARIES

### ELDER JOHN WILDER

and

### SISTER FLORENCE WILDER

Our beloved and esteemed brother in gospel bonds was called from this life on May 26, 1972.

Elder Wilder was ordained to the work of the ministry in 1928, at Hances Creek Church in Kentucky, where he had earlier been received for membership. He was chosen Moderator of the Powell Valley Association in upper East Tennessee on July 15, 1945, serving until his death. He and his wife, Sister Florence Wilder, joined Union Primitive Baptist Church by relationship on April 5, 1950.

Elder Wilder was blessed to faithfully and ably serve Union Church at Sharps Chapel, Mountain Creek Church at Lone Mountain, and Friendship Church at Morristown, Tenn., as Pastor for many years.

His devoted wife was critically ill at the time of his death, and passed away June 7, 1972. Elder and Sister Wilder are survived by two daughters, Mrs. Betty Jean Hightower,

Sharps Chapel, Tenn.; Mrs. Alene Mize, Loyal, Ky.; one son, Edward Wilder, Pineville, Ky.; five grandchildren and two great grandchildren.

Funeral services were conducted for Elder Wilder by Elder D. R. Cabbage and Elder R. L. Biggs on May 29th at Union Primitive Baptist Church.

Sister Wilder was buried June 9th. The funeral service at Union Church was conducted by Elder D. R. Cabbage.

Elder Wilder's last sermon was preached on May 14th at Union Church; using as text the 23rd Psalm.

He and his wife will be sadly missed. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Written by request. Elder R. L. Biggs

### MARTHA ELEANOR VIA SIGMON

Sister Martha Eleanor Via Sigmon was born February 1, 1868, in Franklin Co. Long Branch, Virginia, and departed this life October 29, 1971. Making her stay in this world 103 years and almost nine months.

She was a daughter of Elder Wiley A. Via and Elizabeth Janney Via. She was married to Robert N. Sigmon October 3, 1889. She united with Pigg River Primitive Baptist Church, August 1895, and was baptized by her father, Elder W. A. Via, making her a member of that church over 76 years. She loved the church and was a firm believer in the doctrine of Salvation by Grace.

She moved with her family from Franklin County, Ferrum, Va., to Roanoke, Va. November 1919, where she lived until her death. She was in declining health for several years, but all of her children were so faithful and good to wait on her keeping her in her own home until about a week before her death, when her doctor advised them to take her to the hospital where she peacefully fell asleep. "Asleep in Jesus, blessed sleep, From which none ever wake to weep." She always liked to sing the old songs as long as she was able, and when she couldn't sing she liked to hear them sung.

Her funeral was preached by her pastor, Elder William Holland, and Elder Cecil Turner at Oakley's Chapel, Roanoke, Va. Her body was laid to rest by her husband in Evergreen Cemetery, Roanoke.

She is survived by two sons: Willie C. and Delma B. Sigmon of Roanoke and five daughters: May E. Brogan, Washington, D. C., Vera V. Mullins, Blanche Montgomery, Gladys S. Love and Irma R. Knowles, all of Roanoke; one brother, Rufus Lemon Via, Boones Mill, Va.; three sisters, Kitty Slone, Roanoke, Addie Vest and Jessie Minnix, Salem, Va.; thirteen grandchildren, 38 great-grandchildren and 16 great-great-grandchildren.

Written by Sister Jessie Minnix

Resolved to send a copy to *The Signs of the Times*, one to the family and one put on the church record. Conference: April 2, 1972.

Elder W. M. Holland, Mod.  
W. W. Abshire, Clerk

RESOLUTION OF RESPECT  
SISTER ANNIE DUNN

Sister Annie Dunn was born September 1st, 1875. God called her home June 9th, 1972. She lived to be 96 years 9 months and 8 days. She was married to Brother John Dunn, March 31st, 1893, who preceded her in death 49 years. Sister Dunn is survived by one son, Thell Dunn of Fayetteville, N. C., and two daughters, Mrs. Lester E. (Sister Kay Belle) Lee of Route 5, Dunn, N. C., and Mrs. Leon (Martha) Stevens, Jr. of Smithfield, N. C., one brother, Matt West of Tampa, Fla. 13 grandchildren, 23 great-grandchildren, and 3 great-great-grandchildren, and a host of other relatives and dear friends.

Sister Dunn united with the Church at Reedy Prong the fourth Saturday in July, 1911, and was baptized by her Pastor Elder W. M. Monsees. She lived a useful life and was a faithful member, always attending her Church Meetings as long as she was able. Sister Dunn was blessed with good health most of her life. At times, her family thought she should see a doctor, but her answer was, my faith is in a higher power.

Her funeral was conducted by Elder Curtis Rains and Elder W. D. Godwin. Her body was laid to rest in Reedy Prong Church Cemetery awaiting the coming of our Lord and Saviour Jesus Christ, who shall call the sleeping dead to arise from the silent tomb made like unto his glorious body, where sickness, suffering, death, and separation will be no more.

First, be it resolved, that the Church at Reedy Prong bow in humble submission to God who doeth all things well, and that our deepest sympathy be extended to her family who so loyally and lovingly administered to her every need. May they find the Grace of God sufficient for them in the days to come, ever looking to God for comfort and strength.

Second, That a copy of this be sent to the family and one to be recorded in the Church Book, and a copy sent to the *Signs of The Times* for publication.

Done by order of Church in Conference on Saturday before 4th Sunday in July, 1972.

Sister Mary Bryan  
Sister Thelma Blackman  
Sister Thelma Smith

OBIE LEE SORRELLS

Brother Sorrells died peacefully at home after a severe heart attack, just after visiting his sick mother on February 15, 1972, at

the age of fifty-eight years. He was a model citizen, and lived a devoted life to his family and parents.

He is survived by his wife, Paulene; four sons: Roy Lee, Foy B., James and Edward; four daughters: Jean, Nellie Ruth, Sarah and Edna Sue; his parents, Frank and wife, and one brother, Otis; all firm believers in salvation by grace.

Funeral services were conducted at Tabernacle Church near his home on February 16th by Elder J. J. Collins and Minister J. T. Peacock. Garden Chapel Funeral Home was in charge of arrangements. Interment was in the Tabernacle Cemetery. J. J. Collins

BURMAN T. HOLLANDSWORTH

It is with much love and affection that I remember this brother. Burman T. Hollandsworth was born June 29, 1901, and passed away April 24, 1972. He was the son of Sherman A. and Margaret Spence Hollandsworth, who preceded him in death.

Surviving are his wife, Sister Ocie Phillips Hollandsworth; one son, Vernon Hollandsworth; five daughters: Mrs. Vance Duncan, Mrs. Sonny Gunter, Mrs. David Haynes, Mrs. Gene Funkhouser, and Mrs. Glen Boyd; three brothers: Clive Hollandsworth, Major Hollandsworth, Martin Hollandsworth; five sisters, Mrs. Vettie Harris, Mrs. Necie Cox, Mrs. Arnold Phillips, Mrs. Gilbert Duncan and Mrs. Lawrence Gardner; and seven grandchildren.

Brother Burman was a firm believer in salvation by the grace of God. He united with the Primitive Baptist Church early in life in 1923, and lived a faithful life devoted to his church and family. He lived to see two of his daughters unite with the church: Sister (Lena) Mrs. Vance Duncan and Sister (Lora) Mrs. Sonny Gunter.

One day he told me that he reckoned all his children believed like he did; and they have manifested just that by the way they have come to church. We at Union Church miss him, but we would not ask that anything the all wise God has done, be undone; so we bow in humble submission to His will. His humble servant is at rest from all his cares, and we hope to meet him some day where we can rightly sing praise to one who has done it for us.

His funeral was preached at Old Indian Creek Primitive Baptist Church April 26, 1972, by Elder B. O. Thompson and Elder Julius Bocock. Burial was in the Hollandsworth Cemetery.

Written by request of Union Primitive Baptist Church in conference, by his nephew, Willard Cox.

Elder Hale Terry, Mod.  
Willard Cox, Clerk

## ELLA MARTIN LILLARD

Sister Lillard was born on June 17, 1877, and died on January 23, 1972, making her stay on earth almost 95 years. She was married to Mr. O. F. Lillard who preceded her in death around 28 years. This union was blessed with seven lovely children, three sons and four daughters. Sister Lillard was survived by one brother, George Martin, one son and four daughters. She asked for a home with the people of Dan River Primitive Baptist Church on April 14, 1963, and was gladly received into the fellowship of the church. She was baptized the fourth Sunday in May, 1963, by her pastor, Elder D. V. Spangler. Sister Lillard was a faithful attender of meetings, never missing except when sickness or other causes beyond her control prevented her from doing so. Her lovely daughter and sister in Christ (Irene) most always saw to it that she had means of transportation to go to and from church.

This writer having known her around 50 years and being an infrequent visitor in her home cannot recall when she displayed anything but a pleasing smile, that seemed to say in effect, all is well. After her baptism, to see her at church service, her facial expressions seemed to tell more than a volume of words could, of the blessings of joys that were hers to receive. To see her at church would sometimes bring to mind two scriptures: which say in part: a city set upon a hill cannot be hid, and also be content with what you have. In her later years when she was unable to get around, she enjoyed reliving the songs of Zion and sermons on her tape recorder. She had a plentiful supply of tapes she liked so well. Sermons which the main theme of them was Jesus Christ and Him Crucified. I am the resurrection and the life. Without the shedding of blood there could be no remission of sins, as taught in the first book of the Bible. When God clothed Adam and Eve with skins, portrayed the coming of Christ, His death on the cross, the pouring out of His blood, the piercing of His side for son and uncleanness. God works after the counsel of His own will and none can stay His hand. She never seemed to tire of hearing men preach on the above subjects, or hearing them on her recorder. In my association with her I firmly believe they were part of her life, she could accept nothing less.

The morning of her death, she was preparing to attend her meeting at Dan River. She was suddenly taken sick and was rushed to the hospital, but was dead upon arrival. Her sudden death was a shock and cause of mourning to the family, her host of friends, and Brethren and Sisters of like Precious Faith. I have heard Elder W. C. King make the re-

mark, he would hate to live in a world where the passing of a loved one didn't touch the hearts of the loved ones left behind. Yet we must ask ourselves the question, why mourn when God's Will is done? I believe that I speak for the membership of Dan River when I say our loss is her eternal gain. I, for one, believe she had a living hope of a part of that better and upper kingdom that is to come. In the absence of her pastor, her funeral was conducted by Elder Haywood Wray assisted by Elder Donald Smith. Her body was laid to rest in the church cemetery, to await the second coming of her Lord and Master Jesus Christ, who will at some time unknown to mortal man, come to call His bride, present her to the Father, without spot or blemish or any such thing. Then will His people be conformed to the image of His dear Son, be like Him and be satisfied. The beautiful floral offering showed in some measure the esteem and respect held for her by the family, friends, and membership of Dan River Church.

Submitted by request of the membership of Dan River Church in conference May 27, 1972. We request a copy be sent to the family, *Signs of the Times*, and spread on the church records.

Respectfully submitted by  
James Carter

## SISTER MAGGIE P. BARHAM

It has pleased our God to call our Sister, Maggie Pierce Barham from the flock at Pittmans Grave Primitive Baptist Church. She was a faithful, loving, humble and precious servant of our most high God. She stood firm for the doctrine of Election, Salvation by Grace, and the Absolute Predestination of all Things. She was blessed to hold fast to that which was good, having a wonderful experience of grace. Her countenance, walk and talk in life was to praise God from whom all blessings flow.

She was a member of Pittmans Grove many years, many times having to walk to meetings on the 2nd Saturday and Sunday of each month.

Sister Maggie was born December 8, 1885, and God in his mercy and loving kindness called her home March 13, 1972. Her funeral was conducted at Pittmans Grave Church by Elder W. E. Turner, Elder Curtis Rains and Elder Wayne Mitchell to a large and attentive congregation of brethren and friends.

We, the Church at Pittmans Grove, bow in humble submission to our Father's will. We close by repeating the oft heard words, "To know her was to love her."

By order of conference of Pittmans Grove Church the 2nd Saturday in April, 1972.

Elder Wayne Mitchell

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., NOVEMBER, 1972

NO. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
11/72  
IT EXPIRES WITH THIS ISSUE

## JUDGMENT

The end of time is coming soon,  
That's what our Lord doth say,  
And for those that He has chosen  
'Twill be a glorious day.

For all the other people  
Who have made their heaven here,  
When their deeds are put before them,  
There'll be frustration and great fear.

They followed the path of Satan,  
The world was their delight;  
They heeded not their conscience,  
There was no wrong or right.

They gloried in their own self works,  
And feared not God above,  
Now they have to face the judgment  
Without a Savior's love.

Those who look for His coming,  
Joyously await the day,  
When they can join their Savior;  
For this, they watch and pray.

For all the Saints of Jesus  
That He called to be on high,  
The second death hath no power  
And they will never die.

They'll be caught up in Glory  
To be with God above,  
To worship, praise, and adore Him,  
And to know a Savior's love.

Reeves O. Smith  
Route 1, Box 176A  
Pinetown, North Carolina 27810

WORD FROM ELDER R. W. RHODES

Spearsville, La.

Dear Elder Spangler:

I am enclosing my check to renew my subscription to the *Signs of the Times*. I am a little late, but I sincerely want to renew. I am older than I was when I began to take the dear old paper.

I would like so much to see and be with you brethren again, but I am quite feeble of late. I hope you all are doing well in health and otherwise. May the dear Lord bless all of you.

Your brother in hope,  
R. W. Rhodes

## EXPERIENCE FROM AN EARLY AGE

Eagle Point, Oregon

Dear Brother Spangler:

Enclosed is a check for \$10.00 for the *Signs* two years with the balance to be used as you personally see need for it.

I would like to share with you some of my experience. When I was seven years old I had a dream: It seemed there was a big house, and it was full of people; and there came a knock at the door — and it was "My Lord". He called me to him. No one else seemed to know Jesus was there. Jesus said, "Mary Bell, the devil, Satan is in the basement of this house: if you love me and want to come with me, he must go." I said, "Yes, Lord, I'll get rid of him. I love you and want to go with you." I thought I would have no trouble to "cast him out".

So I went down and flatly told him to get out. He just stood there smiling at

me; and I said, "I told you to get out." And he burst out laughing at me in my face. I started crying, and ran up to where Jesus stood, and told him the devil wouldn't leave, but that I loved Him and wanted to go with Him. Jesus slowly shook his head and said, "Satan must go." So I went a second time: "Satan, get out! I want to go with Jesus, and Jesus said that before I can go, you must leave. So, get out!" I pleaded; I cried; I tried any and everything I could — even bribery, but he would not leave, and he laughed a terrible laugh.

I went back to where Jesus stood, and said, "Jesus, he won't leave, but I want to go with you, for I love you." But Jesus turned slowly as to go away and leave me. I tried to reach and hold on to his garment, which was white as snow, crying, "Jesus don't leave me, I want to go with you." I awoke from this dream crying." And it haunted and tormented me until over twenty-five years later it pleased the Lord, praise God, to reveal the meaning of this dream to me.

My heart, mind, and soul were sick and troubled. My mother-in-law, Dora Bell Stough, is a Primitive Baptist. I love and respect her dearly. Until her son and I were married, I had never heard of the Primitive Baptists; and when I learned what they believed, my saying that I was against it, would be putting it mildly, for I had eyes but could not see, I had ears but could not hear; but I was a tormented soul — I had no rest and could not sleep, for it seemed as I would drift off to sleep I felt the presence of death and I knew it was death at my door. I felt it was coming "out of myself" — some evil unseen force was drawing me. I would cry out for Jafus (my husband) to help me. This went on for how many nights I cannot say, until I was afraid to go to bed and had to have a light on like a little child.

Then one night this evil and terrible force was stronger than it had ever been. I was numb and half paralyzed all over, and I knew I was losing the

battle. I could not make my husband hear me, but he sensed something and grabbed hold of me, shaking me. Oh what a night! Finally I told him in a whisper that I was dying and asked him to pray for me. Then suddenly the dream I had as a child came to me: I could not get the devil out, I could do nothing on my own, but He, my Lord, could. And the Primitive Baptist doctrine was revealed to me; and I prayed. Oh, glory to God! When I was brought to see that dreadful night, how unfit, how unworthy, how unclean, so vile and prone to sin: how as a filthy rag I was. My little world was turned upside down, inside out, and it was terrible, shocking blow.

Elder Spangler, it pleased my Lord to reveal to me how helpless I was — and still am: how that I could do nothing on my own. Only He, Jesus, can cast out satan. Oh, how I love the doctrine of Grace, and His love, and Predestination. He did it all. If I am one of His, and I hope and pray that I am, then He cleansed me from the beginning. Pray for me. Pray for "Sweet Hope", she's a little flock in Grants Pass, Oregon. Her pastor is Elder G. E. Griffin, who comes from Bakersfield, Calif. to nourish us.

Remember and pray for "Sweet Hope" and her brethren.

A sister in hope,  
Mary Belle Stough

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SERMON BY  
ELDER GEORGE RUSTON

(Concluded from October

Jesus Christ came and, being the Son of God, he became the Son of Man; he was born of the Virgin Mary; he lived until he was 30 years of age and then entered into his ministry. He fulfilled that work that he came to do until on the cross he cried, "It is finished," and gave up the ghost; and told his disciples they were to tarry in Jerusalem until they be endued with power from on high. And they were met in an upper

being shut, and suddenly there was a rushing mighty wind that filled the house; and they spake with tongues. I think there the tongue was divided. The tongue that had only been to the Jews now goes both ways, Jew and Gentile, cloven tongues, and these men spake as the Spirit gave them utterance. Our brother referred to that in his prayer — and the Holy Spirit is the quickening spirit — “you hath he quickened”; he carries the Word of God. And this Holy Ghost is the one that has changed every individual; he changed Saul of Tarsus, and if you are changed, it’s the Lord God, the Holy Ghost, who has done that changing in you; who has brought you to comprehend what you are by nature and given you to know what you are by grace, — the grace of God, “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast, for we are His workmanship created in Christ Jesus unto good works which God hath before ordained” for you and me. Purpose, — God had a purpose, a purpose long before you came into the world; He knew what your wrong doing would be and Jesus was charged with that; charged with the wrong doing, and hung upon the cross. The Spirit of God will show you he hung for you, if you’re one of His; and this, then, is not your choice — “Ye have not chosen me”, Jesus said, “but I have chosen you”; and it being God’s choice, it’s the same workmanship, it’s the same Spirit. When you hear a person telling how he feels and what a poor sinner he is, you’ll love him right away because you have the same feeling. You’re being led by the same Spirit. You’re confessing the same condition, being unworthy — unworthy of His mercies, and you’re longing for the same power to be demonstrated in you that was demonstrated in Saul of Tarsus when God turned him around from being a persecutor to being a preacher.

I’ve talked long enough; I did not intend to talk as long as this, but this

goes on, “Fulfill ye my joy”. Paul would have them continue in this lovely way, one towards another. And, you know, if you were to go into the history of the Philippian church, you would find that there was a mixture there. There was a seller of purple of the city of Thyatira; there was a girl that was going around and doing certain things and getting money for certain characters, and there were the soldiers in the prison, the one who put Paul and Silas in bonds, and these believers were brought together by the power of God and they became a church, the members of which loved one another. You know, Paul went down by the river, where prayer was wont to be made, and here was Lydia, she was down there with another lady, and the truth entered her heart and she said, “If you have found me faithful, come to my house,” and she had them go there. Here was a mixture — there is a mixture always in a church of God; it doesn’t matter where you go. I remember when I first found the church in New York City there were people there who were educated and very prominent, and then there were people who were poor. You know it’s remarkable how God brings a person from here and there. He leads them by the Spirit and they become brothers and sisters and they love the truth. In that church in New York there were three Negroes at least and they were just as lovely as the white people — this religion of Jesus Christ does not stop at the colour of the skin.

Just a day or two ago I had a magazine come to my place that mentioned a thing that I’ll refer to now. George Washington was with his army fighting to deliver the American Colonies from the shackles of Britain and some of the men in his army wanted to be baptized, and a minister, who afterwards became pastor of the Hopewell Church (from which Elder Vaughn used to come here), was baptizing these soldiers, and General Washington saw him baptizing. He said, “I have never been baptized according to the Scripture; I

want to be baptized." And he was baptized there. That's history in the Church Book in Hopewell, New Jersey — it came out in the Signs of the Times several years ago, but that was different from today — he didn't tell his experience to the church, he was just baptized. Although he was to become the President of the United States, he hadn't come to the place where he was fit to be baptized properly. He had a number of things that he could have confessed to the Church, if he had come before the Church; and therefore there were those that didn't fellowship Washington as a Baptist although he was baptized. Lincoln's father and mother were Baptists. And we read those things, and realize we must be brought down to be as little children and humbled to ask a name with the church, or we are not fit. They have to come down, and as it were, show that they are through with the world. They have been killed to the world and then they are buried, to come up out of the water to live in fellowship of the saints. What a blessed thing it is.

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#### THE NECESSITY OF REVELATION

Rt. 1, Box 727,  
Quitman, Texas 75783

Dear Editors of the Signs:

I notice it is time to renew my subscription to the paper that we love so much; and the one that stands for the doctrine that our fore-fathers stood for: and the one we believe stands for the truth in Christ Jesus. The world knows nothing about it for it has not been revealed to them: and if the Lord does not reveal and show it to them, they will never know anything about it. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father: for so to seemed good in thy sight." (Matthew 11:25-26)

I am sending \$10.00 for two years

renewal, with the balance for the Indigent Fund.

In bonds of love,  
E. M. Reeves

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#### EXPERIENCE

Rt. 2,  
Fremont, N. C. 27830

Dear Elder Spangler:

For some reason my mind has been arrested to write the dear old *Signs of the Times* about a scripture found in Romans 7:24-25: "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."

We find that the word "wretched" means, deeply afflicted, or dejected, distressed, miserable, despicable, or very poor in quality or ability. My precious readers, what kind of a man would describe himself as wretched? If not deceived, this writer and hell deserving sinner has found himself deeply afflicted. I am not speaking of the afflictions of nature, such as any natural disease, but rather am speaking of the deeper afflictions of sin, and how it rages in my flesh deeply. The poet wonderfully described the disease called sin:

"The worst of all diseases  
Is light compared with sin:  
On every part it seizes  
But rages most within."

Sin is a disease a person does not know he has until God himself reveals it to him. Unregenerated men today see themselves as "able to stand but liable to fall," but when God shows him how wretched he is, he is made to know with David, "I was born in sin, and in sin did my mother conceive me." A man that God has taught, knows that he has been a miserable sinner all his life. To our nature this revelation is not very pleasant. It causes us to mourn, to weep, to cry, to beg, and strips us of all our vain pride and self-

esteem; and makes us to know that we are nothing, and that there is nothing good that we can do to improve our wretched condition. We find ourselves helpless and depraved in the worst way. We find ourselves dejected or separated from the rest of the human race; for we often ask, "O is there anyone like me?" We feel to be the worst of all. Being wretched, to say the least, makes the one distressed to be upset even to the point that you cannot bear your own self. If not deceived, I have been even to the point that I had no desire to live to see another day in this world of sorrow.

You will find that to be wretched makes a little child miserable. He cannot find rest, he becomes nervous, he cannot sleep well, and is not satisfied with anything; but mostly he is not satisfied with himself. At this point the sinner finds himself despicable, and that meaning that he is not worthy of anything and deserves the worst kind of punishment for his wretched condition. He finds nothing good about himself, and learns that he is totally depraved in all his works, ways and thoughts. A wretched sinner has no qualities about himself that he can lean on, and has no ability to extradite himself from this condition.

To our nature this is a terrible condition. But little Child of God, here is where you are made to know that you need something done for you that you cannot do for yourself. You are lost and without hope until Jesus relieves your heart from this heavy burden. He then makes you to know that only Jesus can deliver a poor hell deserving sinner from the body of this death. When given a mind you say as the Apostle Paul, "I thank God through Jesus Christ our Lord," and are made to believe in an independent God, one that saves you by his grace, not of your choice or decision.

You then appreciate the doctrine of Electing Love and Predestination of all things, and in an all wise, merciful God and that through Jesus you have a

sweet hope that he has delivered you from the body of this death.

Have you been so low and cast down under the burden of sin, to say, "Who shall deliver me from the body of this death?" At this point it has become entirely a personal feeling with you; you are not concerned with your father, mother, sister, brother or friend, but it is you in the body of this death. It is an individual case, and you are the one that is wretched, lost and condemned. But, O, the sweet hope that Jesus has done it all for me — that He has reached my case, that he has heard my cry; and hope that Jesus has delivered you (me) from the body of this death.

What a wonderful hope to sinners that they are numbered with the Elect of God — chosen to salvation by God the Father before the foundation of the world. And you hope to some day see Him, be like Him, and be satisfied. God has done it all for me if I am one of his. All that I have done is to sin against his Holy Name all the days of my life, and come short of his glory.

I desire to praise God from whom all blessings flow, for giving me a hope that Jesus has delivered me from this death. When sin is finished it brings forth death. I have not the power to praise God for this wonderful hope.

I will close by quoting the poet who wrote:

"Lord when I count thy mercies o'er  
They strike me with surprise;  
Not all the sand that spread the shore  
To equal numbers rise."

We cannot begin to count the mercies of God towards his people — they are innumerable. I covet your prayers. And may God bless us to see our wretched state, and feel his delivering hand, is my prayer.

In bonds of love,  
Elder Wayne Mitchell

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#### CIRCULAR LETTER

*The Lexington-Roxbury Old School  
Baptist Association, in session with the*

*Middletown and Andes Church, at Clovesville, N.Y., in 1925 to the churches composing the same, and to the associations and churches with which we correspond, sends greetings.*

**BELoved IN THE LORD:**—It being our custom to address you by Circular Letter, it is our mind to write upon the subject of "The Eternal Vital Unity of Christ and his Church," a theme full of comfort to believers, yet deep in the mystery of godliness. Like all other truth, to be rightly understood it must be taught by the Holy Spirit, and whatever is of the Spirit's teaching will be in accord with the word of God. Our first parent, Adam, is a figure of him that was to come, and it is written, "By one man's disobedience many were made sinners," and the sin of our first parent plunged the whole of his posterity into degradation and death. "Death passed upon all men, for that all have sinned," for they were all in Adam's loins when he received the law, and Eve herself was bone to his bone and flesh of his flesh. We were not children in Adam, but our life was in him, and in that sense we were vitally united to him in the beginning, and as a consequence we are under his condemnation. To-day, as men and women we are Adam multiplied, and sin, sickness, pain and death are evidence enough to a believer that the natural man is vitally united to our first and natural parent, Adam. Whatever man may attain in wealth, wisdom and honor, at his best state he is altogether vanity, and if he is in honor and understandeth not, he is like the beasts that perish.

"Were I possessor of the earth,  
And called the stars my own,  
Without thy graces and thyself,  
I were a wretch undone."

As we have before stated, Adam is a figure of him that was to come, and as the first Adam possessed the life of the earthly family in himself, so the last Adam possessed the life of his heavenly family in himself from eternity. Let this be rightly understood, for some of

our enemies like to pervert the way of truth by declaring that we believe that we were actually children in Christ from eternity. We therefore desire to declare plainly that the family of God were not individual children in him any more than we were children in Adam when God made him of the dust of the earth; rather, our life, the life of the election of grace, was in their glorious Head from eternity, and we believe that every member of this eternal generation, which is also called "the generation of the righteous," was sure to appear upon earth in time and all were known unto God when as children they were not. "My substance," or body, says Christ, "was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This vital unity of Christ and the church is a vital matter affecting and permeating the whole of the doctrine of God, by virtue of which God has not beheld iniquity in Jacob, nor perverseness in Israel. In the annals of eternity,

Christ was appointed to redeem,  
All that the Father loved in him."

The Father saw them in his Son and loved them there, and his purpose was that the children should be partakers of flesh and blood, and that his Son should take part of the same, and his word declares, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Again it is written, "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 firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Of all the election of grace there was none righteous, no, not one. Jesus Christ the

Righteous undertook the work of redemption, and Job declares, "The righteous also shall hold on his way." Isaiah also declares, "He shall not fail, nor be discouraged," and so vitally united are his children with him that their sin is by imputation his, their sorrow is his sorrow, so that as they travail in pain and express their feeling it is the testimony of Jesus. David said, "My God, my God, why hast thou forsaken me?" It was the testimony of Jesus. He, the righteous one, bore them and carried them all the days of old. The Spirit of Christ which was in them testified beforehand the sufferings of Christ and the glory that should follow. It was the apostle Paul's desire to know the fellowship of Christ's sufferings, for therein the vital unity would be manifest, even in this mortal flesh. Thus Jesus lived in them and walked in them, and when he was crucified,

"With him, his members on the tree,  
Fulfilled the law's demands;  
'Tis I in them, and they in me,  
For thus the union stands."

They walk the furnace together, are crucified together, are quickened together, are raised together and dwell together in heavenly places, and as the water of a fountain can only rise to the level of the fountain from whence it flows, so eternal life coming from our eternal Head will bring every member of his mystical body to his blest presence, where there will be joy and rejoicing for evermore.

In conclusion, we repudiate the idea advanced by some who claim to be Old School Baptists that we are not vitally united to Christ until born again, which is the same as saying that we were not united to Adam until born into this world. The stone is as old as the rock from which it is hewn. None of Adam's seed by virtue of their unity to him can truthfully, in an unregenerated state, call God their Father. Hence the necessity of a new birth, for "As is the earthy, such are they also that are earthy: and as is the heavenly, such

are they also that are heavenly." To be heavenly, there is but one way, and that is, being born from above, and if we are born of an incorruptible seed God is our Father and we are his sons and daughters; holy, for his seed remains in us and so vitally united are we to his beloved Son that

"Our breaches of the law are his,  
And his obedience our."

GEORGE RUSTON, Moderator  
AMASA J. SLAUSON, Clerk

(This was a Circular Letter written by Elder Ruston in 1925. We had selected this before learning of his death. The importance of the subject prompts its re-publication.)

#### ELDERS SPANGLER AND SMITH COME WEST

Elder John Lee Smith and Sister Smith traveled from Spearsville, La., to be with the Bethel Primitive Baptist Church in Mossy Rock, Washington, August 18, 19, 20th where he and Elder Ben S. Preston, of The Dalles, Oregon, preached. Sister Elva Spikes and Brother Wesley Bond came from Elgin, Oregon, and several members came from the Pleasant Grove Church in Naches, Washington. Sister Taylor of Portland, Oregon, was ill and couldn't attend, this being the first meeting at Mossy Rock she has missed for years.

Then Friday and Saturday Elder Spangler and party were with us. It was good to have him and Sister Spangler, Sister Mildred Graham, their daughter, of Wirtz, Va., and Brother and Sister E. F. Hastings, Parsonsburg, Md., with us for the two days. They left Saturday afternoon on return trip home, having left late in July to attend Church services in Ontario, Canada, and on west to Elgin, Oregon, to be with the Big Springs Church the first week-end in August and to be at the Naches, Wash., Church the second week-end; and finally with us at Mossy Rock the third week-end. Between meetings they spent time in visiting Sister Graham's daughter in Port Angeles, Wash.,

and spent one evening and night in Mount Vernon, Wash. In addition to his preaching, Elder Spangler conducted the ordination of Brother Ben S. Preston to the office of an Elder, at the Naches Church meeting and saw two Sisters come into the Church. Then at Mossy Rock, he and Elder Preston baptised them Saturday after we took part in the ordination of Brother Wm. O. Hall as a Deacon. The two Sisters baptised were Sister Alma Coate and Sister Frances Bowman.

On Sunday, the last day of our meeting, Brother Fred Simpson asked for a home with the Naches Church, and Brother Frank Allen asked for a home with the Mossy Rock Church. They were accepted and duly baptised that afternoon by Elder Smith and Preston.

Thus ended these most wonderful events in our little Churches out west. It was the first ordination of an Elder and a Deacon for some time, and the adding of three members to the Naches Church and one to the Mossy Rock Church, was good to behold.

We feel that we were wonderfully blest at the hands of our Lord and Master in the sending of Elder John Lee Smith out west and to bring Elder Spangler out our way again. They and Elder Preston surely preached the Gospel of Jesus Christ in all its purity and essence to the edification and strengthening of the Lord's people hereabouts; and to the honor and glory of our King of Kings and Lord of all. Dear Elder Attebery and Sister Attebery were with us, but due to his physical weakness, he could not partake in the preaching.

Sister Opal Huntting  
Church Clerk.

Danville, Virginia November, 1972

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## REMEMBERING ELDER RUSTON

We were much saddened when Elder Stuart McCall called and told us that Elder George Ruston had passed away. Though his passing was not unexpected, it made us to realize that we had lost a faithful servant of God, and a brother with whom we had walked for many years in love and fellowship. He, together with Sister Ruston, was of much encouragement and help in our work on the *Signs of the Times*.

Elder Ruston's writings were blessed to the comfort of many hundreds of the Lord's people over the years. He wrote with great plainness concerning the doctrine of God our Saviour, and of his rich experiences of God's grace and love.

He finished his course in high esteem of his brethren, and is now at rest until the Saviour comes again to raise the dead in Christ, and conform them to His glorious image. He firmly believed and preached that as the children of God bore the image of the earthly, they should also bear the image of the heavenly, and that this mortal should put on immortality.

May his family and his brethren be given grace to know that the Lord does all things well; and grace to be thankful for the many years of our pilgrimage together.

John D. Wood

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 EDITORIAL

## ACCOUNT OF TRIP NORTH AND NORTHWEST

On July 28th Brother and Sister Elmer Hastings of Parsonsburg, Md., Mildred Graham, our daughter, and my wife and I left for a visit among the Covenanted Baptist Brethren of Canada, and some churches in the north-west United States.

We arrived at the home of Elder Alex McColl, London, Ontario, Canada, Saturday afternoon; and after spending a pleasant night with this lovely

family, attended services at Dunwich Church on Sunday. This is the nearest meeting house to the home of our deceased Elder Ruston. My first visit to Canada was to a meeting held at this place in 1937. Though I have visited many meetings in Canada, I had attended only one Yearly Meeting at this place since 1937.

Here I met with many whom I have been visiting with in the meetings for over thirty years. Many precious memories flooded my heart as I mused on the years that are past. Among those in attendance were two of Elder and Sister Ruston's children. How we did miss our dear Elder; yet we would not mourn as for those who have no hope.

We visited Sister Ruston who is in a rest home, on Saturday afternoon. Her bright face and reconciliation to her loss through sustaining grace, was a comfort to us.

God, in his abounding providence and grace, has raised up two young ministers, Elders Alex and Stewart McColl, to fill the needs of the people as ministers of the gospel. Our heart was filled with joy and thankfulness, to behold the hand of the Lord in this. "And the name of the place shall be called Jehovah-Jireh."—The Lord will provide.

Following the meeting at Dunwich, we traveled to Oregon, arriving at the home of Deacon and Sister Lloyd Spikes Friday afternoon. A pleasant and comforting week-end was spent in their home. On Sunday services were held in the home by Deacon Ben Preston and the writer. One thing stands out in our mind about this meeting. As we began singing the first hymn, two of those present began weeping for joy; and this picture remains in our mind, because these precious ones seldom have services.

On Sunday afternoon, after leaving Brother Spikes' for our granddaughter's home at Port Angeles, Washington, our car broke down near Pendleton, Oregon. The heat was almost unbearable at 108 degrees. The car was pulled into Pendleton; and the next

morning while waiting the repairs on the car, a salesman for the automobile company approached me as I waited in the display room, and inquired about our trip. When I told him I planned to stop by to see an Elder Attebery near Hermiston, Oregon, who was a Primitive Baptist minister, he invited me into his office, saying he wanted to talk with me. I wondered what he might have in mind to talk about. The first thing he said was, I want to know what Primitive Baptists believe. For about an hour or more I believe God did bless me to tell him what we believe as a people. He stated that he was a member of the First Baptist Church of Hermiston.

If I have ever found an inquirer after truth, it was this man. He had no disposition to argue, but solely to inquire. He admitted that the free will system was a vicious circle that had no beginning or ending. As I meditated about this, I wondered if the car breaking down was an accident. And as I mused, the fire burned.

We arrived at our granddaughter's home, Mrs. Wally Harrison, at Port Angeles Monday night; and visited the family several days. They have two children who are the grandchildren of our daughter Mildred, and our great grandchildren. It was good to see and visit with them for a number of days.

The second Sunday and Saturday afternoon before, we visited with the Pleasant Grove Church, at Naches, Washington. The meeting was held in a Grange Hall, as the church does not have a meeting house, and the services are usually held in their homes. What a wonderful thing it was to see the beaming faces of those whom we have been meeting with from time to time for nine years! I felt overwhelmed.

After the services Saturday afternoon, the church called for a Presbytery to ordain Deacon Ben F. Prestin to the full work of the gospel ministry, if found qualified. An account of this ordination will be found in the *Signs*.

The church was filled with rejoicing that God had raised up among them a minister to go in and out among them. It was a day of thankfulness with me, as I had the privilege of baptising Brother Preston four years ago; and helped ordain him as deacon two years ago.

The minister who had formerly served them both in doctrine and order, Elder Ernest J. Attebery, has become too weak physically to carry on the work. He is esteemed highly for his faithfulness in the cause; and I was delighted that he could take part in the ordination.

On Friday before the third Sunday we met with the church at Mossy Rock. This was their yearly three-day meeting. They have a good, comfortable meeting house, built a few years ago. Here we met Elder and Sister John Lee Smith, of Spearsville, La., who had been invited for the three days meeting. They made the trip by bus, which, no doubt, was a tiring trip.

On Friday afternoon of the meeting, the church called for the ordination of Brother Wm. O. Hall, (who often writes very acceptably for the *Signs*,) to the office of Deacon. As I had baptized Brother Hall, it made it more delightful that I could see him placed among them as their Deacon; and especially as they did not have one.

At the Saturday meeting, two sisters presented themselves before the church for membership: one coming from the Episcopal Church and the other from the Catholic. They were baptized by Elder Ben Preston and the writer that afternoon.

We left for home after the Saturday afternoon baptizing; and we learned that two more were received and baptized by Elders John Lee Smith and Ben Preston on Sunday. One was Fred Simpson of Yakima, Washington, and the other a Brother Allen.

May God continue to bless all we were associated with.

D. V. Spangler

## EDITORIAL

## THE GREAT SERMON OF SERMONS

(Part 2)

Jesus Christ's sermon on the mountain to His disciples could well be called: *Jesus' Inaugural Address*. Before Christ came, the chosen people of God, Israel, for hundreds of years, had considered the legislative wisdom of men as divine. Manly strength, manly justice, manly truth, and manly courage had all been considered as *divine*. This preaching of Christ shed a new light from Heaven and, until then unheard of, a new heroism. This is what we call the new order, to wit, meekness, endurance, long-suffering, and the passive strength of martyrdom. Christ does not say, Honor to the wise, but, "Blessed are the meek". The beatitudes which we have covered in the first part of this treatise, teach us that the only pure, true, and lasting blessedness for us is what we are in God's sight in His relation to His power over our souls. We learn that it is not in anything outward that commends us to God. We learn that it is not in the gratification of our desires, passions, or Coveteousness that commends us to God. Our pride, ambitions, and love of pleasure drives us away from that which is Godly. It is not what we have, but *what we are in God's sight that counts*: IF WE COULD BE BLESSED to wait patiently in the Lord, — and wait upon HIM! We find some of the most extraordinary virtues of faith in silent endurance that hides under the shadow of great afflictions. These ultimately result in the fruit of faith.

Heretofore The Kingdom of Israel had said and written much concerning duties, obligations, and demands required by the law of the children of God. Nothing had been proclaimed for hundreds of years before Christ came which could be of any comfort to those under the law. This is the time, Jesus is the person, His apostles compose the cabinet, the mountain is the place, the

Gospel — or good news, is the subject for this *inaugural address* in initiating the KINGDOM OF HEAVEN.

As has been shown, Jesus first points out peculiar characteristics which grace the citizens of this kingdom which are among the multitudes. He refers to them in the third person. He reveals to His cabinet that even among the multitudes there are many who qualify for the Kingdom of Heaven. The term used in referring to them is: "Blessed are they." Some have interpreted this as meaning, "Happy is that one." The religious idea conveyed is: "Happy in the enjoyments of the blessings of God." The 10th verse of Matthew 5 contains the last quotation of Jesus concerning *them*: "Blessed are they which are persecuted for righteousness' sake: for *theirs is the kingdom of heaven*." This proves that those who are ready to enter into the kingdom are driven into it by persecution. So, when one comes into the kingdom, or church, he cannot claim any credit for making the right decision. They are drawn by the love of God and are driven by the enemy.

"Blessed are *ye*, when men shall revile *you*, and persecute *you*, and shall say all manner of evil against *you* falsely, for my sake. Rejoice and be exceeding glad: for great is *your* reward in heaven: for so persecuted they the prophets which were before you." This was really the first statement which directly was addressed to the Apostles. These were the first statements which directly concerned the Apostles. Prior to this, Jesus had said, *THEY*: now, He says, *Ye*. There are three distinct ways in which our Lord characterizes persecutions: Men reproach us in word, they persecute us in act, and they impute evil unto us by saying all manner of evil against us falsely for His name's sake. We suffer from the unkind word. We know what it is for stories to pass round and round for even we have been too prone to take them upon our lips and pass them forward! We are all anxious about our

character, but if we live close to Christ men will charge us with all kinds of evil. They will charge us with wrong motives, mis-represent our actions, and circulate malicious stories about us. If they called Him Beelzebub, they will call us the same.

The definition of *persecution* is, "A pursuing, the active opposition which Christians meet from their enemies." This definition was learned from a scriptural dictionary. I recall the characteristics of persecution is said to be threefold: mental, verbal, and actual or open. More persecutions have been mental in my case, than any other, because the wrong fleshly spirit in me rises so often against the opposing spirit which, I trust, is godly. I know what it is to wrestle against principalities and spirit that enter my own mind. This mental persecution has given me so much trouble that it is my lot to be forever praying the Lord for deliverance. These devilish spirits succeed in agonizing me until I become so weak and frustrated. God does not see fit to rid me of them; but comes to my rescue in answer to my prayers by convincing me that His grace is sufficient for me. He makes me to know for a glorious fleeting moment that, "When I am weak, then am I strong in the Lord." Verbal persecutions have been abundant and varied. The enemies of Christianity have said all manner of evil by slanderously reporting Jesus Christ and His disciples and making false accusations and spreading rumors. Even brethren are guilty of persecuting each other by uncharitable censures, harsh words, and talebearing for the purpose of hurting the influence of others. "We know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28)

All of our persecutions are assigned to us for the purpose of further perfecting us for the Master's use. I needed every particle of persecution that I have suffered. I may have heretofore complained of being persecuted. Now,

I rejoice and thank God for every bit of it. Should the world have never persecuted me, I would not have fled to the Church, or Kingdom of Heaven, for refuge! It takes these persecutions to wean us from the world. They are required to keep us humble and to esteem our brethren higher than ourselves. When we are *drawn* by the cords of God's wondrous love, and are *pushed* by persecution into the kingdom, then we are rewarded with rejoicing and exceeding gladness. This is a great reward in Heaven. The swords of our enemies are used by the God of Heaven and earth to unite suffering, persecuted saints who have like experiences, into local folds which we term as churches.

"GREAT IS YOUR REWARD IN HEAVEN" is an expression in the first part of the discourse, which must have been good news to these Apostles. Jesus says much about rewards. Those who do not understand the truth are quick to affirm that one obtains as his hire, or pay, such as he merits by his own works upon volition of his own will. Religionists other than of the Christian religion have charged that Christianity is a doctrine of selfishness, that it bids us do good in order to get something. There are many instances to prove that Jesus severely criticized good acts being done for selfish motives. He says in this great sermon, "Take heed that ye do not your alms before men, to be seen of them: otherwise, ye have *no reward* of your Father which is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, *They have their reward*. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall *reward* thee openly: And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they

may be seen of men. Verily I say unto you, *They have their reward*. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall *reward* thee openly." (Matt. 6:1-6) Yes, Jesus emphasizes *rewards*. God's rewarding is of *grace*. Rewards gained through selfish motives are of men, not of God.

We cannot naturally understand the conflicting ideas that we derive by natural reasoning of the fact that Jesus makes it plain that the motive of all action must be the love of others, and not thought of self; Yet, He talks of great reward in well doing. What can we say about this to bring about harmony of idea? First, we must agree with the idea that the best of man's righteousness is as filthy rags in God's sight. Should He deal justly with us according to that which we naturally merit, we would all be cut off without remedy. Secondly, let us admit that all righteousness that satisfies justice to our heavenly Father must be imputed righteousness of Jesus Christ. Next, we must admit that, "We can do all things through Christ which strengtheneth us." So then, we can do righteousness through Christ which is in us. As John says, "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." (1 John 4:4)

What a difference between seeking the approval of God, and seeking the approval of man. Paul said that though he bestowed all his goods to feed the poor, and had not charity, it would profit him nothing. I have heard it proclaimed that if a person would give a tenth to the church that the Lord would reward him fourfold. They say, "Just try it, you will come out with at least four times as much money as you had before." The Scriptures affirm that the *love of money* is the root of *all* evil. This kind of proposition would entice those who love money to make such an investment. If the love of money is the

root of all evil, then this idea would be an evil one. Is it not a shame to claim that by our doing good acts God is in debt to us? Dear trembling one, Don't you feel so indebted to God, the Father, the Son, and the Holy Spirit, that should your whole life be devoted to Him, you would not pay one bit of this debt? Should we keep all of His commandments, (and every one of us fall very short of it) we would be forced to exclaim that we have been but *unprofitable servants*. The born-again child of God must say, Every reward is of *grace*, not of *debt*.

The subject of *rewards* according to the teachings of Jesus is very revealing. The spiritual ideal of character is that of infinity: perfect in itself, boundless, limitless, etc. No man can feel self righteous or meritorious when brought into contact with infinity. We must say, "All we, like sheep, have gone astray." Read Luke 13:1-6, and you will find the thought that should God deal justly with us, we would all be cut off from among the living. Read the parable of the labourers in the vineyard in Matthew, chapter twenty, and you will get the idea that rewards are given whether earned or not. We must conclude that the blessings of the kingdom are really divine gifts to His people who fall far short from earning them. Some of these spiritual gifts are: eternal life, Jesus Christ, the Holy Ghost, Godly love, Humility, sincerity, courage, power, peace, remission of sins, repentance, faith, hope, contentment, reconciliation, desires toward godliness, etc. Gratitude and joy takes the place of Pharisaical self-righteousness. The rewards of God are not material things but spiritual: however, He has promised to provide what we actually need of material things. We are not to be anxious concerning *our* natural needs, because He knows and will provide what *we* need. God does not promise accumulation of wealth in worldly goods. He does provide necessary food and clothing to sustain us. The use of God-given talents in a godly

manner increases the talents. To make one's life fuller and richer is the purpose of the rewards of the kingdom. Suffering, being persecuted, chastened, sorely oppressed, cast down, and many other tribulations, are blessings in disguise which are necessary: fitting us for a richer, fuller, spiritual life. We rejoice and are exceeding glad; yes, we thank God for these unpleasant experiences that has made us stronger in the faith in Jesus Christ. It is through the fiery furnace of affliction that we enter into the joys of the INNER LIFE.

"Rejoice, and be exceeding glad; for *great is your reward in heaven*; for so persecuted they the prophets which were before you." John quotes Jesus as saying: "These things I have spoken unto you, that in ME ye might have *peace*. In the world ye shall have *tribulations*: but be of good cheer; I have overcome the world." (John 16:33). The peace that the Lord's afflicted experience here, is certainly rest for the persecuted souls. This covenant of peace is ratified when we are baptized by His authority. It is experienced when we are made willing to follow Him in all things, and do His commandments. We further want to covenant with those of like precious faith by putting our case before the church. What a joy it is to have our marriage to Christ ratified in baptism; and have our marriage with the church ratified by being received by the church in covenant relationship. Communion with Christ and with His people is the most sought after by those who have suffered under the yoke of the law, covetousness, worldliness, and yokes too numerous to mention. The church does not propose any proselyting by enticement, yet, she welcomes with outstretched arms of fellowship, and will gladly receive into her embrace those who have been burdened and bound with so many yokes of bondage.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest, take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls, for my yoke is easy, and my burden is light." (Matt. 11:28-30) What a reward for your soul! Resting in the love of Jesus is great reward for labouring and heavy laden souls. What a covenant to offer! You are to lay off all these crushing heavy yokes and put on such light yoke. You are to rid yourself of heavy burdens and be under a light one. You are to quit dealing with unsolvable mysteries and learn of the meek and lowly Jesus. What greater rewards could be offered to a broken-hearted sensible sinner than this? No greater good news has ever been proclaimed than this, **GREAT IS YOUR REWARD IN HEAVEN.**

Jesus says, Take *my* yoke. Throw off these others. Throw off the yoke of pride, the yoke of covetousness, the yoke of sensuality, the yoke of worldliness. Throw off other yokes, such as ambitions and self-indulgence. Take on that yoke of devotedness to learning of how meek and lowly I am. Yes, take on my yoke which turns duties into privileges, and joyfully cultivate all that is beautiful, good, and holy. A meek and lowly mind will rest in the simple word of Christ, in the wisdom and love of the Father, and cannot be disquieted by that which for the present baffles the understanding. If the mind of Christ be in you first, you will take the yoke through love. You will be anxious to do His commandments.

We were in communion services Sunday partaking of the bread and cup, and quietly meditating upon the meaning of it, when the silence was broken by a dear brother, who could hold himself no longer, exclaimed, "What wondrous love is this! that Jesus' body was broken for poor Hell-deserving sinners! To think that He shed His precious blood for us! That He washed His disciples feet! that He said, If I then your Lord and Master have washed your feet; Ye ought to wash one another's feet." He went on by saying, "Such great love that He bestowed upon us, **HOW CAN WE FAIL TO KEEP HIS**

COMMANDMENTS." This man was weeping and could say no more. We went ahead into the feetwashing which was a very lovely love-feast. None of us could forget what Brother Barney Evers said. It inspired me to such extent that I know that he was feasting in God's love. May the Lord add to the church daily such as should be saved with His blessings of the kingdom.

E. J. L.

VOICES OF THE PAST  
"He being dead yet speaketh"

Margarettsville, N. Y.  
Jan. 27, 1864.

Dear Brother Beebe:—Having a few leisure moments, and something of a desire to write a few thoughts for publication in the "Signs of the Times," if you should think proper to give them a place in your columns among the epistles of love. The Apostle Peter uses the expressions to the strangers scattered abroad throughout Pontus, Galatia, Capadocia, Asia and Bithynia, grace, mercy and peace from God the Father, and our Lord Jesus Christ; elect according to the foreknowledge of God through sanctification of the spirit; who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for them that are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

While we reflect for a few moments upon the language of scripture and the greatness of that being who spoke a world into existence, who commanded the light to shine out of darkness, and it obeyed him, and who holds the seven stars in his own right hand. We are lost in wonder and are led to inquire why we should know anything of the

character of Jehovah. And with one of old we exclaim, "what is man, that thou art mindful of him, or the son of man that shouldst visit him."

We understand from the Word of God that no man knoweth the Father save the Son, and he to whomsoever he will reveal him. And it is very evident to the understanding mind that as Jesus is the Husband, and head over all things to the Church, and that in him all fullness dwells, that he is the revelator or the one that reveals the hidden mysteries to the children of God; and the Saviour rejoiced to know that the wise and prudent man could not find out the ways of God, but it pleased him to reveal them unto babes. And the language of the Savior to his disciples was, "Blessed art thou, for flesh and blood has not revealed this unto you, but my Father which is in heaven." As the apostle wrote this epistle, which does not seem to be confined particularly to one place or locality of the Zion of God, but is termed a general epistle, which would seem to imply that there was no partiality in his letter of love, which no doubt was calculated to edify and comfort the scattered family of God.

As the apostle had been taught that the Lord was no respecter of persons, but in every nation he that feared the Lord and worked righteousness was accepted with him. We might use the term "strangers scattered abroad," as spoken of by the apostle, as bringing to view the every nation, kindred, tongue, and people out of which the Lord has redeemed his people. That wherever the quickening spirit of grace in the work of regeneration has opened the eyes of the understanding in bringing a sinner out of nature's darkness into God's marvelous light, and to the knowledge of the truth as it is in Jesus; there the Word of God will have its desired effect.

We are often at a loss to know the meaning of different passages of scripture that come into the mind, and were it not that scripture is the inter-

preter of scripture, (as it is said in the Word of God that all scripture is given by inspiration, and is profitable to reprove and correct the children of God in things of righteousness as they are journeying through this wilderness world, to bring to view the government and solemnities of Zion and her sure foundation, which is on the rock of ages,) they would still be in doubt as to the reality of which, especially the religion of Jesus Christ. As he is the only name given under heaven among men whereby we must be saved, it is a source of great consolation to realize that Jesus has said, "Because I live ye shall live," also, while a day of darkness seems to be lowering upon the minds of the children of God, O may we realize that the Lord alone is our refuge and the only safe hiding place — a covert from the storm and tempest of anti-Christ: he is as the shadow of a great rock in a weary land, and as rivers of water in a dry place.

Abundant testimony is given the children of God that no weapon formed against Zion shall prosper, and every tongue that rises in judgment the Lord will condemn. Then may we cast all our cares on him, as he is the author and finisher of the faith of all his elect. May we, who have witnessed a good profession before many witnesses, adorn the doctrine of God our Savior by well ordered lives and godly conversation, endeavoring to keep the unity of the spirit in the bonds of peace, and try to edify and comfort each other in this day of darkness. As there have been many able communications in the "Signs of the Times" the year that has passed away, some of the old soldiers of the cross have written interestingly on the subject of the two witnesses being slain, and the revealing of the man of sin with the effectual downfall of Babylon, whose sway seems to be broad at present, sweeping as it were over the entire land, reeking her vengeance upon the true church of God.

It is evidently plain from the Word of God that Gog and Magog are gath-

ering their strength together to battle against the great day of God Almighty. But amidst all the heavy burdens that they bind on men's shoulders, (which the scriptures inform us are grievous to be borne, which they will not touch with their finger,) the Lord will own and bless his people, and his language will be, "Come thou blessed of the Lord: inherit the kingdom prepared for you from the foundation of the world." While to the opposite, "Depart from me, I never knew you:" the storm of impending wrath of the Almighty will sweep them away at a breath. All their works, their willing and runnings that they have seemed to enjoy in their religion of the flesh, (as it might be properly called,) will prove their own destruction.

But the blessed company of the saints of the most high around his dazzling throne in that world of glory, "Not unto us, not unto us," will be their song, but to thy name be the glory. Then how needful it is that the watchmen should give the trumpet the certain sound that the inhabitants of Zion may have on the whole armor to withstand the enemy with all his fiery darts, and to fight manfully for the faith once delivered to the saints, who are built upon the foundation of the apostle and prophets, Jesus Christ being the chief cornerstone; and may you, Brother Beebe, be spared to comfort the children of God in this dark day, is the prayer of your unworthy brother, if one at all.

John D. Hubbell

(The above was by Elder John D. Hubbell in 1864, who lived from 1836 to 1905. He was a minister for over forty years and was well known among the churches. He was pastor of the churches of the Roxboro Association in New York for eighteen years.

We enjoyed his writing and pass them on to the brethren. —J. D. W.)

### RIGHTLY DIVIDING THE WORD OF TRUTH

(By the late Elder H. H. Lefferts)

My Dear Brother in Gospel Bonds:

You asked me to write you my views on 2nd Timothy 2:15: "Study to shew

thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I confess I should like very much to grant your request, but feel very lacking in wisdom how to preach the gospel, for I know so little about it myself. After over forty-four years in this work, I know less than I ever did about it. At least, that is the way I feel. All I can do is to offer you some suggestions on this subject. Please do not conclude anything from what I write, that I am laying down rules for others to follow. I cannot do that. I believe that when the Holy Spirit calls a man to the service of the gospel, that same Spirit will so work in that man's heart and soul qualifying him for the work which the Spirit calls him unto.

Elsewhere in writing Timothy, Paul exhorts him to "give attendance to reading, to exhortation, to doctrine." This is good advice for us today. What should be read? I take it, he means for Timothy to read the scriptures that he may be familiar with them, that where he may lack in understanding he may "hold fast the form of sound words." I heard Elder P. D. Gold say that he read the scriptures through once a year so as to keep them fresh in his mind. Elder F. W. Keene was an almost constant reader of the scriptures, as were Elders Chick, Durand, and others. If a carpenter must be familiar with the tools and rules of his trade, if a doctor must constantly keep himself abreast of progress in medicine and in the treatment of disease, if a lawyer must be a habitual reader of the law to keep himself up with the ever new and broadening interpretations of the laws of the courts, how much more should a minister of Jesus Christ be a constant student of the scriptures, laying them up in his mind, meditating on them in his heart! A gospel minister must know the scriptures. He can never know them too well or too thoroughly. Each time he goes to the Bible, he finds something there he never saw before, no matter how often he may have

read it.

The one central Person in all scripture from Genesis to Revelation is the Lord Jesus Christ. All scripture focus on him. Never is the scripture rightly divided unless it is seen in its relation to Jesus Christ, His Person and work. Whatever text a minister may take unless he preaches Christ from that text, he has not rightly set it forth. As I said in the beginning of this, I am not laying down rules for others to follow. I am merely offering my viewpoint of this matter as I have come to see it in my own ministry of over forty-four years. You may not agree with me, but I cannot but set it forth as I see it. For myself, I am never satisfied with any text from which I have ever tried to speak, unless I am given to see its bearing on Jesus Christ. And this means God also, for Christ is the eternal Son of God, and all that may be known of God is revealed through the Person and work of Christ by the Revelator who is the Holy Spirit. The whole three-one God is concerned in this matter of declaring the Truth. "The testimony of Jesus is the spirit of prophecy." (Rev. 19:10) These days, we hear much about preaching prophecy, and the carnal minds of many unbelievers who know nothing of the grace of God, are all agog with interest as to what the Bible teaches regarding things to come on this earth. Many prophets there are, self-styled, who claim to be able, from the Bible, to foretell things that are to come to pass. In all this, there is very little at all of Jesus Christ. To prophesy doesn't mean merely to foretell future happenings, it means to tell out, to tell forth, what is in the text. In telling out, or telling forth a text, it is to bring out what is in it; and in bringing out of the passage what it teaches, Christ is invariably 'preached. If not, the gospel is not preached. For He is the sum and substance of the gospel.

The word is rightly divided when its harmony and consistency is set forth throughout all the Word in its various

parts. It is not rightly divided when one part of the scripture is set over in opposition to some other part.

In Paul's first epistle to Timothy, chap. 4, v. 13, after reminding Timothy of the importance of reading the scriptures, he next tells him to attend to exhortation and to doctrine. The importance of doctrinal preaching cannot be over-estimated. *That doesn't mean to simply set forth one element of the doctrine, such as predestination, but to set forth the "whole counsel of God"*. To set forth each principle of the faith of God's elect without distorting one out of proportion to the others. A workman would indeed be ashamed of his handiwork, who in making a wheel, should make some spokes longer than others. Such a wheel would not be practicable, its vehicle would be wobbly. All the spokes must be of the same length, radiating from the same center. So with the doctrine. *To emphasize one principle at the expense of others equally important, is not good workmanship. It results in hobbyizing.* The center is the Person and the attributes of God. From this Center, radiate the principles of predestination, foreknowledge, election, effectual calling, the final perseverance of the saints, etc. All these focus and find their eternal satisfaction in Jesus Christ, who is the eternal Circumference of it all.

*Lastly, there is the great importance of exhortation, the great value of life and walk consistent with the doctrine.* I cannot understand how any real preacher can say there is no room in the gospel for the precepts. If not, I myself know nothing of the gospel. I don't believe the Spirit of God ever called a sinner out of darkness into God's marvellous light, and then forsook that sinner to do as he pleases and to live as he lists. "How can they that are dead to sin, live any longer therein?" We know none of us are sufficient of these things in our own strength, but our sufficiency is of God. His work is perfect. Where God begins His work in any individual, there is a

carrying on of that work to the day of Jesus Christ which is the day of the future resurrection of the saved of God unto eternal glory.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Tim. 6:17-19) Let us consider one another to provoke unto love and good works." (Heb. 10:24) "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (2 Tim. 3:8) In every one of Paul's letters, we see the Holy Spirit directed him to write according to this steadfast rule: *first, laying down the doctrine; and secondly, building up on that doctrinal foundation the exhortation to love and good works as being the necessary fruits of a gospel state and condition.* For instance, the epistle to the Romans is made up of 11 chapters of doctrinal teaching followed by five chapters of gospel precepts which are the practical outcome of the doctrine rightly believed and followed. In Corinthians, the line is not so clearly drawn between doctrine and precept for the reason that throughout these letters to the church at Corinth he intermingles doctrine with practical godiness. In Galatians, we have four chapters of doctrine followed by two of exhortation flowing out of the teaching. And so we might examine all the letters not only of Paul, but of Peter, John and James, with the same result. *In the face of this, how can any true believer evade the fact that a right faith calls for a right walk?* God has as much as truly fore-ordained His people unto good works in which they are to walk, as He has their justification to life by the resurrection of Christ from the dead. "Who-

so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25) And what shall we say to the words of Jesus Himself if we discard the precepts from the gospel? "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended and the floods came and the winds blew and beat upon the house, and it fell: and great was the fall thereof." Shall we then be so foolish as to try to divorce the doctrine from the godliness which proves the faith in the lives of those who hold it fast? Let us not try to separate that which God has joined together! A gospel sermon which does not embrace the precepts of the gospel is not the gospel that Paul preached, nor has such an emasculated gospel any place in the "faith once delivered to the saints."

Godliness which is the fruit of the faith of God's elect, is the product of God through the Spirit in His people, causing them to will and to do after His good pleasure. Godliness is not brought about by means of bodily exercise which profiteth little, but through the indwelling of the Holy Spirit who makes the bodies of His people His holy temple, constituting even our mortal bodies the members of Christ. Where there is a genuine work of regeneration, there will be a love of the Truth and a desire to be found in obedience to it. Even though our unregenerate flesh is still with us, the enemy in our own house, over against this is the holy desire and inclination to do the will of God. And after all, the real life of the child of God is the life he lives in his heart in the sight of God.

As I said in the beginning, I am laying down no rules for anybody to follow in preaching. I should be the last one on earth to do this, for I know so little about it myself; and my own service all these years has been so full of defects. Yet I do desire to attain

unto that which I know I have not yet attained unto. With the help of God, I press forward unto it.

Leaving this for the present to your examination and judgment, I am I believe

Your brother in the grace of Christ,

Horace H. Lefferts

(Re-published by request)

ORDINATION OF  
ELDER BEN F. PRESTON

Answering the call of the Predestinarian Baptist Church of Naches, Washington, called Pleasant Grove, this 8th day of August, 1972, a Presbytery was organized composed of Elder Ernest J. Attebery of Pleasant Grove Church, Naches, Wash., Elder David W. Spangler of Dan River Church, Danville, Va., and Deacon Lloyd C. Spikes of Big Spring Church, Elgin, Oregon, for the purpose of inquiring into the qualifications of Deacon Ben F. Preston for the work of the gospel ministry.

After due examination, the Presbytery being satisfied as to his qualifications, he was duly set apart to the work of the ministry by the laying on of hands, prayer and a Charge as to the duties of this office.

We hereby recommend Elder Ben F. Preston to the Lord's people wherever God may cast his lot.

D. V. Spangler, Mod.  
Lloyd Spikes, Clerk

MINUTES OF THE PRESBYTERY

Pursuant to the request of the Bethel Primitive Baptist Church, Mossy Rock, Washington, August 19, 1972, a presbytery was called for the purpose of ordaining Brother Wm. O. Hall, to the full work of the office of deacon, if found worthy and qualified.

Elder John Lee Smith, Spearsville, La., was chosen as Moderator and Elder D. V. Spangler to give the charge. Other Elders present were Elder Ernest Attebery, Hermiston, Oregon and Elder Ben S. Preston, The Dalles, Oregon.

After the presbytery found the candidate, in their judgement, to be worthy and qualified, prayer was delivered by Elder Smith and then the laying on of hands followed by the delivering of the charge by Elder Spangler, after which Brother Hall was delivered back to the Church as an ordained Deacon and the right hand of fellowship given by the Church and others present.

Sister Opal Hunting,  
Church Clerk

## OBITUARIES

## ELDER CHARLIE NORMAN BUNN

Though my vocabulary is inadequate to pen my feelings for one I loved and esteemed most highly, I attempt to write briefly of Elder C. Norman Bunn.

Elder Bunn was a native of Nash County, North Carolina, born September 12, 1910 to Charlie Marcus and Johnnie Woodruff Bunn. He was married to the former Nellie Gray Williams on February 7, 1937.

In his early married life he and his wife moved to Richmond, Virginia where, according to the providence of God, they earned their livelihood. Elder Bunn was employed as a foreman in a woodwork mill at the time of his death, having for years been a carpenter by trade or employed as a millworker. He was quite a craftsman with wood and his experiences had taught him to recognize the various woods and how to handle them. His home is left with much of his beautiful handiwork for his wife to treasure.

Though Richmond, Virginia was his home, when he found himself under such conviction as only God brings His little ones, he found comfort and consolation in coming back to his native North Carolina to be with God's people of his natural acquaintance and enjoy a spiritual communion with them. On the third weekend in June, 1942, he was blessed to unite with the church at Upper Town Creek (Wilson County, North Carolina) where he enjoyed membership for thirteen years and four months. It was with Upper Town Creek that he experienced his call to the ministry. The church granted him liberation the third Saturday in September, 1942 to preach wherever he was called on. For over seven years the churches enjoyed his gift in this capacity. On the third Sunday in March, 1950 he was ordained to the full work of the ministry by Elders J. C. Smith (his pastor), C. L. Robbins, and Johnnie Joyner. His gift proved to be a profitable one and he was highly esteemed among the brethren.

Elder Bunn was called to pastor his first church at Pleasant Hill (Edgecomb County, North Carolina) on January 5, 1953, succeeding Elder A. B. Denson, a minister he esteemed highly and the minister who had performed the marriage ceremony that united him and his wife in holy bonds of matrimony. On the third Saturday in October, 1955 Elder Bunn asked for a letter at Upper Town Creek Church to move his membership to Pleasant Hill. He was received in full fellowship at Pleasant Hill one week later, the fourth Saturday in October, 1955. He continued to serve Pleasant Hill as pastor until his death, May 4, 1972. He also pastored the churches at Richmond and Norfolk, Virginia, and for a

period, Healthy Plains Church (Wilson County, North Carolina).

We at Pleasant Hill loved him, not better than anyone else perhaps, but with a selfish love that he was ours. His home being in Richmond made it necessary for him to journey to Rocky Mount each fourth weekend to serve us. We recall how he came here by train each Saturday morning before the fourth Sunday, and someone would meet him. He was always pre-engaged to spend the fourth Saturday night with one of the brethren or friends in this immediate area. Out of that was the beginning of a fourth Saturday night prayer meeting that was always held in the home of the brother, sister, or friend with whom he was spending the night. His wife always drove down on fourth Saturday night after her work-week ended to be with him and they went back to Richmond together on Sunday. The morning train schedule was eventually changed, making it necessary for him to drive down on Saturday morning, and his wife come on the train Saturday night. He would meet her at the train and the two return home together on Sunday. This continued until his health failed him. It was not advisable for him to travel alone, so he finally gave up coming to Pleasant Hill on Saturday, but would wait and come with his wife on Saturday night or Sunday morning to fill his appointment in the pulpit on fourth Sunday morning.

The writer was given a special love for him, as it was Elder Bunn who God gave me to confide in and receive counsel from when my burdens were such that I didn't understand what was going on. I felt I had no one to turn to and surely no one would understand when I would tell what I was going through. Elder Bunn always seemed to understand and so many times would give explanations that would comfort this poor sinners heart.

His preaching oftentimes impressed me to tears. It took the words given him to melt my cold and stony heart. I recall how he told of his impressions to preach even before he united with the church. The dealings of God with him made him fear he would have to stand and declare His riches. He would beg God to use one of his brothers rather than him, because his brother had more education and was a better man. He preached to us how miserable he was trying to run from God's command. He told us he went north and he went south and wherever he went God was there with the same command. He told how he was not made willing to attempt to preach to God's people until he saw his Mother's lips turning white moments after breath left her body. At that time God warned again, "go feed My sheep" and he was made willing to say, "Lord, I'll try".

Elder Bunn traveled much among God's people as long as his health permitted it. His travels were mostly to the north of his native North Carolina, but he was found quite frequently to the south also. When his health was such that he could he was constantly visiting the brethren, friends, and shut-ins in any area that he might stop. We all looked forward to his appearances. Several years before his death, a heart condition weakened him and his energies prohibited his constantly going and visiting as he had in the past. His keen interest in others was still there and he was sure to inquire about them and send messages of love and his hope that the Lord would be with them.

He was not a wealthy man, but lived comfortable, as the average man of this day does. He was always asking the church to forget him so far as money was concerned and to remember those less fortunate instead. The church, not willing to ignore him to that extent would give him money, though in small amounts. We all knew he oftentimes placed his gift among those less fortunate. He wanted to help those who were aged and ailing meet their medical expenses. It was a practice of his to remind the church from time to time to remember those who were desperately in need of help.

Elder and Mrs. Bunn were not blessed with children of their own, but just everybody's children were found loving Elder Bunn. He always devoted much of his time winning the love of youngsters wherever he went. Elder A. P. Mewborn was aware of this too and as an Elder who took part in the funeral service, he concluded his remarks with the reading of the following poem that seemed fitting for our beloved Elder Bunn.

"I think oftentimes as the night draws nigh,  
Of an old house on the hill,  
Of a yard all wide, and blossom starred,  
Where the children played at will.

"And when the night at last came down,  
Rushing the merry din,  
Norman would look around, and ask,  
'Are all the children in?'

"Tis many and many years since then,  
And the old house on the hill,  
No longer echoes to childish feet,  
And the yard is still, so still,

"But I see it all as the shadows creep,  
And though many the years have been,  
Since then, I can still hear Norman ask,  
'Are all the children in?'

"I wonder if, when the shadows fall,  
On the last short earthly day,  
When we say goodbye to the world outside,  
All tired with our childish play,

"When we meet the lover of boys and girls,  
Who died to save them from sin,  
Will we hear him ask, as Norman did,  
'Are all the children in?'"

With much concern for his churches, Elder Bunn made it abundantly clear that he could leave Pleasant Hill in death with more satisfaction knowing Elder Henry Jones was there, a minister he loved and felt to be indoctrinated by the power of God. A minister that come up under him and he felt a desire to be fatherly to him in his journeys and call to the ministry.

Elder Bunn leaves a host of people to mourn his passing and yet rejoice for him that there is a place to end all his pain and sorrow, weakness and afflictions. In addition to those in the church, Elder Bunn leaves the following survivors: His wife, Nellie Williams Bunn, who we at Pleasant Hill love and esteem as a sister in Christ, three brothers, David Bunn of Jacksonville, North Carolina (who died July 12, 1972), George R. and R. Marcus Bunn of Rocky Mount, North Carolina, Mrs. Pearl B. Denson of Vienna, Virginia, Mrs. Sallie B. Chaffin of Richmond, Virginia, and Mrs. Mary Ella B. Sutton of Red Oak, North Carolina, and a host of friends.

Elder Bunn's funeral service was conducted by Elders Henry C. Jones and A. P. Mewborn which was according to his request. Pallbearers Raymond W. Edwards, J. Carroll Williams, George E. Williford, Walter F. Owens, M. D. Simmons, Sr., and W. C. Adams, Sr. carried his body to his gravesite in Pineview Cemetery in Rocky Mount, North Carolina to await the second coming of Christ, and we have reasons to hope that he will hear the Father call him home where God's elect family will know nothing but eternal perfection in Him.

We hope to bow in humble submission to God's will and pray that He will keep us all, that one day we might be around God's throne with Elder Bunn and all of the saints to sing ceaseless and undivided praises to a never ending God.

Written by one who loved him and misses his presence, but gets much comfort realizing the rest he came in possession of is far greater than anything this world holds for us.

J. Carroll Williams

Read and received in conference at Pleasant Hill Church August 6, 1972

Resolved: A copy be placed on the church records, one sent to *The Signs of the Times* for publication and a copy be sent to the family.

Elder Henry C. Jones, Moderator  
J. Carroll Williams, Clerk

## JOHN ALVA SMITH

It is with a sad and heavy heart I attempt to write the obituary of Brother and Deacon John Alva Smith. I did not know Bro. Smith but a few years but from our first meeting at North Creek Primitive Baptist Church I felt I had found a true friend and brother in the hope given us by our Lord and Savior Jesus Christ.

John Alva Smith was born July 3, 1904 and died Saturday, Apr. 8, 1972. He was the son of John William Smith and Bessie Potter Smith. Surviving are three brothers and three sisters: Clemon W., Justus G. and Reeves O. Smith; Vera S. Waters, Sanna S. Paul and Nelva S. Ricciardelli.

In December, 1925, he married Jessie Proctor Smith who survives. To this union were born the following children: Wilma S. Thompson, William Alva Smith, Johnnie Marvin Smith and Daniel Malachi Smith.

Bro. Smith joined North Creek Primitive Baptist Church on confession of faith Monday night following First Sunday in October 1942. He was well established in the Primitive Baptist faith, was ordained a deacon and served the church well and faithfully until his death. His funeral was conducted at North Creek Primitive Baptist Church by his pastor, Eld. J. T. Prescott assisted by Eld. D. B. Stokes.

He is greatly missed by the members of the church and a host of friends as well as by the family. While his passing seems untimely to the carnal mind, we are sure he believed that "all things work together for good to them that love the Lord, who are called according to his purpose." May this faith be given to all of us who remain.

Written by order of conference at North Creek Primitive Baptist Church Saturday before the second Sunday in June, 1972.

Written by A. F. Rowe, Deacon,  
J. T. Prescott, Moderator  
Reeves Smith, Church Clerk

## ALICE WILLIAMS WILLIFORD

Alice Williams Williford was born March 6, 1898 in Wilson County, North Carolina to Godly parents, James T. and Sarah Barnes Williams, and departed this life on March 10, 1972 making her stay here 74 years and 4 days.

On September 10, 1919 she was married to C. Roy Williford and lived most of her life in a rural community near her birthplace. She was a devoted wife and mother. Her husband's health not being good, she was always by his side to lighten his burdens. For a few years they farmed and later operated a general merchandise store in a rural community in

Edgecombe County, North Carolina. In either endeavor, she was always working by her husbands side striving to make life more pleasant for him. She was always content with a simple life, finding the christian home she strived for the most rewarding part of living.

She was of a loving nature and very tender-hearted. Everybody's troubles became her troubles at heart. Her family (and her husband's family) was always something special to her and she wanted to share their joys and their sorrows.

In October, 1931 she was blessed to unite with the church at Upper Town Creek (Wilson County, North Carolina), a church she had long loved and as a child had been carried there by her parents who also held membership there. She loved the brethren and was found taking her seat at Upper Town Creek on the third weekends unless providentially hindered. She wasn't one who traveled far away to meetings as some do, but found contentment to visit the brethren nearby and being with her family on Sunday afternoons. We enjoyed going to her home when she prepared to have the brethren and friends from church. Her expressed love for each one made them feel welcome in her home and she wanted to treat them all to the best she had.

She was taken sick on the night of her birthday and was carried to a Rocky Mount, North Carolina hospital. Her condition was so critical she was transferred to Memorial Hospital in Chapel Hill, North Carolina where she received the very best medical attention skilled physicians could offer. We believed as she believed, she had lived her allotted days here in this world and God called her home four days later.

Left to mourn her passing in addition to her husband, are two sons, Roy T. Williford of Clarkton, North Carolina, and C. Elmo Williford of Route 1, Elm City, North Carolina; one daughter, Mrs. Inez Crutchfield of Winston Salem, North Carolina; seven grandchildren, three great-grandchildren; three brothers, B. D. Williams of Rocky Mount, North Carolina, Tommy Daniel Williams of Pinetops, North Carolina, and Lawrence E. Williamse of Wilson, North Carolina; three sisters, Mrs. Frank Owens of Elm City, North Carolina, Mrs. John Moseley of Macclesfield, North Carolina, and Mrs. Mary Barnes of Rocky Mount, North Carolina.

Her funeral was conducted at Johnson Funeral Home in Rocky Mount, North Carolina by Elders M. E. Garner (her pastor) and Henry C. Jones. A tremendous gathering of loved ones followed her body to the family plot in Cedar Grove Cemetery, Elm City, North Carolina where her body was laid to rest to await the second coming of Christ. We have

a beautiful hope that she will arise to awake in the likeness of our Saviour being one of the Saints of God to know nothing but a perfect bliss eternally in heaven.

Written at the request of the family by a nephew who loved her and considered it a Godly privilege to be able to call her "Aunt Alice".

J. Carroll Williams

SISTER THOMAS J. GILLISPIE

Sister Gillispie was born in Floyd County, Va. January 5, 1891, and died April 10, 1972. She was the daughter of Richard and Lucrecia Nolen. She was first married to George Smith March 7, 1907, and to this union three children were born: John A. Smith, Lottye Gaye Smith Currens and Cleo Violet Smith Sutton. She later married Thomas J. Gillispie on January 19, 1924, who died April 7, 1949; and to this union the following were born: Thomas J. Gillispie, Earl Gillispie and Robert Nolen Gillispie. All children survive except Earl, Thomas and Lottye. Surviving also are fourteen grand children and ten great grandchildren.

Sister Gillispie united with County Line Primitive Baptist Church, Floyd County, Va. the 4th Sunday in May, 1912, and was baptized by Elder H. V. Cole. She moved to Maryland January 19, 1924, and placed her letter with the Black Rock Church the same year.

Sister Gillispie was deeply experienced in the things of the Spirit and sound in the faith of God's elect. She loved the church and was always at her meetings when not providentially hindered. She is greatly missed in our meetings.

Her funeral was conducted at the Black Rock Church April 14th by the pastor, Elder John D. Wood, and she was laid to rest beside her husband in the church cemetery, to await the glorious resurrection.

May the Lord give reconciling grace to all who mourn her passing.

John D. Wood

SISTER REBECCA G. HILLMAN

Sister Hillman was born June 8, 1890 and passed away August 29, 1972 at the age of 82 at the home of her daughter in Quakertown, Pennsylvania. She was the widow of Wilfred L. Hillman. Born in Philadelphia, Pa. she was a daughter of the late William and Laura (Sherlock) Dumbell.

She was baptised June 4, 1916 by the late Elder Charles W. Vaughn, then pastor of the Old School Baptist Church of Hopewell at the

age of 26. While she never lived in the community, she was a devoted and remarkable sister. Space does not permit the mention of her achievements. We feel to say that our loss Baptist Meeting House, and conducted by her is her eternal gain.

Funeral services were held in the Old School pastor Elder Arthur R. Warren. Interment was in the Highland Cemetery, Hopewell, N.J. It was a beautiful service with many floral pieces surrounding the casket at the foot of the pulpit.

She is survived by one daughter, Mildred, wife of John Kemmerer of Quakertown, Pa. One grandson, John Kemmerer, Jr., four great grand children, two sisters and a brother.

May God bless and comfort here loved ones is our prayer.

Sister Mary Hellings, Church Clerk

DAVID A. BILBREY

Brother Bilbrey was born January 19, 1880, in Overton County, Tenn., and passed away May 20, 1972, at Altus, Oklahoma, at the age of 92 years and 3 months.

He married Miss Bessie Mae Copeland September 10, 1905. He and family moved to Oklahoma in 1907, and made Olustee, Oklahoma their home for several years.

When he was past eighty-four years old he came before Little Flock Church, Altus, Oklahoma, relating his experience, and stating he wanted to follow his Lord in baptism. He was baptized September 26, 1964. He told me he had a great change to come over him many years ago. He started coming to church regularly, and brought his clothes several times for the purpose of being baptized, but his feeling of unworthiness held him back. He carried this feeling to his grave. He was a firm believer in salvation by grace through the Lord and Saviour. As long as his health permitted he was very faithful to fill his seat at church. We feel we have sustained a great loss; but we truly believe our loss is Brother Bilbrey's eternal gain.

Those surviving are his precious companion, two sons, five daughters, eighteen grandchildren and twenty-eight great grandchildren; together with many friends.

Funeral services were conducted by the writer. His body was laid to rest in the Victory Cemetery, to await the coming of the great resurrection morning.

Written in love,  
C. M. Haygood

ROSIE ROBBIE BOYD

Sister Boyd was born to the late Mr. and

Mrs. S. H. Houk October 9, 1897, in Greenville, Texas. It please the Lord to call her from our midst June 2, 1972. He doeth all things well; bless His Holy Name.

She moved to Oklahoma Territory in 1905 with her parents. She was united in marriage to Alfred J. Boyd at Snyder, Oklahoma, October 6, 1917. Three children were born to this union. Mr. Boyd and one child preceded her in death. (Her only son, to whom she was very near and dear, dropped dead with a heart attack the day after she was buried.) As we look back we can surely say, "God works in a mysterious way, his wonders to perform."

Sister Boyd asked for a home with Little Flock Church, Altus, Oklahoma, September 14, 1958, and was baptized October 12, 1958. Surely she was a soldier of the cross; being somewhat handicapped with a serious heart condition, she never complained, but was always thinking of others. To know her was to love her: so wonderfully blessed with a meek, humble, kind and quiet spirit. I thank God for blessing me with such a faithful and dedicated member, and permitting me to have the pleasure of knowing her for the past twelve years. Surely, surely we have lost a Mother in Israel, but we feel that our loss is her eternal gain.

Her funeral was conducted by the writer, and her body was laid to rest in the Snyder, Oklahoma, Cemetery, to await the coming of our Lord and Saviour.

Written as requested by her daughter, Mrs. Ethel Marie Burba.

Her pastor,  
C. M. Haygood

#### DEACON CHARLES EDGAR EADES

With sadness I attempt to write concerning our dear brother. He was born November 22, 1886 in Johnson County, near Grantsburg, Ill. He was the son of the late Miles and Safronia Eades, and was the last member of that family — three brothers, one sister and one-half sister preceded him in death.

Edd, as he was known by his friends, lived most of his life in Johnson County on a farm near Needmore, Ill. He was married to Nellie Rose May 17, 1917, and to this union seven children were born: Ona Hazel, of Grantsburg, Orpha Pollard of Peoria, Geneva Huffman of Grantsburg, Harlie E. of Peoria, James E. of Hoyleton, and Charles E. Jr. of Peoria: Elbert E. preceded him in death. Surviving also are 12 grandchildren and 12 great grandchil-

dren. His wife died in 1968.

He was always ready to give a helping hand to his friends. He was a devoted husband. In 1942 he professed a hope and united with Rock Springs Primitive Baptist Church. He was a faithful member and deacon, trusting in an all wise, eternal God, and ever looking to his Creator for help. He was always ready to give the reason of his hope, and continually spoke of the greatness and goodness of our Lord. Though his work on earth is finished, his memory will not be forgotten. He is asleep in Jesus awaiting the resurrection morning.

Brother Eades was ordained Deacon July 31, 1960, at Rock Springs Church by Elders Paul Poyner, O. W. Perkins, J. N. Darnell and Wade Chandler. Written by a friend.

Joseph J. Trigg,  
Simpson, Ill.

#### SISTER ROSA MARTIN

New Hope Church, Rockingham County, N. C. is saddened by the death of Sister Rosa Martin, who lived near Stoneville, N.C.

She united with New Hope Church while Elder T. A. Stanfield was pastor, living then in the church community. She was unable to attend meeting regularly during her last years due to poor health. My visits in her home hold dear memories to me when some would go see her, and sometimes have preaching for her, and singing, or talk of the goodness and mercy of our God.

Her husband, J. J. Martin, preceded her in death less than a year. They were blessed to raise a family of three daughters and one son: Sister Annie Oakley, Mildred Wood, Linda Williams, and Brother Jimmy Martin.

New Hope Church bows in submission to our God in removing our sister from among us; and we extend our sympathy to her family. We miss her, but would not call her back to earth: her sufferings are over, and we feel she is at rest.

Her funeral was held at Matrimony Primitive Baptist Church by Elders Thornton Manley, Castle and Stowe. The tribute of flowers and many things said bear evidence of how highly she was esteemed among the Baptists and those who knew her. She was laid to rest in the church cemetery.

The church desires a copy of this Obituary be given her family, one sent to the *Signs of the Times* for publication, and one be spread on our church records.

Done by order of our church while in conference, June meeting, 1972.

Elder D. A. O'Bryant, Mod.  
Sister Louise Cobb, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 140

DANVILLE, VA., DECEMBER, 1972

NO. 12

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/72  
IT EXPIRES WITH THIS ISSUE

ON FAITH, HOPE, AND CHARITY  
(I Cor. 13:13)

"FAITH'S the substance of things hoped for,  
The evidence of things not seen;"  
'Tis said that it worketh by love,  
And on the Lord, the faithful lean.

By faith we know the worlds were made  
By God's almighty word, we read,  
Faith toward Christ, who is the Word  
That was made flesh, the promised Seed.

(By faith) "we know that we have passed  
From death unto life, because we  
Love the brethren" (in Christ Jesus),  
"Christ in you, the hope of glory."

"Hope is the anchor of the soul,"  
A "good hope through grace," as professed,  
And how good 'tis when we are with  
The presence of the Saviour blessed.

He's "that blessed hope" we look for,  
Object of our love and esteem;  
In that sweet home beyond the skies,  
O how his countenance will beam!

We read that we are saved by hope,  
Which is named in my theme above,  
Along with faith and charity,  
The latter of which is called love.

Charity's the greatest of these,  
We are informed in Holy Writ,  
And they all work together here,  
These three graces of the Spirit.

But in the heaven of heavens,  
All but love will be done away,  
While love will abide with the saints  
In all that everlasting day.

C. W. Vass  
409 N. Y. Avenue  
Elizabeth City, N. C.

ELDER TURNER  
EXPRESSES HIS APPRECIATION

Rt. 3, Box 100  
Bassett, Va. 24055

Dear Brother and Sister Wood:

I would appreciate your publishing this note of thanks and my appreciation to the brethren and friends that I met while attending the South Ouachita and the Sulphur Fork Associations. And also to the brethren at home for the kindness shown my wife while I was away.

I especially want to express my deep feeling toward the ministers that attended these associations; and also to those in whose homes I visited. It was very inspiring to me to be blessed to share the love and fellowship with you dear brethren.

I do not know whether I will be given to meet with you again on this earth, but I hope to meet you in heaven.

I would like to extend to one and all an invitation to visit with us, if God will enable you.

Yours in fellowship,  
(Elder) Cecil E. Turner

"BUT THE OTHER . . ."

*"The thieves also, which were crucified with Him, cast the same in His teeth." (Matthew 27:44)*

*"And with him they crucify two thieves; the one on his right hand, and the other on his left." (Mark 15:27)*

*"And there were also two other, malefactors, led with him to put to death And when they were come to the place, which is called calvary, there they cruc-*

*ified him, and the malefactors, one on the right hand, and the other on the left." (Luke 23:32-33)*

(I might comment here that I've heard this word used often times in reading "malefactors as being "male-factors." Whichever it is, it still means the same thing. They were condemned criminals.)

*Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek and Latin, and Hebrew, THIS IS THE KING OF THE JEWS." (Luke 23:34-38)*

I think it is important to note two things at the very beginning. One is, this is one of the few incidents recorded in all four Gospels, Matthew, Mark, Luke, and John. There are many events that occurred during the ministry of the Lord that will be found in one or two or three of the Gospels, but it is rare to find something recorded in all four. Obviously the Spirit of God would have us take due note of an incident that it is found in all four books. The other is the superscription that is written above him, "This is the king of the Jews." It is recorded somewhat different in the other gospels where it is written, but if you will observe it was written in all three languages, the Greek, which was the common language (really they spoke the Aramaic), the Latin, which was the Roman language, and the Hebrew, which was the language of Jewish scholars. So from the base to the highest, the superscription was there for them to read, acknowledging that "This was the King of the Jews." You will recall that the Pharisees came to Pilot and said, "Write not that He is the King of the Jews, but that he sayeth that He is the King of the Jews." Do you recall what

Pilot said at that time? "What I have written, I have written," and he would not change it.

Three crosses — And all of us know somewhat about them, but I seriously question that any of us have dug very deeply into the meaning of them. I am not trying to over-do sign language or bring something from the Scriptures that is not taught there. It was no accident that Jesus was crucified between two thieves. You see in the Book of Mark where it was the fulfilling of the scripture in the 53rd Chapter of Isaiah, "He was numbered with the transgressors." Unless you have a very weak mind and cannot understand the obvious, it will BE obvious. God had His prophet write 700 years in advance that Jesus would be numbered with the Transgressors, so we must reach one of several conclusions: Either God and the prophet were speculating about it, or they had absolute knowledge about it, or it was nothing but historical data to be discarded after his writing. I prefer to believe that it was the second proposition: God had a perfect knowledge about it because God designed it. The Old Testament prophecies were the mind of God revealed in advance. They were not speculations, nor notions, nor guesses. They were the revealing of that which God had purposed to take place in the future. Should any of these prophecies fail, to that extent God would fail in His infinite wisdom.

We find the Lord being escorted through the streets by the Roman Legions bearing His own cross to the point that He fell under the burden of it. When He fell they found a man named Simon, a Cyrenian, who bore the cross the rest of the way for Him. We might note also that unanimously public opinion was against the Savior. He was at His lowest point in His earthly journey. As we read, the people, the rulers, and the soldiers were deriding and mocking Him. We read, also, in the Book of Matthew, that the two thieves "cast the same in His teeth." They hurled these accusations at Him, "If you're the Christ,

save yourself and us." I wonder if we can see anything there in that scene in that day some 2000 years ago? Wicked and brutal men, and the Holy Lamb of God, hanging between two thieves, common, base, condemned criminals. They were marauders, they were desperadors, they were the refuses of humanity, they were the dredges of society, the scum of the earth. Very few people were crucified, only the vilest of the human race. When they hung on the cross, they were a testimony to all who saw that there was no redeeming qualities in their life. If there was one thing the Romans were noted for (besides their great legal system) it was their compassion. A lot of people think they were cruel people, and they were in many ways, but they went to the fullest extent to give man the benefit of the doubt — for that day and time at least.

When these two thieves hung on the cross, they visibly showed that they were worthless. They had no longer any place in society and the sooner they were dead, the better off society would be. Now that is a hard thing to say about anyone, but that is the conclusion of the people, of the rulers, and of whatever tribunal sat over them. They deserved to die. I don't know what their background was, because the Bible doesn't say, but it must have been terrible. They could have been born in a fine family. They could have been born in the sorriest of conditions, but we know absolutely that environment does not mold a character. It might influence it, but it doesn't mold it. And it doesn't originate character. Men have come out of lowly estates and risen to the highest of places and positions in this earth. But these men, for what they were, took the low road. They plundered, they pillaged, they robbed, they stole. They were violators of God's law. They were violators of the Roman law, and they were violators of every form of law. They were the finest examples of transgressors that could be hung on the cross at that time. And between the two of them hung a Man who had done nothing amiss — the Man, Christ Jesus.

Can you imagine the shame? If there is one thing criminals are noted for today, it is screaming and carrying on when they get "hung" with what they call a "bum rap." They may have broken fifty laws every day of their life, but let them get convicted for something they didn't do and they'll scream and holler until they're out of breath. These men obviously did not dare make any pretense of denying their guilt. The Savior, though, was innocent. Neither did He attempt to exonerate Himself. And this is an important aspect of this. The question was raised to the Lord; "If you're the Christ, save yourself." "If you have the power that is attributed to you, come down off the cross." And we might say, as has been said before, had He come down off the cross it would have been the most agonizing thing for you and me that I can think of. The cross was the focal point of all God's eternal plan to take people like you and me, who are no better than these two thieves, and exonerate us, justify us, and sanctify us to the presence of God. To me, the day the Lord hung those hours on the cross was the pivotal point in all history in the human race. It was at that point that God enacted all of His eternal mind for sinners. But here, in addition to the work that the Lord was performing, God began a work in one of the thieves. Here are soldiers at the feet of the cross gambling away His robe. Here are the rulers of the highest form of religion known to man at that time mocking and accusing him of every vile thing they could, and the base crowd walked by wagging their heads. They despised Him. They esteemed Him not. He was lowly and meek. In their opinion He was no better than the thieves, as far as they were concerned. In fact I would imagine, based on their previous conduct, that had they been given an opportunity to release one of the three, the Saviour would have been the last. The reason I say that is that they set Barabbas free rather than the Lord. It should teach us something about human nature. I wonder how many of us have thought, "If I had been there I would have stood

by His side and to the death I would have said, 'This Man's innocent, and I'll hang in His place.'" But nothing like that took place. Peter boasted of such things as that and he was the first to deny Him. John even, as close as he was to the Savior, stood by with out even raising a murmur concerning His death. And yet, as I have said, The God of all Glory rules over this scene. We are about to see great upheavals in nature, great phenomena taking place and we're about to see something even greater happening among the thieves. There were only two — and I think it well that we recognize that, also. How many times were only two - and I think it well that we recognize that, also. How many times have we seen in the Bible the race of man divided into two's? We start at the very beginning of the Book. In Genesis we find Cain and Abel — one going the way as the scriptures say, "of Cain," and the other going the way of righteousness. A division at the very out set of the human race. Cain was a man marked. Abel was a man called. You can go to Isaac and Ishmael. You can go to Jacob and Esau. You can go throughout the scriptures and find such divisions as we have here. And if I'm not mistaken, these two thieves will appropriately depict all humanity. One on the right hand and one on the left hand. And you will keep in mind that it had been a very few hours previous that the Lord had said that when the Son of Man came into His kingdom, and all His holy angels with Him, that He would gather all nations, one at His right hand, the sheep, and the goats on His left hand. He would divide into two camps the human race, and in His death we see a representation of that division taking place. Two camps of people.

If you'll recall in the beginning of the Lord's life — how was He born? Among the beast of the field. And now we come to His death and how does He leave the world? Among the refuse of humanity. He came into the world without fame, without notoriety, without anything, and He died the same way, in a common place and in the commonest of ways — among thieves.

Reading then Luke 23:39, "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us."

You man not gather anything from what he said, and really what he is saying is not so important as the kind of statement. These two thieves had but a few hours left to live. They were at the threshold of eternity. One of them, in his dying hour, as he is approaching the eternal Creator of all things, goes out in death continuing to cast aspersions at Christ. And if it teaches me anything, it teaches me that man left to himself cannot be better than this. The thief is hanging in the same place, at the same time with the One who is to redeem sinners, and he cannot see it. he cannot behold it. He is not capable of recognizing that this is the Christ, the Son of the living God. In all his agony he continues to blaspheme. This ought to be a lesson to you, that but for the grace of God, you could do nothing else. We live in much more favorable circumstances than this poor thief did. He was in the very presence of the Savior, tho, and could not see Him. He only recognized Him as a man that CLAIMED something, not that He could do anything. "If thou be the Christ, save thyself and us." He knew nothing about the prophesy, the purpose of salvation, or the plan of God and to the very end he was a man bent on ridicule. He lived a hard life. He waged a rotten battle, and he died a hard, impenitent sinner. And that ought to have some impact on us. Man left to himself has a hard heart and would be no better than the thief. This man only portrays nature as it really is. "If thou be the Christ, save thyself and us." What does he want? He wants down off that cross, more than anything else. can you blame him? I'd want down off there, too. How painful and agonizing it must have been even for this hard man.

And then we read these three words in the next verse, and they are as full of grace as any part of God's Word ever was. (vs. 39), **But the other....**". Those three words divide these twomen into two opposite camps. "But the other...". How

I pray to God that I might be like "The other." "But the other.." distinguishes him. Now to my notion — and I think searching the Word would prove this — he knew nothing about the salvation of God to this point. His life was spent like his friend in crime. They were two thieves, common in birth, common in life, and common in death. But now there is one distinction made between them, and we can come to only one conclusion about it. It must be God who made them to differ. They had nothing to cause them to be different at this point in life — but they are. Isn't this somewhat of what we learned as we read through the Book of Ruth? The two sisters-in-law, Ruth and Orpha, common in life, common in background, having all things common, but the time came when one went one way, and one went the other. To what do we owe that activity? We'd have to confess that it must be God's drawing one and leaving the other to her own life.

(Vs. 39) "The other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?"

What had come over this man that hadn't come over the other? Some miraculous unknown moving in his soul has stirred him to criticize his former compatriot saying, "Look, don't you fear God in this matter? Doesn't it stir you, seeing we're in the same condemnation? Dost thou not fear God?" Many a time probably they had plundered together, robbed, and brutalized. They did whatever they could to gain to their satisfaction. Their only motive in life was the gratification of their own lusts. And yet at this time, in their last hour, this one individual who is just as vile as the other, recognizes some principle which alters him — and we have to say he's altered because God opened his understanding to see things that he didn't open the other one to see. "Seeing thou art in the same condemnation, and we indeed justly." This may not be a good case of repentance as you would like for someone to manifest, but he confesses one thing here, "I've gotten

what I had coming, I deserve it. And we indeed justly." We're hanging on this cross because we deserve to hang here. We're justly hanging here. But as he says, "This man has done nothing amiss." It's a marvelous testimony in the Scripture that everyone that had anything to do with the Savior confessed His innocence. When Pilot judged Him, he said, "I find no fault in Him." The wife of Pilot said, "Don't have anything to do with this just man." Judas even came back and said, "I've betrayed innocent blood." The thief here said, "We indeed justly, but this man hath done nothing amiss." The centurion later on comes to the conclusion that truly this was the Son of God. In every category, we find someone recognizing the innocence of the Lamb, that He was not a criminal, that His dying was something unique; but this man recognized, as you and I, if we are God's people, that we deserve anything we have coming to us. There's not an individual that out of an honest heart would not confess, "I deserve the damnation of the hell prepared for the devil and his angels." If I burned eternally I'd have to say, "Even so Father, for so it seemed good in thy sight." I could not plead, "Lord, I've been better than someone else." I couldn't cry out, "God, look at this one and that one." I've never been a Hitler, nor a Stalin, or a John Dillenger. Does it make any difference? If we've offended against the holiness of God, we've ETERNALLY offended, and it would take an eternity to repay that debt that we owe Him.

Look now at the middle cross. Jesus was in a poor place to manifest His true character to this individual. As I said, the public opinion was planted against Him. He was in His hour of shame — naked, marred as no man has ever been marred, spit upon, a crown of thorns upon His head. No doubt the blood was pouring down His face, and soon the spear was to be in His side. Nails were in His hands and in His feet. He looked like anything but a Redeemer. He looked like anything

but a conquering King. He looked like anything but the Messiah. Who could have looked upon the Savior on the cross at that time and from natural reasons said, "This is my Redeemer."? You couldn't. Neither could the first thief who spoke. We have to conclude that if we have any intelligence that the only way this man could say what he said about Christ, was that he saw something that the natural eye cannot see and natural understanding cannot perceive. And this is the way the Lord's people have always come. It hasn't been from any outward testimony or any visible or tangible appearances but it's been by something inward that stirs and moves us to say, "He's my Lord, and He's my redeemer." We've never seen Him in His glory and His power except by faith, and this is the only way this destitute robber could have said what he did.

We know the story. We know the results. We know the promise the Savior made. But I want to point out several things here which probably you know very well, already, but we need to re-affirm them. Two thieves — one left to himself, "But the other" acknowledges the deity of the savior; and we conclude that he'll be in Heaven. We gather from the incident here that glory will be his home. Now if we were to sum up everything we know from the Bible about this man, on what would we base his advent into the world of glory? Commonly told today, and the way I was raised, is to be a good little boy and grow up to be a good man and God will look upon me in tenderness and compassion and save me in Heaven because I was good. If we took all of the activity of this thief's life, can we find one good thing? We know what kind of man he was based upon the end results. He was crucified as a man with no redeeming qualities. Could we say this man merited salvation based on his conduct? Could we begin to believe that he would be in Heaven because he led an exemplary life? Or could we say that he deserves something from

the hand of God? If this thief can go to Heaven on *no* previous conduct pleasing to God, then certainly there's hope for the rest of us. We have to think about his afterlife. What did he have to offer *after* he'd been enlightened? He had no moral service before his enlightenment, and as near as we can see he died in a few hours. He had nothing afterwards. He did not come down off the cross and receive a person's hand, and make a confession and acknowledge Jesus as his personal Savior and join the church and be baptized and live a good moral life, and tithe, and visit, and do all the other things that seem to be duty for so many. All he did was hang on the cross and the Lord promised and assured him companionship in paradise.

You say this is an isolated example. How many examples do we need? One is enough for me. Did the Lord have to tell us something twice? If the thief, with nothing in his past, nothing in his present, and nothing in his future by way of good deeds, works, conduct, and keeping laws and other vows, can reach the world of paradise, then it entertains a hope for us in any form of life we might be found in. It will leave all of us without excuse in saying, "I'm not fit." If there ever was an unfit individual it was this thief. If there ever was a man destitute of *anything* to stand before God it was this thief. Oh, can you say, "I'm just as bad as he was." Well, bless your soul, that is a joy indeed — because that's one of the greatest knowledges you could ever have; to see yourself as bad as he. That might sound strange to the ears of some. You mean to say you'd *want* to be as bad as he? No, but I'd want to know that before God I'm no better than he. I'd want to know that I have nothing more to offer. The Apostle John lived longer than any of the Apostles. But I would venture to say that he did not do one thing in all of his life, before or after knowing the Lord, that brought him one foot closer to the gates of mercy than this thief did. Because the

gates of mercy are open wide for sinners redeemed by the Blood of the Savior. And by no other course can they come. It makes no difference whether he is a thief on the cross, or Mary Magdeline, or the woman taken in adultery, or the man out of whom the legions of devils were cast, or the blind beggar, or the great, intelligent Paul, captured in his heart on the road to Demascus, or whoever he might be. They all come the same way, and that's by the Grace and the Mercy of God, who has loved them with an everlasting love. This man lived and died a monument to God's mercy to sinners.

You say, "Well, that's just one case." Well, that's enough. There was only one virgin birth, and that was sufficient. There was only one death of Christ and that was sufficient.

(vs. 41) "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

(vs. 42) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."

That, to me is a very touching question, or statement, or request. It may have had a tone of question in it, "Will you remember me?" I don't see any dogmatism in it at all. I see a simple statement made by a soul calmed in the worst of distresses. What distress could we ever have more than this? We speak of the Savior hanging on the tree. This thief also hung — a nail in either hand, a nail thru his feet, on a cross, and in his request there was no plea for mercy, for grace, for restitution, for deliverance, or freedom, or an extended life, or for anything else except that the Savior would be in remembrance of him when He came into His Kingdom. Could we ask for anything more? Dare we ask for anything more? Lord, remember me. Oh, that's all I want when my Savior goes before His Father. Lord, remember me. If I can be remembered at the Throne of God, it will be more than anything I could have in this life. You let my position perish, my health deteriorate, and my hopes of everything

in this world flee away. If I had the assurance this thief had that day, I'd feel to be more blessed than any human that ever lived. To know, as the Savior said, that he would be remembered and not only remembered, but that he would find himself with Him when He came into His Kingdom. The remembrance of the Savior before the Father's Throne is more precious than anything you'll ever have.

You say, "O, I want more assurance. I want more knowledge. I want more hope. I want more faith." The thief didn't dare ask for any such thing as that. All he wanted was an Advocate with the Father. That was his only plea, "When you go before your Father, when you come into Your Kingdom, you're the King of Kings. Remember me. Drop my name there. Could we ask for more? Could we think of more? When He opens His book and says, "I and the children that Thou has given me" — could we dare think of anything more. Drop MY name in that place. Mention me to Your Heavenly father, because I want to be remembered before the throne of the Holy One which inhabits eternity. Here he hung. He didn't ask to have the nails removed. He didn't ask for deliverance, or life, or anything else. Just remember him. I like the hymn we sing, "O Lord remember me." Could we ask for more? Could we think of more?

I feel we also, must approach that place in life that the thief approached. The nails meant nothing. The agony and the shame meant nothing. As we see him asking for remembrance we know that soon his friends and family will forget him and the sooner the better is the way they figure it. Who wants to remember this thief. Good riddance out of the family. He was the black sheep. He never was any account. Society won't remember him, and I might tell you they won't remember you very long. You be assured of this — that none but the very intimate and closest of your family will remember you very long. I can't even remember the names of people that use to be close to me, that have gone on. I wish that I could, and I

am ashamed that I am that way. But it is human nature. This thief was not going to be remembered in this world. He left no monuments. He left no good testimony. They might remember him over in some city as that bad character who came through here and plundered and took their possessions. But he wasn't asking that his name be cleared. He didn't want on the books here that this man died with Jesus. He cared nothing for that. The crowds didn't mean anything to him at this time. He was concerned about what was going to take place later. He realized that he was starting into the sinking jaws of eternity and soon he must stand before the God Who created him, and brought him into existence. And he sees in the one hanging there with him the only way out — God's way. This is where God brings us; to the door of death; to the end of ourselves; nailed to a worldly cross, and *only one hope left*. Only one. The only avenue that would ever lead him safely to a better shore was he who hung beside him.

Our only refuge is at the Mercy Seat. O, Lord remember me. Is that your cry and plea? Do you long for the Lord to remember you? If you don't, if you can't say in your heart that you want the Lord to remember you, then all I can say is that you're no better than the other thief — the first one that spoke. How can you be any better? It makes no difference how many good deeds you've done, what position you hold. You either are or you aren't remembered before the Father. I certainly pity one who does not care whether or not Jesus would remember him when he comes into His Kingdom. The quickened thief isn't asking for life or anything else. We might point this out also; this was before the darkness set in. This was before the centurion said, "Truly, this is the Son of God." This was before the earthquake and the thunder and the lightnings. This was before all of the upheavals of nature which gave credence to the testimony of Jesus in this life. All of this took place with this thief without a word of encouragement from anyone else. No

preacher stood there on the ground and said, "Behold the Lamb of God which taketh away the sin of the world." All had fled. There was no one there pleading with the thief, "In your dying hour won't you trust Jesus for your salvation." No one slipped him a tract and said, "If you'll read this it will explain to you how to be saved." This man learned it without any agency. He learned it without any wisdom of men being offered, and none was available. What he learned, he learned there thru an avenue that only God and one who is taught can know anything about — and he learned it under the worst possible circumstances.

Does not that fill your soul with some degree of hope. If God can teach him under these circumstances, surely He can teach you and me. Lord, remember me. He recognized him as Lord. Jesus said unto him, (vs. 43) "Verily I say unto thee, Today shalt thou be with me in paradise." It's not important for us to know what paradise was, or what it is, or what it consisted of. If Jesus is there it is a lovely place to be. I don't care if paradise is over the earth, under it, beyond it, around the sun or moon, or at some distant place in the universe. If I can be with the Savior when I leave this world, if I can feel in my soul with the sweet words the Lord said to that thief, "Verily, I say unto the, Today shalt thou be with me in paradise" — *WITH ME* — not off some place waiting; no purgatory, no time of testing, no sleeping or slumbering in the grave somewhere until the resurrection morning, but the scripture the Apostle so wonderfully related to us, "To be absent from the body is to be present with the Lord." When this poor wretch died he was with the Savior.

You know, this could have left a problem if the thief had died first, couldn't it. Supposing in all of this grief, suffering, and agony, the Lord had not yet gone to paradise? Where would the thief be? What would he do until the Lord got there? It ought to once again establish in our minds that "to *every* thing there is a purpose and a time for

everything under the sun. There is a time to be born, and there is a time to die." And this man died at the *right* time. It's even a thing of great wonder and amazement for us when we consider that they came around to break the legs of all three. The reason they broke the legs was that the next day was a holy day and they couldn't leave them on the cross at that time. So they broke their legs to expedite their death. They came around and found that Jesus had already died. It wasn't but a few moments before that in His groaning and agony, He had cried out to the Father, "It is finished," and He gave up the ghost. He went on to paradise, and there He awaited the thief. I have no hesitation in telling you that I believe the Lord awaited him with whatever anxiousness a Holy God can await. With all the love that He had for any of His Sheep. The thief was received and embraced with the same holy joy that John, Peter, Paul, and all the rest would ever be received with. It makes no difference today whether you are like the thief or like one of the Apostles. When you pass from this life, if in your soul God had blessed you to cry out, Lord, remember me," He waits for you at the right hand of the Father. What a paradise it will be then. To be free — to be down from the cross (the suffering due us). The Lord has now hung there that we might not hang. He died that we might not die, and He suffered that we could be redeemed, and when we approach the presence of God, unsullied, untainted, without spot, wrinkle or blemish, we can claim, no more than the thief claimed, because we are no better. Our reception will be based on Christ remembering us. How long will He remember us? Forever. Will he ever forget us; No, He'll never leave us, nor forsake, us, nor forget us, for He had loved us with an everlasting love — everlasting — without beginning and without ending. If He has loved us for so long, then certainly He must have purpose to redeem us, else He wouldn't have loved us. And we know there'll be no difference for those He didn't love. There were two — two

camp, two representations, two thieves just alike. Just as the sword of judgment divides one group, the sword of mercy protects the other.

One thief died in his sins. The other died with the promise of the Savior, secure and safe. Could we dare say then that one was better than the other? Did he have a better line of breeding somewhere back? He didn't prove it in his life, did he? This is a sorry time for his goodness to come out. In fact, I don't hear him claiming goodness. All he does is confess his wickedness, acknowledge his place, and see the blessed Redeemer. Do you see Him with the eye of faith? I hope I can be blessed to look up into the eternal glories of God and see there at the right hand of God, He who died for sinners. O, how I long to be remembered. I don't care if you all forget me. I wish you wouldn't, but it is not important. You can't save me. You can't do anything for me in eternity. When I reach that time to die I'll cross over either in the strength of Jesus, or I'll go naked and destitute. O, I dread that day for I have not yet learned to be submissive to the powers of death. My only hope then, my only plea, and I trust yours, too, is, "Lord remember me." When I go down into the valley of the shadow of death, "Lord remember me." When I pass through the chilly waters, remember me, and when I come out on the other side, Lord, please then remember me. I don't know the way. It is a lonely and a dark, and a terrifying road — one that I have no taste for. But when it comes, please remember me. Until then, may we, as members of His Church on earth, gather often at His Table and take His Cup of the New Testament in His Blood, and follow His Words, "THIS DO IN REMEMBRANCE OF ME." I know if I'm His, He'll remember me. Will I remember Him?

Elder James I. Poole

“DESIRING A SOLITARY PLACE”

*“And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” (Mark 1:35)*

Jesus went to a solitary place where he could be alone and commune with God the Father.

Does this Scripture have any meaning to you, dear reader? Have there not been times when you desired to go to a solitary place and pray to your God? You desire to pour out your heart to God. This is one who does care for you, and he knows your needs. “Casting all your care upon him; for he careth for you.” (1 Peter 5:7) Even though the way appears dark and you cannot feel the presence of God, there is an Almighty God who loves you and He sees you, though you may not feel his presence. “If I ascend up into heaven, thou art there.” (Psalm 139:8) When you are lifted up and made to sit together in heavenly places, surely God is there with you. In fact, God lifted you up by his Power! “If I make my bed in hell, behold, thou art there.” This means that no matter how low you sink in your feelings, and experience being cast down, and no matter how dark the path is for you, God is there with you—even though you cannot feel his presence. You desire the manifest presence of God, do you not? When you are lifted up into heavenly places, you are blessed with the manifest presence of God. But, when you make your bed in hell, God has hid his presence from you. Job experienced this. “Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:” (Job 23:8-9) Notice that God hid himself on the right hand and Job could not see him. May this beautiful thought sink into our heart: Job could not see nor feel the presence of God, yet he was there with Job!

In your low state of feeling, you find that you have fellowship for David, and know what he was talking about when

he mentioned about being in the horrible pit. This was not a natural pit. The devil’s doom is everlasting destruction from the presence of God, and his desire is to get as much company as he can! Satan is always harassing the children of God. I am so glad to know that the old devil can go just as far as God allows him and not any further. “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.” (2 Cor. 4:8-9) The devil would love to drive you to despair. “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Rev. 12:12)

You find that friends nor loved ones cannot help you, but there is something in you which tells you there is one who can help you. Therefore you go to a solitary place and attempt to pray to your God in a secret place. At times when you pray, you find that your heart feels so cold and it appears to you that God will not listen to you, and he seems to be so far away. But there is something within you that tells you to not give up so easily. Therefore you keep pleading and praying unto God to remember you and to show his sweet and tender mercy to you. After much pleading with God, there was a warm feeling that filled your heart, and you could not help but shed tears of joy. It is wonderful to know that this God, who is the King of Glory, knows each and every member of his kingdom. No wonder the writer said: “from the rising of the sun until the going down of the same the Lord’s name is to be praised.” (Psalm 113:3)

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PLEASE NOTE:

The third Sunday in September someone handed either my wife or me seven dollars to renew their subscription. This was at Durham, N. C. I have lost the name, and will appreciate it if the one who paid this will write us.

D.V.S.

Danville, Virginia December, 1972

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EDITORIAL

This issue completes the one hundred fortieth volume of the *Signs of the Times*. We have no doubt that the Lord had sustained its publication to His praise and honor, and to the comfort and edification of many of His people over the land. It had been a means of communication for a widely scattered people, learning how their brethren were getting along in different parts of the country.

By God's grace the principles of the doctrine of God our Saviour have been maintained and brought out clearly. This has been not only because they are true, but because of the departure from them by many who bore the name of Baptist in the early 1800's and before. The Old School brethren could not conscientiously forsake the things so dear to them - the things which they had been taught of the Lord in being brought out of darkness into the marvelous light of the Son of God.

No editor or writer had ever claimed any credit to himself for his part in maintaining the paper, for each has been made to know that his course has been ordered of the Lord; and it has been to the Lord's praise that each has directed his thoughts and expressions.

As to the future we must say that we do not know the mind of the Lord, but we are confident that His will will be done, not only concerning the *Signs of the Times* but in all things else, for

He is Sovereign over all times, worlds and events. The people of the world are in a great turmoil, but God is not disturbed, and will bring all of it to His desired end: all to His own praise, honor and glory; and for the manifesting of His love and longsuffering towards His people. We are confident that all is for His glory in bringing His people surely and safely into those things He has prepared for them. He directs all things to this end. Those who have been taught of the Lord know that this is shown from the beginning to the ending of the Scriptures.

The Scriptures are the only authentic record of many things: being given at the Lord's hand. By them we know that God was the creator of the heaven and the earth, while all other accounts are merely the opinions of men. By them we know that God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul, while all other accounts are the opinions of men. And so it is with many other things believed by those not born of God's Spirit. Faith is a fruit of the Spirit of which God's children are born, and faith is necessary for the understanding and belief of God's Word. Without it the Scriptures would be as meaningless to them as to the unregenerated.

"Faith is the brightest evidence  
Of things beyond our sight;  
Breaks thro' the clouds of flesh and sense,  
And dwells in heavenly light.

It sets time past in present view,  
Brings distant prospects home,  
Of things a thousand years ago,  
Or thousand years to come.

By faith we know the worlds were made  
By God's almighty word:  
Abra'm, to unknown countries led,  
By faith obeyed the Lord.

He sought a city fair and high,  
Built by th' eternal hands;  
And faith assures us, though we die,  
That heavenly building stands."

Watts

By Faith we say, We believe all things written in the Scriptures. Note that it is written in 1st Corinthians, second

chapter, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

This means that without the revelation of God by his Spirit in a man, who by nature has only the spirit of man, he cannot know the things of God; but he who is born of the Spirit knows the things of God. This alone brings about the difference between un-belief and belief by the inhabitants of the earth: and this difference is brought about solely by the work of the Spirit.

While the Scriptures give only a partial history of men, they do give a complete account of God's revelation of his dealings with his own chosen people, whom he chose in his Son before the world began. This is a reliable account since God gave it through those inspired by him. He has given us in their writings all he would have us to know of his power, sovereignty, love, mercy and longsuffering. He also confirms these things by the same powerful Spirit in the hearts of his people when he quickens them and brings them to the birth of the Spirit, so that they have the same witness within themselves testifying that the Scriptures are true. God enabled his servants to set these things in order, and He has not authorized any man to take away from or add to the things he has revealed. Though this is blatantly done by those who teach for doctrine the commandments of men, without regard for the admonition to "contend earnestly for the faith once delivered to the saints," or the observing of all things which the Savior commanded.

How satisfying it is to know that God's grace is sufficient for us! and that He takes care of all things for us while

we live in this world. And how amazing it is to know that all the Godhead is engaged in everything necessary to bring his beloved children safely home. He gives us hope of eternal life while we live, and brings us into the reality and fulness of all we hope for when all is completed. His children are sealed with the Holy Spirit of promise while they live, and this is nothing less than an earnest or foretaste of their inheritance until their redemption — the redemption of the purchased possession. (see Ephesians 1:13-14) This really means that heaven begins here below, — a joyful experience, and is that which enables us to “press toward the mark for the prize of the high calling of God in Christ Jesus.” (Philippians 3:14)

What is the prize of the high calling of God in Christ Jesus? It is nothing less than we shall be conformed to the image of Jesus. It was to this image that God predestinated those whom He foreknew. We are pressing toward it each moment we live, for we shall each in our own time come to the end of our mortal life, and the spirit shall return to God who gave it, and our body return to the dust from which it came. But God has prepared much more for his Redeemed, for we are assured that as we have borne the image of the earthy, we shall also bear the image of the heavenly; and that this mortal shall put on immortality. All of this shall be accomplished in the resurrection. “We shall not all sleep, but we shall 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.”

Death is necessary, for there can be no resurrection except first there is death. Paul wrote, “. . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. “When we are conformed to the image of Jesus in the resurrection, we will be fitted for heaven and immortal glory, to give all praise, honor and glory to the God of our salva-

tion. There can be no question but that death is one of the all things that God has made beautiful, as we read in the third chapter of Ecclesiastes.

When all things have been accomplished in us and for us, it will then be that death is swallowed up in victory.

As we come to the end of another year, do we not realize that the Lord has been with us in all that we have experienced? in our trials and sorrows, as well as in our joys and pleasant seasons of rejoicing in the hope of things which are ahead for us?

We appreciate the kindness of the brethren and friends who have sustained the *Signs* during the year, by their writings, subscriptions and encouragement. We need all of these as the Lord puts them in the hearts of the brethren.

J. D. W.

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#### EDITORIAL

Pro. 18:16; I Tim. 4; 13, 16

*“A man’s gift maketh room for him, and bringeth him before great men.” (Proverbs 18:16.)*

*“Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Timothy 4:13,16)*

When it comes to the solving of what seems to be riddles of my readers, I have never made any claim as having ability to do so. Yet, if I have been brought into the kingdom, there is a mandate most binding on me. The substance of it is that I am commanded to let my light shine. I am told that men do not put a light under a bushel, and if the wisdom of this world does not do so, we are given assurance that the Lord does not

do that. Let us ever remember that the commands of the Lord are given to those able to perform. Grace is given for each time of need, and at no time is the need greater than when the Lord commands obedience.

I have before me a request from a young brother that is speaking in public that I write something of encouragement to the young that are impressed with preaching. I would much rather that he gave me permission to use his name, but he does not want to do that. His reason for remaining anonymous is easily understood. That is, it is easily understood if we have had an experience like unto his. He tells me that the advice is plentiful; that the people are deeply concerned about what he and other like him should do. He says, "If all the advice was the same it would not be confusing, but that one says one thing, and another, that has been preaching as long as the first one, will tell me something else." Again, I do not feel equal to the task. I would to God that I have grace to expound the truth. I know that these matters are sacred, that they are of the utmost importance to the people of God. I beg of you to cast the mantle of charity over what I offer. If, in your estimation I am wrong, please tell me in a brotherly manner, but if not in that manner, do not bother.

That people, even people that show great sagacity for scriptural arguments, have perverted and subverted and wrested the scriptures to the hurt of themselves, I do not feel free to charge anyone of our day, only to quote the scriptures (Gal. 1:7; 2 Tim. 2:14; 2 Pet. 3:16). The warning of these writers about these things are as binding as they were on them.

Setting one class of scriptures against another is the surest way of establishing ourselves as knowing nothing as we ought. If I take what Matthew says to bombast and offset what John said, that is a gross departure from any "Thus saith the Lord." Double minded writers will disturb the little children of God, as will those with a double tongue. Some one comes to the young brother under

consideration and tells him that he need not be concerned about the effectiveness of his preaching, for his gift will make room for him. That is true as far as that aspect of preaching is concerned. Anyone that has ever read Jeremiah's experience will know that as being ministerial experience. But another elder, as lovely as the other, as experienced as the other, will tell him the same things that Paul has told Timothy and Titus. Without an understanding, without an explanation (in the same sense that the eunuch needed instruction), he will not understand.

Let us look at something else along this line. So much has been said about ministers teaching the truth. I have heard the most abrupt declarations that there was not one thing said about ministers teaching. Perhaps this has been induced by the work of those that know not the school to which all the objects of grace must come. I do not find that anyone has been delegated to teach people to know God. But is it safe, is it scriptural to say, since God had not authorized anyone to teach people to become children of God, that he has not called and authorized *anyone* to teach *anything*? In order to settle the matter with a few words, let me agree with that statement. Now since we are agreed that God has not called and qualified ministers to teach anything to anybody, let me kindly ask what are we to do with all of the commandments to ministers about teaching?

It has been the practice for a long time to ordain men to preach. Surely none would challenge the practice, seeing all of the many references to ordinations and presbyteries. As far as I know, it has always been the practice to appoint an elder to give the new minister a charge. From what elder in the Bible would we get a pattern for this sacred charge? Not from Peter, not from James, not from John, not from any of them, save the apostle Paul. All of these apostles spoke of things that Paul did not touch, showing that the work of each one had been designated by the Founder of the

church. No one in his right mind would think of throwing out the testimony of these eminent servants of God. Can we throw out what Paul has given to Timothy and Titus? Can we set aside his charge to them? Can we dispense with the giving of a charge at ordinations?

I seriously doubt that any young brother who has been exercised about preaching, that when it became known somebody did not begin to belittle his gift; that some older elders did not turn the cold shoulder to him; that they did not at times hold a limp hand to him when they got caught and had to shake hands with him. I do not doubt this because I have experienced it. I have stood silently by and seen boys still with the dew of youth on their lips as they were spurned by jealous elders. I have felt that; I have sunk down in the valley under the unfriendly actions of those that should have known that when god calls a man to preach, that the gift bestowed upon that man will cause his feet to be set in a large room in spite of all the opposition that the flesh and Satan and the world can bring (Psa. 31:8); that the gift of prayer, the gift of repentance, the gift of interest in the church, will make room for the reception of that man. These gifts were bestowed upon Paul and there was room for him in the church.

I fought with hands uplifted high against the impression to preach. I rambled over a goodly portion of these United State seeking relief. If rest is found in running, I did not find it; if relief is found in fighting and resisting the impression, I did not find it. Some of the elders told me one thing and others told me something else. What agony and frustration this brought to me. I do not have to imagine what the feelings of my young querist are, for I experienced them. And I was not blessed with seeking grace as is our brother. I bore things in silence because I had been led to believe that novices should under no circumstances question the integrity of the aged. Some of the brethren told me to stay away from the pulpit as long as I could; that the first time was the

undoing of a man. At that time I would swallow anything that was called predestination, and, although I did not know what I was going to do, I accepted it that fleeing was my fate; that seeking relief in going forward, following my impression, was looked upon as being the mind of one that was seeking the office of a bishop. The time arrived when I could not live nor die, although it seemed I would die if I did not preach, and if I tried it seemed I would choke to death. As I believe that in some manner my Saviour endured the pangs of hell for me; so also, I believe that I know the hell that there is in fighting the impression to preach. To add to my misery, my ordination was opposed by some, saying that a man should never be ordained until a church called for his ordination. In the midst of all this sorrow, an aged sister, who had been a sincere disciple of others, had a dream, and in that dream she was blessed with a change of mind about my ordination. In my files today is the letter she wrote to me in which she dwelt much on my gift and that I need not worry about the opposition; that it would all be removed, and that the gift which the Lord had bestowed upon me would make all the room in the kingdom that I would ever need.

Today I have not changed, nor do I desire a change, about the gift of young brethren making room for them. It is more evidence of being called to preach when the opposition is bitter than it is when everybody is extolling the youth among us. There would not be any triumphs of sovereign grace if there was not opposition. Paul tells us about his opposition by saying that it was working for his consolation as well as that of the churches. (2 Cor. 1:1, 6) The impression to preach the gospel has not lessened; I would go to every destitute place if I was physically able. This I can not do — in fact, my state of health is such that I would not court the pastoring of any church, for I know that I can not give them the attention that a pastor need give.

But I believe that, if I have the gift of the gospel ministry, a door will be opened to me; that the gift will make room for me. I would urge upon our young brother, as well as my older yoke fellows, that it will be useless for you to make room for your gift. That attitude will never prosper, but all the opposition that hell can bring will not keep prosperity out of the room that the gift makes for you.

In the Providence of God, I have been called to a goodly number of churches. I have not anything but pleasure in my heart as I go back in retrospection over the ground. Pleasure that they sought me; pleasure to think that my gift made room for me; pleasure to think that I did not have to use the proverbial crow-bar to prize into a single church. Too, I take pleasure in my tribulations, glorying in them that the name of my Lord and Saviour be glorified. To this care I would commend our young brother, assuring him that his gift will prosper, that room will be made for him, that in that room will be great men before whom he shall testify to the grace of God.

But the Lord has called our brother. The Lord called Timothy and Titus. What is the difference between them and him? Were they circumscribed by circumstances that are not with our brother, and others like him? If Paul wrote to them that they know how to behave themselves in the church of God, what is our relationship with that writing today? Or did they have rules to go by, but those rules have been discarded for us? If so, when were they discarded? By whom? And by what authority? Am I authorized to tell this young man that he just as well read the almanac as the scriptures for the good that it will do him? If I am wrong in my interpretation of these things; if I am giving our brother advice that is not orthodox, I do hope that I am given a scriptural reason for being wrong instead of a lambast.

His gift is working; it is making room for the recipient. What must be my concern about him and his gift?

Did Paul instruct one way for Timothy and Titus and leave us without a compass? And without fear, without reservation, without apologizing for it, without quibbling, I tell you now that we are under the same rules and the same charge that they were. Until I find somebody in the Bible that is instructed to stay away from the pulpit as long as they can; that a man studying is a sign of weakness and softness; that taking heed to themselves is the doctrine of Arminians; that there is not a salvation in this taking heed to the doctrine to themselves, I will advise with this young brother, and all those thus interested, to do exactly as the apostle has enjoined upon Timothy.

In conclusion, I have desired a place for everything, and everything in its place. I would beg God for grace to serve him acceptably for I think that I know that none are able to serve, or take heed to himself, or take heed unto the doctrine until given grace; that the only salvation for this life or that which is to come, is by the grace of God. (Eph. 2:8; Heb. 12:28) It is by grace that we are called to preach; it is by grace that a gift of the ministry is bestowed upon us; it is by grace that this gift makes room for the recipient; it is by grace that we desire to give full proof of our ministry; it is by grace that we seek to make our calling and election sure; it is by grace that older ministers desire to look after and help the younger brethren, for, "By grace are ye saved."

To this young brother, and to my brethren in general, let us lay aside the theorizing of all that would change the inspired writings of the apostles, whether it would be to belittle salvation by grace, or to belittle a godly walk and conversation. Let us, as given grace, preach the eternal purpose of God in all things; let us contend earnestly for, and strive to maintain good works.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Dallas, Texas, August 9, 1939

Mr. and Mrs. Lewis McFeeters,  
 Halfway, Missouri

Dear Brother and Sister in Christ:

We heard from you at the meeting at Kingman the 5th Sunday in July, and I thought I would write you as soon as I returned home, but have been so busy since arriving that I have not found the time to do so, and now I am just snatching a little time, as I do not see much idle time for me for some time in the future.

We all appreciated your letter, Sister Tena, and I want to commend the practice you have followed ever since you have lived away from the church; you have not failed, I think a single time to remember the meeting time of the church, and let us hear from you. This is the commendable course for Primitive Baptists to follow and the beautiful part of it all is, you did not do it because you felt you were required to do so, but because your love for the church was such that you felt you desired to do so. I feel that I must say to you that the entire church holds both of you in high esteem, and deeply appreciates your continued manifest interest in the church. I still remember you in my petitions before the throne of God's grace; and giving Him thanks on your behalf that your faith and hope still abide in the truth as you have been taught of His Word and in your experience by the Spirit of truth. May He confirm you to the end in that faithfulness and devotion to truth.

I read with interest your questions sent personally to me in your letter to Sister Cates and I felt from the statement you gave of your understanding of the point of doctrine you inquired about of me, that you already had a very clear and definite understanding of the truth of it as taught in God's Word. You are Scripturally correct when you affirm

that the great God of the universe controls all cratures and events just as it pleases Him, and neither has to ask help or permission of any of His creatures. It is written, "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) And so He will do all His pleasure. Read Isa. 14: 24-27: Psa. 115: 8; 135: 6; Daniel 4: 35, read the entire 4th chapter; it is the revelation of God's purpose upon a wicked king who did not know the Lord, but boasted of his own greatness and ability, as many of those do in this age who have only heard of Him, but do not know Him nor His mighty wisdom and power: in the 35th verse is the confession of this king after he had experienced the mighty power of Israel's God. Read it; he talks just like a "Hard-shell." See also Rom. 9:16-22; Eph. 1:11.

God's will and purpose must necessarily be associated with every thing that has being and with every event that transpires in his entire universe. If God is the great ruler of the universe as He declares He is, He must rule with infinite wisdom; and any wisdom which would attempt to govern without a purpose would not be worthy the name of wisdom, but would be sheer foolishness. I cannot conceive of God, in whom we live and move and have our being, and who upholds all things by the word of His power, suffering anything to exist and continue to exert an influence in the realm of His dominion, which he had no purpose whatsoever in; neither can there be an intelligent reason offered why he should do so: It just does not make sense. Because we cannot understand all of the purposes of God is not a sufficient excuse for us to conclude there are things which He admits into the world which he had no purpose in. The very fact that he is God, and is over all, is ample proof that He can eliminate that which will not serve any purpose of His; therefore what he retains He must have a purpose to fulfill

in doing so or he would not retain it. Surely no believer in God would assume for one instant that any being could exist for one moment without God; since, it is only from Him we have our being. The trouble is an element has crept in among the Old School Baptists who are tainted with Arminianism and manism, and are not willing for God to be God. They try to argue with those who believe in a sovereign God who works all things after the counsel of His own will into thinking their belief will make God the "Author of Sin;" a pet phrase they have coined to deceive and drive God's children into accepting their semi-Arminian theory that God controls His part of the world, and that man manages the balance; But the belief in an almighty God who governs all things for the purposes of His own glory does not involve any such consequences.

The Bible is teeming with instances where God exalted His own glory and revealed the riches of His goodness toward his people through the actions of wicked men, acting under the impulses of their own wicked designs; but in every instance God's will and purposes was accomplished. Christ was taken by wicked hands, and crucified and slain; yet "He was delivered by the determinate counsel and foreknowledge of God." (Acts 2:23.) While the Jews were trying to carry out their own wicked design against Christ; it was under the directing hand of God's providence that they were "gathered together for to do whatsoever God's hand and God's counsel determined before to be done." (Acts 4:27-28.) "Man's heart deviseth his way, but the Lord directs his steps." (Prov. 16:9.) While the Jews were suffered to carry out their wicked purpose to kill the Saviour; it was permitted only because God had a holy and gracious purpose in His death, as well as in the manner in which He must be brought to his death. Every incident connected with this wonderful event was but the fulfillment of the holy purpose of God, and yet the sin of those who crucified Christ cannot by any stretch of the imagination or

twist of language or logic, be attributed to any other than the men who plotted His death, and by wicked hands perpetrated the crime. When God leads men by His Spirit, their purposes are holy purposes, and he accomplished His Purposes in them in allowing or causing them to fulfill their purposes; but when he directs their steps by His providences, their wicked hearts may have devised their own way to do wickedly; but their steps are so hedged that they cannot exceed the purpose of God to do more nor less.

If there is wickedness associated with any event, we know it is to be charged to man's heart; for it is "Deceitful above all things, and desperately wicked;" and God being supremely good, nothing but good can spring from Him. People who pose as teachers in Israel who have not learned this lesson yet, are blind and unsafe to follow, for they will surely fall into the ditch. This subject is too extensive and too wonderful to treat in a short letter. Spend lots of your spare time in reading your Bible, it is full of valuable and most precious promises and golden truths. Do you read "*The Signs of the Times*," published at Middletown, New York? It is the best Old School Baptist paper now published. It has never varied from the old land marks. I am going to write to the publisher to send you a copy, if you are not getting it; I think you would enjoy it and it will be helpful and comforting to you in your isolated location.

I suppose you have received a letter from Sister Cates before this telling you of our good meeting in July. Brother William Winfrey came to the church and gave a good reason of his hope in Christ and I baptized him Sunday morning. Our meetings with the little church are seemingly a long distance apart, but we have had some sweet seasons, but we always miss the absent ones and wish they could be with us to enjoy the heavenly feasts with us. I am serving four other churches besides the one at Kingman, and am kept very busy. Mrs. Hardy has not been feeling well, but is better, I am in my usual health. We both

send fervent Christian love and very best wishes for health and happiness.

Yours in humble hope,  
(Elder) J. R. Hardy

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#### ELDER DURAND TO THE PREACHING BRETHERN

Is it repetition you are trying to avoid? You do not want to preach the same thing over and over again? You want to have something new every time you speak or write or talk with the dear saints, do you? Some new field of thought and feeling to explore? You would like to have a constant variety, and to be known as a man of varied and unailing mental and spiritual resources, and not have to go over the same ground time after time.

Well, this is all natural ambition; all fleshly pride and vanity. Having gone down to the garden once to see the fruits of the valley, and to see whether the vine flourishes and the pomegranates budded, does that suffice you, that you must walk in some other direction the next day? Do you not want to go into the same garden again and again? Do you not again and again want to smell the same sweet perfume of the same roses, and taste the same fruits? Yesterday's walk and yesterday's enjoyment of fruit and flower will not satisfy you today. The mornings are ever alike, but it is not yesterday morning but this morning that we are enjoying now. It is not a repetition but a new morning.

We are thinking, speaking, preaching upon the same subject of salvation by grace today that our minds were occupied with yesterday, but we do not repeat the words of yesterday. We express today the thoughts and feelings of today in the words of today. We go over the same ground, but it is new to us today. We breathe the sweet atmosphere today that we breathed yesterday, but it is not a repetition of yesterday's breathing, it is the life and breathing of today.

It is in this sense that the things of Jesus are always new, while at the same

time they are old, "things new and old." When the preacher is alive to spiritual things, he may have the same subject he spoke of exhaustingly yesterday, and yet to the hearer who is hungry for the word he will bring forth out of that subject things blessedly new and fresh. If the subject of yesterday, even the same text of Scripture, is brought to his mind with power, he will not appear either to himself or his spiritual hearers as repeating the thoughts or words of yesterday's sermon.

It is a vain, carnal mind that moves a minister of the gospel to seek after a variety in preaching, and try to study out some new gospel theme, and new forms of illustration. When the heart is full of the heavenly subject there will come suitable words and suitable illustrations, and the heart of the speaker will be turned to the heart of the hearer, and will be opened to his understanding and comfort. But it will not be to the praise and glory of the preacher, but to the praise and glory of God. It must and shall be known by both preacher and hearer that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of men."

How greatly tried I have been because of my limited understanding of scriptural things, and because I fail to find new fields of thought, but must go over and over the same old ground. But whenever I am given a season of refreshing from the presence of the Lord, and my heart is warmed with his love and filled with praise for his grace and mercy, then I am not seeking for some new line of thought, but all the blessed fullness of the gospel is in the words nearest at hand. The simplest words, with which I have always been familiar, will open up in such new and wonderful ways as fill my soul with admiration and astonishment. A few words of Scripture, at such a time, will come to my mind in such a way as to show fountains of living water springing up into everlasting life; gardens of nuts and fruits and flowers; "fountains of gardens," mountains of holiness; all the

power and riches and beauty of the gospel. We might as well seek variety in the sunshine, or in the starlit sky at night, as to seek variety in the gospel. It is in itself infinite variety, having in itself all that is necessary to supply every kind of need among all the family of God.

Sometimes one is tried because he cannot see in his mind any capacity for variety in prayer. That is when he is thinking of his prayer as a piece of work, and wants it to be such as shall do him credit. When he feels his great need; when he is at the end of the earth and his heart is overwhelmed; when he sees himself as nothing but a poor, blind, vile, wretched sinner, deserving only God's wrath; then he does not seek variety of thought or expression in prayer. At such a time the prayer of the poor publican has variety enough to answer his requirements: "God, be merciful to me, a sinner." Then David's prayer answers his need: "Lead me to the Rock that is higher than I." But at such a time if these words, or others like them, had not been furnished him, he could only pray "with groanings which cannot be uttered." Why call it repetition when we say the same words in prayer? Do we not need the same mercies every morning and every evening? And is it not because of this same need constantly that the Lord's mercies are "new every morning," and fresh every evening? We may have the same words fixed in our minds as a form of prayer, and many a time it may seem to us that our prayer is but a form. But when our needs are freshly felt, and our desires are strong and urgent for the mercy and grace of God, then the words are filled with the throbbing power of life, and our prayer is not a mere form, but is a present cry unto the Lord.

Silas H. Durand

(From pages 165-166 of *Fragments*, by Silas H. Durand. Re-published by request)

#### BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, at Sand Hill Church the 5th Sunday and Saturday before in December, 1972.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 744,  
Bennettsville, S. C. 29512

#### OBITUARIES

##### ELDER RAMER LEE BIGGS

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright: he is my rock, and there is no unrighteousness in him. (Psa. 92:12, 15)

Our dear brother, a prince and a great man in Israel, has fallen! After several months of dire affliction Elder Ramer L. Biggs was called from the walks of this life to rest in the Lord. He was born August 2, 1891, and died September 6, 1972, making him 81 years, 1 month, and 4 days old. He leaves his companion, our sister in Christ, Minnie Lee, one daughter, Miss Lavenia Biggs, three sons, to wit, Kenneth, Joseph, and Lytle, all of Nashville, Tenn., fourteen grandchildren, and two great grandchildren, and one sister, Mrs. R. D. Steiner, of Binghampton, New York.

Our brother was born and went to school in Sumner County, and then lived the most of his life in Nashville. He was a veteran of the First World War, and chaplain of the Disabled Veterans. He worked for many years at the Werthan Bag Company of Nashville.

I was intimately acquainted with our dear brother. I feel sure that he was faithful in all the duties and obligations of this life, but his superb qualities were manifested in the kingdom of heaven. But few ministers lived the life of faithfulness to the cause of our blessed Lord as did he. I know full well that our lovely brother would hold up his hand to halt me from saying anything that would be derogatory to the work of divine grace, and this I would not do, but I would point to the effectual workings of that grace in our brother. He bore good fruit, and good fruit in the children of God is the result of grace; thus I would preach and write the glorious doctrine of grace in this obituary of our brother. This grace caused him to forsake everything for the gospel of Christ. I feel sure that but few elders among us have travelled as many miles by bus and other public transportation in serving his brethren as did Elder Biggs. May God be praised for such an unspeakable gift (2 Cor. 9:7, 15).

His funeral was held at the Buena Vista Funeral Home in Bordeaux, (Nashville) Tennessee on Friday, September 8, 1972. There

were nine of his yoke-fellows in the ministry present, to wit, Elders H. C. Moon, Elmer Prince, H. R. Prince, J. N. Darnall, Richard Campbell, Swayne Young, Paul Poyner, A. H. Brock, and W. D. Griffin. All of them had a part in the service, Elder J. N. Darnall speaking in prayer at the funeral home, Elder W. D. Griffin preaching the funeral discourse, Elder A. H. Brock speaking briefly at the grave and Elder Swayne Young speaking in prayer.

Our dear brother was married to Miss Minnie Lee Atwood on June 7, 1919. He was baptized September 16, 1923, and was ordained September 8, 1929. He was the pastor of four churches, some of which, at this time, do not see where supplies are coming from.

As we are blessed with an unction from above let us thank and adore our Heavenly Father for the gift of our lovely brother, for his devotion to his family, his country, his brethren. While we are left bowed in sorrow, it is not for him, but for us that are still separated from home by the ties of the earth, yet knowing that shortly, we, too, shall be called away. In the meantime may we be reconciled to await on the Lord who shall come with power and great glory to call His people from the graves, changing us that remain alive, and taking us into that haven of rest where we shall ever be with the Lord.

W.D.G.

#### MRS KATE N. ALSTON

My mother, Mrs. Kate Norris Alston, passed peacefully away on August 16, 1972, after eight years of ever-deepening affliction. Born Feb. 6, 1876, of godly parents, her life on earth was more than 96 years. She was third of ten children born to her parents, Y. C. and Fannie Jo Lloyd Norris. Elder Benjamin Lloyd, who compiled Lloyd's Hymn Book, was her grandfather. She was married in 1897 to N. Charles Alston, who preceded her in death in 1929. A son, N. C. Alston, and daughter, Mrs. Florence A. Gibson, survive. Her younger son, A. Douglas Alston, died in 1952. Surviving also are a brother and sister: Zach C. Norris, Glenwood, Arkansas, and Mrs. Naomi N. Hoey, Key West, Fla. Seven grandchildren survive, including Mrs. Katie Kilby, who is a member of Dan River Church.

As she was called by grace in early youth, we may record God's mercy to her throughout a long life. Concerned about her sins when she was eight years of age, blessed with hope of salvation at thirteen, His favor was ever toward her. She might truly say:

"God of my childhood and my youth,  
The guide of all my days,  
I have declared thy heavenly truth

And told thy wondrous ways."

(Hymn 680, Lloyd's)

She became a member of East Atlanta Primitive Baptist Church in 1930 and changed her membership to New Harmony Church, Hiram, Ga. in 1957, where she was a member until her death.

God's holy name was to her as ointment poured forth and, by His grace, she was ever enabled to bear without murmuring all the dispensations of her life. We feel she is with the Lord, more blessed than we are able to know. Her earthly tabernacle dissolved, she has an "house not made with hands, eternal in the heavens."

*From her journal:*

"I was reading some hymns concerning death and the resurrection and for a little while a beautiful vision was given me of the death of His saints, their departure from this valley of earthly life. Death to me became a glorious thing and much to be desired. There was no dread of death; it was a beautiful going-away from a place of sin and trouble to a place where we can praise, honor and glorify His holy, righteous name throughout all ages to come. Then so soon I was back in the flesh with all its fears and weaknesses. Yet I'll never forget the beauty and glory I saw in death for a little time when I saw and felt that it is altogether wrong to grieve for our loved ones in the Lord when they are released from this earth; rather, we should rejoice, as the angels do, at the death of His saints. O, may I be one of these for whom there should be rejoicing and not grief and may we all say, "Thy will be done. Blessed be the name of the Lord."

From a letter to her sister several years ago:

"You spoke of growing in grace and knowledge of the truth. When this scripture first came to my mind, I thought that as the years passed, I'd read more, meditate more, hear more preaching and spiritual conversation, remember more scripture and thereby be blessed to grow in these things. But now these years in which I expected to grow in grace and knowledge are behind me and I think seriously of the growth I *have not* made. Thirty years ago I was much more apt in remembering and quoting scripture, was given much more to reading and meditation, seemed more *alive* to spiritual things; so I conclude that if I've grown at all, it must be backward and downward, not upward and outward. If there's growth in me, it has been to become a little stronger, a little more established, a bit more rooted and grounded in the truth. So, instead of growing fine leaves and developing lovely flowers, I've grown more *roots*. The top has

withered and the bulb formed under the ground where man cannot see, but known to God. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." (Ps. 19:14)

*From her notes:*

"David said Thy rod and thy staff they comfort me. A staff represents strength, something to lean on, to uphold us. We can readily see how His staff comforts us, but the rod signifies a flogging — affliction and sorrow; yet David said both comforted him. It is difficult to see good in affliction but afterward, when He removes his hand from before our faces, we see the blessing. The rod is, as Paul said, grievous to be borne at the present; yet afterward we are enabled to see that we profit by suffering, our dross (flesh) to consume and our gold (spirit) to refine."

"From a letter she wrote to a friend who had lost his mother: "You cannot grieve as those who had no hope, for she died in the Lord. In mercy He took her out of this wicked and cruel world, and now she can never know sorrow, pain and doubt again for she is at eternal rest with her Saviour. She is filled with such peace and joy as we cannot know until and unless we are so blessed ourselves as to be accounted in that number who were chosen in Him before the world was. "The Word of the Lord endureth forever." Herein we live, knowing He is all our strength, our help in trouble, our life itself. So, dear friend, look up from whence all help cometh and trust Him who is able to save to the uttermost. You will miss her for some time to come but God, who is merciful, will temper the wind to the shorn lamb and soften the blow with His love and His grace. And there will be the voice which will say, "This is the way, walk ye in it", until her loss will be to you a sweet reminder of His power and glory over all the earth and especially toward His chosen people."

Possessed of a gentle and quiet spirit, her meditation was upon the beauty and mystery of God's law. She was taught of Him from whence cometh all help and she looked up to the Shepherd whose power is over all true believers, the pillar of cloud by day and the pillar of fire by night. Many, many times, as if in prayer and until her strength was almost gone, she quoted this stanza from Gadsby's Hymn #1083:

"Whate'er thy sacred will ordains,  
O give me strength to bear.  
And let me know my Father reigns  
And trust His tender care."

She read a great deal and, near the last, when she was too weak to hold her Bible, she read from a small book of the Psalms which

Mildred, one of her granddaughters, had brought her. I am sure she felt, with David, both the cries for help and the deep thanksgiving and praise unto the Lord.

May there be an "afterward of peace" to us who loved her. I have felt the presence of the Lord in this sorrow. To consider her glorified state now compared with the bed of affliction upon which she has lain these last years of her natural life brings to me once more the surpassing knowledge that God is merciful. But though He cause grief, yet will he have compassion, according to the multitude of his mercies. (Lam. 3:32) For her, all weariness and trials are past, all fear and conflict removed, all tears forever dried. For her, the eternal day has arisen; she has gone to be forever with the Saviour who justified and redeemed her.

Her funeral was conducted at Ward's Glenwood Chapel, by Elder James F. Poole, whom she loved. The service was to the glory of God and the comfort of our hearts. There was a sense of benediction. She was laid to rest beside her husband in the Gibson cemetery to await the call of her Saviour.

By her daughter,

Florence A. Gibson (Mrs. E. W.)

#### RESOLUTION OF RESPECT FOR SISTER MATTIE LEGGETT JENKINS

Whereas in his infinite wisdom and in accord to his sovereign will our God did call from our midst our beloved sister, Sister Mattie Leggett Jenkins, we the members composing the Skewarkey Primitive Baptist Church, and we trust a portion of the church of our Lord and Saviour, Jesus Christ, desire to bow in humble submission.

Sister Jenkins was born in Martin County September 27, 1884, the daughter of the late Sylvester and Annie Crisp Leggett. She was the widow of the late Brother George C. Jenkins to whom she was married in 1902 and who preceded her in death in 1950. She departed this life on July 5, 1972, thus her sojourn upon this earth was for 87 years, 9 months, and 8 days.

Sister Jenkins was blessed to unite with the Primitive Baptist faith in April, 1917, and was received into the fellowship of our little flock in 1960, thus she held membership among the Primitive Baptist for a period of 55 years.

It was the writer's privilege to spend many hours in the presence of this dear sister over the years. To be blessed to observe the manifestation of the love of God within her heart and soul as she was so ably blessed to express in her conversation and everyday walk in life, was indeed an inspiration to the writer and her brothers and sisters. Comforting to us who

are left was the evidence of that new birth within her heart for it was truly evident that bestowed upon her was a gift of devoted faithfulness to her God, her brethren and sisters, and her church. She expressed a firm belief in salvation by grace, and was blessed to rejoice in the doctrine of election and redemption of God's children through the love and mercy of a sovereign God, excluding the will and works of man's hands in attaining salvation.

Surviving are one daughter, Mrs. Christine Crawford of Stantonsburg, four grandchildren, and six great-grandchildren, and one sister. To the family we extend our heartfelt sympathy in your moments of sorrow and trust you might receive comfort from God's love and divine promises.

Her funeral was conducted in the Skewarkey Meeting House by Elder E. C. Harrison and Elder Wayne Mitchell. Interment was in the Woodlawn Cemetery.

RESOLVED: That a copy be placed on the church record, a copy be sent to the family, and the "Signs of the Times" for publication. Done by order of conference the second Saturday in July, 1972.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner  
Committee

#### SISTER LUCY G. JONES

Sister Lucy Gerard Jones, age 88, died at the home of her son, Clifton Jones, at 6142 Newark Avenue, Norfolk, Virginia, Friday night at 6:30 o'clock, April 28, 1972.

Sister Jones was born on Beaufort County, January 15, 1884, daughter of the late William Bennett and Ann Cratch Gerard. She was the widow of Leonard Clifton Jones who died October 4, 1943. She was a member of the Norfolk Primitive Baptist Church which she joined on Sept. 17, 1955 and was a native of Blounts Creek. She had been making her home in Norfolk for the past three years.

Sister Jones is survived by four sons, Lester, Jones, Alvon G. Jones, Clifton Jones and Charles C. Jones, all of Norfolk, Virginia; three daughters, Mrs. Lela Johnson of Williamson, N. C., Mrs. Lillian Gregory of Virginia Beach, Virginia and Mrs. Audrey Mullen of Indianapolis, Indiana; 19 grandchildren and 14 great-grandchildren; three halfbrothers, W. G. Gerard, Sr. of this city, Earlis Gerard of Rocky Mount, N. C., and George Gerard of Blounts Creek, N. C.; one sister, Mrs. Corcas Cratch of Blounts Creek, N. C.; three half-sisters, Mrs. Appie Jefferson of Bath, N. C., Mrs. Ethel Wilson of Rt. 3, City, and Mrs. Nell Gaskill of Exmore, Va.

Funeral services were held at the chapel of the Paul Funeral home on Sunday at 4:00 P.

M., April 30, 1972, conducted by Elders: Wayne Mitchell and B. D. Handy. Burial was in Oakdale Cemetery. Her grandsons served as pallbearers.

I want to say to her devoted family, a light was removed from their home, a Mother of Israel has fallen. Precious in the sight of the Lord is the death of His saints; the Lord's portion is His people.

The good Lord found her as He did Jacob of Old in a desert land, a waste howling wilderness, led her about and instructed her and kept her as the Apple of His eye and she will sing the song of redeeming love unto her God who hath called her by His power, saved her by His grace.

She believed in Salvation by the sovereign grace of God. Her relationship with God has already been settled, ordered and sure. No matter what may come or what may go, she will live in heaven with her Lord as a member of His family, having been chosen, loved, redeemed, called and justified, and her spirit is sweetly resting in the Arms of Jesus and on that great and notable day of the Lord, God Himself will come and robe her in His pure white robe like His Son wore, then she will be robed and ready and she will be like Him and be satisfied, (but not until then, we are not robed and ready to our satisfaction in this life). Peace and love will reign and she will see her blessed Jesus "and reign with Him above and from the flowing fountain, drink everlasting love".

Sister Jones rejoiced in sound doctrine and sweet fellowship of the household of faith. She was very faithful to attend her church meetings.

Judging from her talk, walk, acts, thoughts and deeds, Jesus was her beginning and end, first, last and All in All. David of Old said, "I have nothing else beside Thee." This shows the love and providence that the Almighty God displays in His working all things together for good to them that love Him, and are called according to His purpose.

When Sister Jones was no longer able to take care of herself, she made her home with Clifton Jones, her son, his wife, Velma, and daughter, Judy. They were devoted to her and most dutiful. They loved each other dearly and were by her side during her last illness. She was stricken in Judy's arms and died in the arms of her son, Clifton.

All the loving hands of the family could minister was done but they could not stay the hand of the heavenly Father who doeth all things well after the Counsel of His own will. He never makes a mistake and His mercy endureth forever. The foundation of God standeth sure. The Lord knows them that are His.

I have truly tried to thank God for Velma, her daughter-in-law, and her feelings towards

this dear Mother in Israel and also for giving her such a kind and considerate daughter-in-law. All of her family seemed to love her and Judy, her granddaughter, in particular, who took her death so hard.

We do know the dearest and nearest, the truest and noblest pass from out of our sight, one by one, and our homes are desolate and our hearts are sad with sadness for which earth has no cure but it is only a little while and the parting will be over, and the meeting will begin. O! the joyful awakening to an immortal life.

May the good Lord comfort and sustain all of her loved ones and especially her sorrowing granddaughter, Judy, in their loss of one so near and dear to their hearts.

Done by order of Norfolk Primitive Baptist Church June 17, 1972, Conference, also by request of her family.

Written by one who loved her, and I shall miss her in my heart.

Pearl Fickett

#### DEACON ELMER BURL PEELE

It is with sadness of heart that I attempt to write this obituary of our beloved Deacon, Elmer Burl Peele, who departed this life May 5, 1972.

Brother Peele was born May 25, 1909, in Martin County, Williamston Township, the son of the late William Stanley and Lula Jones Peele.

He was married to Blanch Peele in 1932, who survives. He was baptized into fellowship of Bear Grass Primitive Baptist Church third Sunday in June, 1958, by Elder A. B. Ayers. He was chosen Deacon in 1959, and chosen clerk in 1962. He was chosen clerk of the Skewarkee Union in 1962, and served until his death. He also served on several committees of the Kehukee Association.

Brother Peele was a farmer and was devoted to his family including his stepmother, Sister Ella R. Peele, who passed away February 18, 1972. He was always ready to serve his brethren and neighbors. His deliberations and conversation was with much patience and humbleness of spirit.

We the church feel a great loss and extend our heartfelt sympathy to the family.

Surviving besides his wife are three daughters: Mrs. Jean Holliday, Williamston, N. C., Mrs. Doris Twine, Wilmington, N. C., and Mrs. Kennedy Ward, New Bern, N. C.; one sister, Mrs. Eula Mae Rawls, Williamston, N. C.; two half-brothers, William Stanley Peele and John E. Peele, Williamston, N. C.

Funeral services were held Sunday at Biggs Funeral Chapel by Elders E. C. Harrison and

M. E. Garner.

Mr. Biggs stated that was the largest crowd to have ever assembled at his chapel.

Burial was in Martin Memorial Gardens.

Done by order of Conference Saturday before the third Sunday in May 1972.

Elder E. C. Harrison  
Theresa R. Ayers, Clerk  
E. C. Harrison, Committee

#### BROTHER SILAS LANE

On June 30, 1972 it was pleasing in the sight of God to call Brother Silas Lane, at the age of 65, from this which is natural to that which is eternal. Our hearts have been greatly saddened by Brother Silas' departure from this life because of the love and fellowship we were blessed to enjoy. However, we realize that our sadness is his happiness for his labor is finished in this world; and with great confidence we feel that though his Natural body was laid in the grave his Spirit is resting in Jesus Christ awaiting the day wherein Christ shall gather His people together.

Brother Silas confessed a hope in Christ on the second Sunday in December, 1969, and was received by Pittman Grove Church. The following Sunday his wife was received and they were baptized together. He felt that he had been brought to realize that he was nothing without the Grace of God. Brother Silas was faithful in attending church and went with me to Oak Forest many times. He loved to tell how merciful God had been to him and he remained a faithful witness unto the end.

Everyone who knew Brother Lane loved him and he was well received wherever he went. As we felt a love for him, God loved him with an everlasting love. How God has richly blessed His people and has promised never to leave nor forsake them.

Brother Silas was born in Wayne County and was married to Emma Lane. May God continue to comfort his beloved wife and our dear Sister in Christ and his family. Life without him shall be lonely but God is able to reconcile us to every dispensation of His Holy Will. When blessed in the Spirit of God, we look away from this world and desire to go unto our Heavenly Father to be free of sin. For in this world we shall have tribulation but Christ said, "be of good cheer for I have overcome the world."

Again may God supply every need to Brother Lane's family and draw all of us closer to Him by His Cords of Love.

Written upon request in Conference at Pittman Grove Church, Kenly, N. C.

Elder Curtis R. Rains