

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., JANUARY, 1964

NO. 1

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 1/64
IT EXPIRES WITH THIS ISSUE

LOVE

Love is something like a wheel,
It has no vivid end.
Love is something you can feel
When you are parting with a friend.

Love waits for the weary traveler,
And the sailor home from sea,
And the scarred and wounded soldier
Back to home and family.

Love can make the world be better,
Love can conquer every foe.
Love can loose us from the fetter
Binding us to sin and woe.

Love can help us to forget
Unkind words that oft are spoken.
Helps us to remember yet
Some dear one whose heart is broken.

Love will help us trust each other —
It will help us understand.
Love can bind us to a brother
When he's on some distant land.

Love can lift us when we're falling
Into pitfalls by the way;
It will answer when we're calling
For His help from day to day.

It is like the bud of Gilead
With it's precious healing balm:
By it's essence we are fed
And we find a peaceful calm.

Love can smooth out the wrinkle
On a face that's worn with care.
Like the heavenly stars that twinkle
It will shine for us up there.

So at night when you are kneeling
By your bedside there in prayer —
When in sin the world is reeling,
We must ask God's loving care.

Mrs. Evelyn Walker
Greensboro, N. C.

Leesburg, Virginia
December 25, 1943

Mrs. J. H. Grooch,

Dear Sister in Christ:

As the present year draws near its end, I take this way to assure you of our continued love and fellowship for you in the Kingdom of God.

We have not sent any cards this year, nor last, because the usual greetings on commercial cards seem so trite and superficial that we do not feel to use them.

Further, this seems no right time for those who hope they are God's people, to be conformed to the fads and fashions of this present evil world now under God's righteous chastening. So far as in us lies, we desire to walk apart; not in any self-righteous spirit as feeling ourselves to be better than other men, but as endeavoring to honor God with a becoming walk insofar as He enables us so to do.

For some time past, I have been impressed with the error of many theories and practises which I used to fall in with, without giving them much examination or consideration. My experience is that as I grow older, I see much in my own life and teaching that needs rectifying in the light of His World. I am humbled more and more by a recognition of my many shortcomings in every way, and my conscious need of His forgiveness and mercy deepens with me constantly.

I trust you are well, not only in body and in mind, but much more in your soul-life as before God. The soul is more than the body, though we emphasize all too much our temporal and

earthly needs to the exclusion of that which is far more important: the well-being of our inner and spiritual nature.

You may rest assured that, so far as I can see, there is no abatement of our love and fellowship for you in the Truth. Indeed, though you may hear from us seldom, the bond between you and us is such that it strengthens and does not diminish. The Lord be praised that it is so.

May you dwell ever under the shadow of the Almighty, and may you realize to your comfort that you are vitally joined with the Christ in glory, as your living Head. As Abigail said to David: "Thou art in the bundle of life with the Lord thy God." May it indeed be truly so with you. As the war-torn world crashes to ruins around us, may you find abiding rest in the Love of your Redeemer.

With sincere love to you from both Mrs. Lefferts and me, I hope that I am truly,

Your brother,
H. H. Lefferts

(Those who knew Sister Gooch and Elder Lefferts will be interested in the above letter of twenty years ago. — J. D. W.)

EXPERIENCE

117 Orchid Street,
Collinsville, Va.

Dear Brother Spangler:

For several days I have been impressed to write my experience before I go to the hospital for a serious operation.

When I was four years old, I was lying in bed crying: and the housetop opened and Jesus came down to me, and said, "You have a rough road ahead and lots of suffering. I am going to show you what it is all for." He led the way, and as he would raise his foot it would leave a white stone for me to go upon. I was carried to heaven, and showed

that I was there.

When I was six years old, my mother carried several of us up to be saved at the Methodist church. While the preacher was calling himself saving them, a voice spoke to me, and said, "Who has the power to save but God alone?" I was drawn back to my seat, but do not realize how I got there.

The next week the weather was very cold, and I was out playing with the other children, when the same voice spoke to me, and said, "You shall pray for your soul's salvation." I was made to leave the children and go lie flat on my face under a white pine tree and pray; and I knew nothing of this world for awhile . . . I felt a few happy hours, then was back in a dark and desert place; yet kept trying in my weak way and manner to beg God to have mercy on me a wretched sinner, for I felt that if I died, hell would be my doom.

When I was eight years old, I prayed for three days for God to save my soul, and not let me die and go to hell. I couldn't get low enough, and crawled under the bed and tried to beg for mercy, not justice. As I came out from under the bed and went through daddy's room, the clock struck four o'clock; and I thought that would be the last time I would ever hear the clock. I went to a deep hollow and fell upon my face and begged God to forgive me of my many sins, and save my soul. I prayed until I knew nothing of this world, and when I came to myself, I was half way to the house, and the sun was shining bright; and I was praising God as loud as I could.

I rejoiced much that day; and that night, for the first time in several nights, I went to sleep, and hope I can say of a truth that it was the sweetest night I had ever spent. The Lord showed me joining the Primitive Baptist Church at Bassett, Virginia; and at the appointed time I asked for a home there, and was received. I was then fourteen years old; and I love the Old Baptists better every day I live. When at the throne of grace, remember this

poor little sinner — the least if one at all.

A little sister in hope,
Gladys Wray

“IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD”
ST. JOHN 1:1

Dear Editors of the Signs of Times:

This Scripture has been on my mind for a time and, if the Lord gives me the ability to bring forth something of interest to those who read your good publication, then so it will be. If left to my own poor mind, nothing good can possibly be advanced.

First, we must get away from the worldly or natural meaning of the very common word, “word,” and see that it pertains to the spiritual world and is synonymous with God himself — in fact this “WORD” John said, “was God.” Too, the WORD spoken of includes the plural for we find in all instances where God spoke many words to various ones in olden days and Jesus did likewise in the latter times. The Sermon on the Mount, seems to be the longest continuous discourse of words of record in the Scriptures.

Second, we must be apt in separating the use of the word of men throughout the Scriptures from those instances where it pertains to the Diety. One instance is found in Deuteronomy 30th Chapter. Moses was speaking (Verse 8) of the commandments and the voice of the Lord, and also commanding with his own words, that the people follow the Lord’s commandments. Man’s words are stated many hundreds of times in the Bible.

Third, if we accept the full meaning of “AND THE WORD WAS GOD,” then we have to believe that in His WORD HE is transmitting himself — His Spirit, His Power, His Mercies, His Love; and likewise His condemnation, chastising, etc., when He wills to so speak the WORD. This pertains to the

past, present and in time to yet come.

Fourth, we must also accept the fact that God did transmit or give to His Son, this power of WORD, for John says in Verse 14 of 1st Chapter, “And the WORD was made flesh and dwelt among us”; etc.

Fifth, that it was the Lord’s will and pleasure to transmit to certain Prophets of olden times and to Apostles of latter times, the power of HIS WORD when they so spoke; and the miracles were done. In I Kings 18:36 Elijah said “. . . and that I have done all these things at thy WORD.” Then followed the miracle of fire coming down from heaven after Elijah asked the Lord to hear him. Acts 8:6 says “And the people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles he did.” In Romans 15:18 and 19, Paul tells that it was through the power of the Spirit of God, that mighty signs and wonders were wrought by him. Many acts of Peter and Paul reveal that God gave them the power of his WORD.

Now I have stated that God, through his WORD, sends his power and other attributes into action. This would infer that he speaks or directs his words from a place different from that at which the effect takes place. I am inclined to believe that God is everywhere — His Spirit and power reach into the depths of the water and into the bowels of the earth as well as to all parts of the ethereal heavens and spaces far beyond the knowledge of man. He is Omnipresent and is with every individual, everywhere. The shaking of the earth coming from great depths below, and the great storms on and above the face of the earth are of his being and power, as the Hymnist of earlier times wrote.

“God works in a mysterious way,
His wonders to perform;
He plants his footsteps on the Sea
And rides upon the storm.”

Then, actually, He speaks his WORD when he designs, to people, His chosen ones, as if it came from very close to them, since He is everywhere. Yet there

are instances of where His voice seemes to come from Heaven, or from above and from great distance. In Daniel 4:31 it says — “While the word was in the King’s mouth, there fell a voice from heaven,” etc. As to whether his voice comes from great distance or originates close by our side, makes no difference in it’s effect. I can witness to that by saying that His voice was heard speaking in the dark hours of night in what seemed to be dreams, and once very definitely in broad daylight when it said “You are nothing — less than nothing”; and it pierced me like an electric shock. This was after I had silently boasted of my self-righteousness and works of my own, that made me become a worldly Church member and a great worker therein. I was so certain of where I stood with the Lord — then it happened. What a let-down. I quickly begged, “Lord have mercy on me, a sinner.”

Since we are dealing with the power of the WORD and showing where God works thru and by it, yet it must be mentioned that He at times sent his power into action where there was no account of words being spoken, or where the effect of his power came first and his WORD later. Also he acted on at least one occasion by writing on the wall at the great feast of Belshazzar in Daniel Chapter 5. When Paul was struck down on the road to Damascus, the great light shone about him first and then the spoken words “— why persecutest thou me,” etc.

We find that God’s WORD when spoken to an individual, or to a number of people, or through a chosen one to speak in his behalf, contains the same power in every instance. We find he spoke his power into action before man was created, for in Genesis 1:3 we find, “And God said, let there be light and there was light.”

David well knew that God’s WORD contained his very being and power, for in Psalms 33:6, he wrote, “By the WORD of the Lord were the heavens made,” etc. In 33:9, it says, “For He spake and it was done, He commanded

and it stood fast.” Further referring to the Lord’s words. David in 12th Psalm, 6th Verse says, “The WORD of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.” Isaiah in 55:11 says, “So shall my WORD be that goeth forth out of my mouth; it shall not return to me void.” etc. We can see that there was much more than words going out of God’s mouth, and that it was God himself — his power and very being — going out, — He would not so use himself if it would accomplish nothing. Mere words never return to the person speaking them, — they are without any substance, form or being, just a sound. Man speaks, commands, and the thing may or may not be done, depending upon if he speaks with due authority behind him or backed by a weapon or means of inflicting death or distress to the one spoken to. How different then is the WORD that God speaks. His words are as much higher than man’s as the heavens are above the earth. There is positively no comparison. He chose this means of dealing with man because He has been from the beginning, is now, and will always be in time to come, INVISIBLE. St. John in 1:18 said, “No man hath seen God at any time.” How thankful are his chosen ones that He is Omnipotent, Omnipresent, and his WORD is immutable.

A few references to the New Testament wherein is shown more of the wonderful power of His WORD. St. John 1:14 says, “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.” Therein was the WORD changed from the Spiritual existence to the flesh or natural man, to dwell therein while Jesus was on earth. In Matthew 8:18, we see that the Centurian knew Jesus needed only to speak the WORD to cause the healing of his servant some distance away. Peter knew thereof for in St. John 6:68, he said “. . . Thou hast the words of eternal life.” This follows Jesus’s words in

Verse 63, " — The words that I speak unto you, they are spirit, and they are life." Further in St. John 12:43, we hear Jesus speaking three words, definitely containing the power of God, when He said, "Lazarus come forth"; and raised Lazarus from the dead to life again. This shows that He spoke exactly in this instance, what he meant in verse 63 of chapter 6: "The words that I speak unto you, they are spirit, and they are life." To me, it means that his words could bring forth again a natural life as well as to bring eternal spiritual life.

Paul says much about the WORD being associated with or containing the power of God. In Thessalonians 1:5, he says, "For our gospel (they preached Christ and him crucified, and Christ being the WORD, they preached God and His WORD) came not unto you in word only, but also in power and in the Holy Ghost." 1st John 1:1 is almost identical with the declaration of St. John 1:1 — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the WORD of life." He also wrote in next verse about "that eternal life, which was with the Father, and was manifested to us." Thus we see he says Christ was the WORD of life and "that eternal life" which was with the Father, etc.

Turning back to St. John 1:14 — "And the WORD was made flesh and dwelt among us." etc., let us examine St. Luke 1st Chapter and note God's dealing with Zacharias by sending an Angel to bring his WORD to him about the aged and barren Elizabeth bearing him a son that was to be "great in the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his Mother's womb." After this Angel Gabriel further spoke to Zecharias, saying "I am Gabriel, that stand in the presence of the Lord and am sent to speak unto thee and to shew thee these glad tidings." We find that after the

Angel Gabriel finished his mission by making Zacharias dumb through the power of God, through the WORD he spoke, and Zacharias in due time returned home, it is shown, "And after those days his wife Elizabeth conceived," etc. This would lead us to believe there was a short lapse of time before the conception occurred.

Then we find immediately following this record of the miraculous power and dealings of the Lord, Luke tells of the same Angel Gabriel being sent to the Virgin Mary, and after informing her of the Lord's will, Mary marvelled and said, "How shall this be, seeing I know not a man." Notice that the Angel Gabriel said, "The Holy Ghost shall come upon thee and shall overshadow thee," etc. Notice how Mary's last words to the Angel were those of complete submission to the Lord's will by saying, "Behold the handmaid of the Lord; be it unto me according to thy WORD."

I have referred to these two incidents quite at length, to bring out the difference between them. If I am led to see it right, Mary's conception actually took place while the Angel spoke God's WORD and power to her for she said, "Behold the handmaid of the Lord" which could only mean that she had been changed from an espoused Virgin to that of a servant of the Lord through and by the conception by the Holy Ghost. As mentioned, Elizabeth's conception is shown to have occurred at a time after the Angel departed. Nothing is recorded as to a later time of conception of Mary, and this causes me to believe as I have just stated. It was a most miraculous act of Almighty God, fulfilling the prophecies of olden times as to the Virgin's conception by the Holy Ghost whereby a Son would be born, being born of the flesh and a Son of man, yet the Son of God through the conception by the Holy Ghost. "And the WORD was made flesh," sayeth St. John; and here it was so clearly told of by St. Luke who related of the very similiar conception by man's action, ordered by God, who was to fill the

child with the Holy Ghost, even from his mother's womb.

It is worthy of notice and mention, how Mary's words of salutation (Verses 39-45) when she arrived in the house of Zacharias, and saluted Elizabeth, caused the babe in Elizabeth's womb to leap. Since the Angel Gabriel told Mary that "The power of the Highest shall overshadow thee"; and since this means God's power would be over her and in effect in her because of her being with child of the Holy Ghost, I am led to believe her salutation was directly that of God's WORD and power, and since the babe in Elizabeth's womb was filled with the Holy Ghost, those words of salutation being of the Spirit, pierced the babe and caused it to act not unlike others of God's little ones when His WORD, and power, is directed to them unexpectedly and suddenly. Witness the actions of St. John in Revelation 1:17: "And when I saw him I fell at his feet, as dead." Other such incidents are to be found in the Scriptures.

I have, in my very limited way, only touched on this most wonderful and inspiring text. To go further would undoubtedly lead into repetitions on my part. Concluding, I will say I hope what I have set forth will be of some interest and benefit to those to whom the WORD has come. I ask that you remember this unworthy one when at the throne of Grace.

Yours in hope of eternal life,
Wm. O. Hall,
P. O. Box 595,
Mount Vernon, Washington.

LOVES THE SHALLS AND WILLS

Rt. 4, Box 204,
Kinston, N. C.

Signs of the Times,
Danville, Virginia.

Dear Brethren:

I see that my subscription has expired, so am sending check to renew another year. I would surely not want to miss a single copy, for I like to read all the articles in them so much, I save

the papers and read them again from time to time, and always find good food for the needy such as I am.

I read the sermon of Elder W. C. King at the Pigg River Association in 1960, and it was rich to me. I love the good Lord's shalls and wills. We are told that the Lord's people shall be a willing people in the day of his power, and, if not deceived, I believe that with all my heart and soul. I believe I have experienced it to some extent, and I long to know more about it all. I was in such a place and in a great deal of trouble, and I begged the Lord, if it was his will, to show me the right church to go to. There was only one that I loved above all others, and I thought those good people would not take me, as vile and sinful as I was. Others preached just join the church, be baptized and you would be alright. I went to join them one time, but just couldn't. I didn't believe what they preached, so I went on four or five years longer.

Will close by asking an interest in your prayers when at the throne of grace.

A poor, needy sinner,
Mrs. Lena Smith

SPECIAL REQUEST

It is apparent to us that the Notices of Meetings, which are carried in each January issue of the Signs, are in need of being brought up to date. Will the Clerk or Pastor of any church whose notice needs revising, please inform us of such changes so that we may make the corrections when they are next published.

These should be addressed to us at P. O. Box 186, Manassas, Va., as should all obituaries and notices of meetings and associations. This will save us considerable time and postage.

— J. D. W.

CONTRIBUTIONS TO THE INDIGENT FUND

(To November 1, 1963)

Raymon Brammer, Va.....	\$1.00
Mrs. Dale Haynes, Ark.....	5.00
Mary Davis, La.....	5.00
Orien Mellott, Pa.....	2.00

Ruby Parsons, Md.....	2.00
E. E. McKimmey, Va.....	5.00
Mrs. W. A. McCallum, Can.....	2.00
Pearl Lee, Tex.....	3.00

Danville, Virginia January, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

BEGINNING OF A NEW VOLUME

This is the beginning of a new volume of the Signs of the Times — the 132nd; and we enter upon the labors in connection with its publication with the solemn realization that the Lord alone can sustain us in the future as He has in the past. We are confident that as long as He has a use for the Signs among his people, He will cause it to go forth laden with those things which are edifying and comforting to his little ones, and to His praise, honor and glory.

The loyal support of the brethren and friends during the past years is greatly appreciated; and at the same time we are acutely aware that it is the Lord alone who gives the love and desire for the doctrine which is upheld and pre-

served in our columns. Unless one is delivered from his native darkness into the kingdom of God, he cannot find in his heart a love for such as we maintain. And it is for this reason that we are made to lean not upon worldly wisdom nor learned arguments to maintain the status of those principles which the brethren, (and particularly Elder Gilbert Beede), under God's direction, set their determination to hold forth both in the pulpit and in the press before a divided body, only those things delivered by the Lord and his Apostles; and to show clearly those things of men's doctrines which were being advocated, and more highly prized, than the things which had been delivered of old to the church.

The condition which prevailed at that time was in a great measure similar to that of the Jews before and at the time of the coming of Christ into the world: For the most part the Jews then held the doctrines and sayings of their rabbis of more importance and value than those things which had been delivered to them by Moses from the hand of God. The new things were then considered to be of vast importance by many who evidently knew nothing of the power of God, nor his ancient decrees.

But just as there were at the time of the coming of Jesus a few who were born of God and knew the truth, so there were those at the beginning of the 19th century who could not follow "every wind of doctrine" which was being palmed off as genuine. It was then that the Signs of the Times had its inception, and the brethren gave a statement of the principles to be maintained as being Bible doctrine, and fully approved the Black Rock Address, which Elder Beebe had a part in preparing.

It is the sincere desire of all connected with the publication of the Signs, to continue in those things, and to publish nothing that leans towards free-willism or creature ability. We believe them ourselves without reservations, and both in the pulpit and in the

press would earnestly contend for the faith once delivered to the saints. These things alone uphold the honor and glory of our God. They were taught by the Saviour and his Apostles, and give comfort and assurance to the pilgrims and strangers in the world, who know that if they are saved, it can only be by the grace of God.

So far as secular things are concerned, these are serious times. Just what the new year and beyond will bring, we do not know. As we write, a profound shock has just been felt — the assassination of the President; and a new administration under the former Vice President is in office. Many other things of local and national importance trouble an unsettled nation; and these are augmented by the disturbed affairs of many other nations.

We repeat that we do not know what the future holds, but perhaps unlike any other people, the Old School Baptists have a settled conviction that the true and living God is not frustrated in the least by any of these matters, for he reigns over all times and events.

The Lord is at the right hand of his Father as the Mediator; and shall remain there until his Father makes his enemies his footstool. The man of sin, the son of perdition, is having his day, and will continue until he is taken out of the way. (2 Thes. 2:3-8) "Another gospel", against which the Apostle admonished, is the popular theme of the day. A confederacy of many is in the offing, which can only bring further corruption from the simplicity that is in Christ.

Those who believe the things the Signs of the Times stand for should thank God they do. We feel impressed to say that all who profess these things should take stock, so to speak, and examine themselves whether they be in the faith — to study to show themselves approved unto God, workmen that need not be ashamed, as the Apostle admonished. Under the searching of the Spirit things are often brought to light which startle us. "Woe to them that

are at ease in Zion, and trust in the mountains of Samaria," cried Amos against Israel in his day. It is far better to have a searching of heart; to have our reins tied, and be concerned as to our lot in the matter, and the truth of God, and peace among brethren, than it is to think we stand and feel complacent that all is well with us. A fearful, questioning, praying brother or sister answers well the admonition of Peter: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." One who has a seared conscience cannot realize a fault in himself and becomes egotistical; but one made tender under the Spirit, is an humble confessor and forgiver of trespasses.

We need the continued support of brethren and friends both in writing for publication and in renewals and new subscriptions. Some prefer articles in which scriptures are expounded, and some like the experiences of the brethren; and we desire to publish both with a variety which makes our readers anxious for the next issue to arrive.

We appreciate the personal correspondence of brethren and friends. They often give encouragement in a sometimes arduous task. Our regret is that we cannot always give a ready reply due to the lack of time and energy, but we hope to continue to receive your letters, for they are much appreciated.

In a subsequent issue we expect to publish the Introductory Preface by Elder Beebe, to the first volume of The Editorials of the Signs of the Times, which we feel will be both interesting and instructive; and presents the faith and doctrine we believe and advocate.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24 and 25)

J. D. W.

EDITORIAL

CHARITY IS THE GREATEST

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” (1st Corinthians 13:13)

Paul used the entire 13th chapter of his first letter to the church at Corinth in emphasizing that charity had pre-eminence over every other gift of the spirit. We may have all faith; we may speak with angel's tongues; we may sacrifice everything we have; we may even give our bodies to be burned at the stake; — yet, if we have not charity; — it all will be unprofitable to us. We may earnestly covet the best gifts yet there is a more excellent way. Thomas Kempis sums up the thoughts on the subject of GIFTS as follows: “He who loves with purity considers not the GIFT of the lover, but the LOVE of the giver.” Sometimes we become so interested in the gifts that we forget the giver and the love that motivated it.

Charity is the greatest because it makes us like God to the extent that it exercises us in a godly way. It is the most honorable because faith and hope cannot make us like God; whereas John says, “God is LOVE; and he that dwelleth in love dwelleth in God” (1 John 4:16) John makes this statement in his treatise on TRYING THE SPIRITS. He says in the 7th and 8th verses of the 4th chapter, “Beloved, let us love one another: for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for GOD IS LOVE.” Paul tells us that we may have the gift of prophecy, the understanding of all mysteries and all knowledge, have all faith so that we could remove mountains, and HAVE NOT CHARITY: Even though we have all these, WE ARE NOTHING. All the gifts of God cannot make us like God, but when God gives Himself to us — which is LOVE — we are like Him. Therefore, we maintain that charity is the most honorable and God-like.

Charity is the greatest in duration.

Faith and hope can only accompany us to the end of time. Charity will accompany us in eternity. Faith and hope step aside when reality is experienced. Faith and hope are necessary companions in reaching a goal but is unnecessary when the goal is reached. I think of Faith, Hope, and Charity as the three sisters from Heaven who abide with us while here below. Faith and Hope are essential to us to hold up our hands and to strengthen our feeble knees while trodding through this world of confusion, doubts and fears. They will assist us in trouble and will go with us through great tribulations and persecutions along with the greatest sister, Charity. Charity will abide eternally even after the stormy winds of this earthly life have subsided. Faith and Hope are with us until death. Charity will enter Heaven with us. Therefore, we insist that Charity is greatest in perpetuity.

Charity is more noble than faith and hope because faith and hope takes, but love gives. Faith and hope are personal gifts to us while love inspires us to give to others. Faith and hope are within the limits of our own personal selves as gifts to us, while love causes us to give ourselves to others. We read the words of the Lord Jesus as recorded in Acts 20:35, “It is more blessed to GIVE than to RECEIVE.” The blessings of faith and hope which are received by us are great blessings but the blessing of love which causes us to give, is the greater blessing. Faith teaches us that good things are prepared; Hope enables us to feel that these good things are prepared for us; Love causes us to endeavor to walk worthy of them. Faith and hope enables us to believe God's promises are true, and are ours, and we patiently wait for them; whereas love brings forth the testimony by our actions of this faith and hope. Faith enables us to believe with all our hearts; Hope causes us to wait patiently with all our souls for the gifts and promises included in our faith; and Charity affects not only our hearts and souls but also commands all our strength in prais-

ing God and doing good to all men, especially unto the household of faith. A true faith begets a constant hope; and from hope and faith proceeds charity. Faith apprehends both reward and punishment; Hope looks to good things for ourselves; and, Love desires the glory of God and the good of all brethren. Faith is relief for ourselves, but charity is relief for our brethren. We can have faith yet be selfish; but if we have charity it is impossible to be selfish. Faith does not fulfill the law yet charity does fulfill it. Thus, we are convinced that charity is the greatest in nobility.

Charity is the greatest in titles because it is called the bond of perfectness. We quote Colossians 3:14: "And above all these things put on charity, WHICH IS THE BOND OF PERFECTNESS." We find in Romans 13:10 that LOVE IS THE FULFILLING OF THE LAW. Love is the NEW COMMANDMENT as entitled by Jesus when He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. Jesus called it the great commandment as well as the first commandment, "Thou shalt LOVE the Lord thy God with ALL THY HEART, and WITH ALL THY SOUL, and WITH ALL THY MIND. This is the FIRST AND GREAT COMMANDMENT and the second is like unto it, THOU SHALT LOVE THY NEIGHBOR AS THYSELF. On these two commandments hang ALL THE LAW AND THE PROPHETS. Love is great enough to hold up all the law and the prophets. LOVE is the one word used as a title for God as we have before quoted, GOD IS LOVE. Neither faith nor hope can be called such wonderful titles as, The First Commandment, The Great Commandment, The Bond of Perfectness, nor The Fulfillment of the Law. So, we sincerely believe charity to excel in titles.

Charity is greatest in our experiences. God is NEAR us when we call upon Him; He is CLOSE BY when we suffer

with Christ; yet He is WITHIN us who love God and the brethren. Charity is greater in manifestation for charity is not without visible fruits while faith and hope remain unseen. We must have LOVE to be true Christians, whereas faith keeps us from being reprobates and hope keeps us from being wretched. Charity gives itself rich, for the more we give of ourselves and of our possessions the richer we are in the peaceful experiences of happy souls. Let me here quote a German Proverb, "Charity gives itself rich; covetousness hoards itself poor." Charity will not allow you to hoard the riches of the gifts of the spirit nor the riches of earthly possessions to our own selfish interests, for our joys will be experienced in giving rather than receiving. Some of us may feel that we are charitable and are proving it when we remember those less fortunate **only** in our wills. If we wait until death to do our charities, will we not be more liberal with the other man's goods than with our own? Because when we die it will no longer belong to us but will belong to our heirs. Every good act is charity when accompanied by good thoughts. A little thought and a little kindness are often worth much more to us and to others than a great deal of money. To give alms is nothing unless we give thoughts also. Mulock says, "When faith and hope fail, as they do sometimes, we must try charity, which is LOVE IN ACTION. We must speculate no more on our duty, but simply do it. When we have done it, however blindly, perhaps Heaven will show us why."

Love is the greatest pleasure experienced in life. It is a heavenly paradise in the heart and soul that is filled with love. When love comes into the heart it does to hate the same that light does to darkness; — drives it out and causes the possessor of the heart to feel swept and garnished of all things ungodly. Love brightens, warms, and fills the heart with virtue and purity which pacifies the soul. It makes obedience to God's commands lighter than liberty

from them. Love causes us to rejoice more in attempting to do the will of the Father than in trying to pray that we be relieved from acts of obedience. Love affords us more happiness in giving up our peculiar ideas at the demand of our brethren than when our brethren are forced to adopt ours. Luther said, "Faith, like light, should always be simple and unbending; while LOVE, like warmth, should beam forth on every side and bend to every necessity of our brethren." When we are inspired with charity we place not our happiness in ourselves but in the happiness of others. Love is the ridding of our heart from self, which is divine purification. It causes us to enjoy higher motives and nobler aims in every action of life. The power to love with such devotion is certainly the noblest gift of God which brings so much happiness to us while we act for the benefit of others. All of our toils are sweet when our actions are graced with love. Hervey said, "Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven." The peaceful calming influence of this love in our hearts is indeed heavenly for us who experience it. It surely is the golden link that binds us to God and to one another. It binds us to duty and truth. It makes duty a grand opportunity in stead of an obligation. If I could choose between more knowledge or more love, I would say now, Permit me to love more. Surely it is the sweetest experience.

"Charity suffereth long." The first characteristic and property of Charity which Paul mentions is longsuffering. We who possess it are patient in our afflictions which come by God's providence. We know that we are chastened because He loves us. We are longsuffering with the reproaches and persecutions of men, and sometimes love blinds us to them to such extent that we cannot even see them as reproaches and persecutions. God's love enables us to bear much persecution and reproach without kindling anger in our hearts to them. Even though they may

try to harm us we will not do other than doing to them as we would have them do unto us. Charity inspires working, trusting, and patiently waiting even if we can see no fruits of our endeavors.

Charity is kind. The second property of charity as mentioned by Paul will enable its possessor to use the part of the Proverb that says, "A soft answer turneth away wrath." Those not in possession of it will find that "Grievous words stir up anger"; unless, these grievous words are spoken to one possessed with charity in lively exercise. Kind looks, kind acts, kind words, warm hand shakes — these are all the production of charity and mean much, especially to those who are in trouble and in the midst of fighting unseen battles. Charity will cause one to display a kind disposition to an ill-minded person. Sometimes a few words uttered with charity and meekness will do more good than ten thousand words, though they be true, spoken in a different manner. When we are given to take a glance backward it is our severity that we desire to repent of — never our tenderness. Charity makes one rather never to receive a kindness than never bestow one. Kind words, tones, gestures and looks bespeak love in the heart. The longer love reigns in the heart and soul the more tender we become toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold. Washington Irving said, "How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles." To be charitable is to be kind.

"Charity envieth not." The third expression Paul made about charity is negatively stated. I am glad that all writers in the Bible told how things were NOT as well as what — or how — they were. Charity is not envious of another's more excellent gift, nor is another's good fortune liable to make us jealous. Another may have greater gifts, usefulness, honor and respect than we, yet, instead

of envy, our hearts are made glad. I am thankful to God when other ministers are blessed to preach more gracefully than I, because I, as well as others, receive the benefit of it. If we have not charity we feel pain when we hear of the good fortune of another in rising to the height that we have so desperately tried to reach but have failed, and feel joy when another is brought down to our own level. If we have charity it is the reverse. Envy will cause us to stand up and pull another down; yet charity will cause us to sit down and push another up. Envy is happy in the downfall of others only when they fall as low as we feel ourselves to be. Charity is the reverse. Abraham's riches were the Philistines' enemy and Jacob's blessings had Esau's hatred. These are examples to show that the best gifts, the fairest fruits, and the most successful people are the targets of envy. If we are beat down and our brother is highly favored, only charity can keep us from being envious. Colton said, "The envious praise only that which they can surpass; that which surpasses them they censure." If only charity would dwell in us that we may not be envious of those who surpass us.

"Charity vaunteth not itself." This is the fourth statement Paul makes about charity. Those of us who boast show that we are not inspired by charity. We may say many times, "I love you"; Does this prove it? No. If I really love I will prove it by my actions, I will not boast of this love. Is it necessary for me to be always talking about my love for people and what I have been doing for them? Is it necessary for me to boast of my love to God and to the brethren and to the doctrine in order that people recognize it? When we vaunt our own actions, though they be noble and glorious deeds in themselves, we are proving these deeds were not motivated by charity. Those of us who hasten to proclaim our good deeds are proving that we have pride instead of charity. Pride may parallel charity in feeding the poor, caring for the sick,

and doing good unto all men; yet, they are in contrast in this respect: pride takes her praise and glory from man; charity gives her glory to God. It is easy to distinguish the two. Pride is the master sin of the devil that makes us want to appear charitable before men. Charity is the master gift of God which inspires praise to God in secret for this amazing grace given us through Christ Jesus.

"Charity is not puffed up." This is Paul's fifth statement concerning charity given in his definition. Swelled pride and vain conceit is the reverse of charity. Conceit puffs up but it takes charity to prop us up. To puff up a thing is to make it appear bigger than it really is. Charity cannot be puffed up, but we who exaggerate the good deeds we do deflate the virtue of them in ourselves. It is not charity that makes us want to appear to others greater than we are, but self conceit and vain glory. I seriously wonder at this moment whether or not charity is prompting the writing of this article? Could it be swelled pride? Can it be vain glory and self conceit? Is vanity so anchored in my heart that while I write against these things that I wish to have the glory of having written well? Would I be more pleased for you to tell me that I had written well upon this subject than for you to just discuss the subject with me without reference to this particular article? (Lord, if I see anything in myself which may make me proud, enable me to see a little further that I may be humbled.) Charity does not incite exaggeration.

Charity "Doth not behave itself unseemly." This is Paul's sixth characteristic of charity as stated in his definition. Charity inspires us to talk and act in a becoming manner. It does not allow indecent words or actions. It prompts our conduct, manners, and appearance to be well fitting. A calm quiet manner pervades all actions and habits when charity is in exercise. It will not allow us to conduct ourselves in such manner as to draw attention from others

by uncommon behaviour. Charity will not allow us to be boisterous in any of our dealings. I read of a preacher who once said of his pulpit efforts, "I always roar when I have nothing to say." When charity is inspiring us our hearers are giving attention to the subject matter instead of the manner of the speaker. Gilbert Burnet said, "That is NOT the best sermon which makes the hearers go away talking to one another, and praising the speaker, but WHICH MAKES THEM GO AWAY THOUGHTFUL AND SERIOUS, AND HASTENING TO BE ALONE." I had rather try to conform to the custom which prevails, if I have no conscientious objections to it, than to draw attention by the introduction of a change. Charitable behaviour will tend to disguise contempt of others, it will cause us to rather conceal our authority than to show it. It suppresses any airs of superiority. Charity says, as my mother used to say to me, "Behave yourself."

Charity "Seeketh not her own"; is the seventh characteristic given by Paul. If we could be given at all times to seek to please God and the brethren; and, to help those who are in trouble: we would have no time for self-pity or self-gain. To seek much for others, and little for ourselves; to curb our selfish, and to exercise our kind affections, constitutes the godly seeking of charity. Seek first to please God and to do good unto men; then, if there be any time left, we may use it to our own advantage. The reason for us concluding that we are in worse condition than others is because we have not searched anywhere else but our own selves. Charity will cause us to seek not our own troubles that we may lament because of them; but rather, that we seek others who are in trouble that we may help them. Instead of sorrows we will find joy in lifting others from their plight.

The eighth characteristic is that charity is not "easily provoked." You may say unbecoming things to me and about me but if I have charity I will be slow to anger. Those of us who possess char-

ity know that to be easily irritated or vexed is a human weakness which is the reverse of charity. We know it is improper to do things which would tend to incite anger in another person. "The fire you kindle for your enemy oftens burns yourself more than him." (A Chinese Proverb) I have thought a good rule to follow when angered or provoked would be to count to one hundred before making a reply. If charity is not possessing me when angered I will abruptly react, adding fire to fire. Charity will enable me to forgive an insult but the felt-sense of the lack of it causes me to shun those who desire to provoke me to anger. I am persuaded that he who is capable of being my bitter enemy can never possess the necessary virtues to make him my true friend, unless charity should miraculously intervene. May God forbid that we be easily provoked by giving us charity.

"Thinketh no evil" is the ninth characteristic of charity. Charity works on our thinking as well as our sneaking and doing. This thinking which is of charity is catalogued in Philippians 4:8: "Finally, brethren, whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any VIRTUE, and if there be any PRAISE, THINK on THESE THINGS." Surely there is enough of all these things to keep us busily engaged in sweet meditation. Thinking is the talking of the soul with itself. When my soul is infused with charity my meditation is upon good things. All grand thoughts come from the heart filled with charity. If I am a great thinker I will answer other men's arguments by stating the truth as I see it instead of disputing with them. If I could just have good thoughts in my mind I would have a good life. Spurgeon said, "Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves, they give out a sweet smell if laid up in the

jar of memory."

"Rejoiceth not in iniquity, but rejoiceth in the truth." This is the tenth part of the definition of charity. Rejoicing is indeed a superlative property of charity. Tears of joy will grace the face of us who rejoice in the truth as truth is proclaimed. Rejoicing of heart causes the face to beam and it gives forth a radiance that nothing else can outshine which causes us to rejoice with those who rejoice. Charitable rejoicing will mellow the harshest voice so that it will be soothing and winning. When we are given to rejoice in the truth we are also given the knowledge that truth lies in character. Jesus Christ did not just speak the truth — HE IS TRUTH, through and through; truth is a thing, not of words, but of LIFE and BEING. TRUTH shall make me FREE; if I have charity, and I shall rejoice in it.

"Charity beareth all things." This is part number eleven of the definition. May we read, "I have loved thee with everlasting love; therefore with LOVINGKINDNESS have I DRAWN thee." (Jeremiah 31:3) The strong wings of God's love bore the man, Christ Jesus to His people and His people to Him. Jesus Christ is the embodiment of LOVE. God makes the clouds His chariots but the power that conveys them to the right ones at the right time in the right circumstance, is LOVE. Charity bears the sins of us to Christ, the man; Charity embodies itself in Christ, the Lord, and bears Him to us with all the blessings which are stored in Him. Charity bears all things that would be against us to the proper channel and makes even these things serve for our good. LOVE is the strength of God to bear all things and to set them in their right order.

"Believeth ALL THINGS," is the twelfth grace of charity. Christ said, "With God ALL THINGS are possible" Charity emboldens us to believe, as it believes, that no thing is of itself but of God. We, as finite beings, see such a huge mass of evil as it rolls and swells; but when charity swells in our heart,

we can see that even this is working toward deliverance and triumphal victory. Charity insures us that every hair of the head is numbered; every blade of grass is measured; every tree of the forest is watched; and, every star in the firmament wheel in minutely calculated orbits. Charity convinces us that God governs in the affairs of men. If a bird cannot fall without Him, surely a government could not be formed without Him. Charity sees as direction all that men may see as mere chance.

The thirteenth thing said about charity is, "Hopeth all things." Knowing that all things are certain, charity does not doubt them coming as they are ordained. Knowing each and every thing to be necessary; charity desires their fulfillment. The fourteenth definition is, "Endureth all things." Charity knows that God rules the world and all is well; and whatever befalls is just, right, and true; therefore endurable. This being true, all things are endurable.

The fifteenth statement made of charity is, "Charity NEVER FAILETH." Re-read the third paragraph of this article for my thoughts on the duration of charity. . . . Now, you may resume reading. Charity will not fail us in bearing us through the greatest of infirmities. There may be times that we cannot see faith and hope but we can feel charity. It causes us to cry to God, "Help thou mine unbelief"; and "Re-new my hope." Charity so softens the hard heart until it will forever have that softness. We may say, I am so hard-hearted; yet, the very realization of this condition could not be felt unless charity had softened it enough to feel. The really hard-hearted ones know nothing of their hardness and have no concern about it. Nothing but charity, which is the love of God, could keep us from sinking in despair and oblivion.

Thanks be to God who is LOVE that He embodied Himself in Christ Jesus to cause salvation for His chosen; and that because of this, all of us who are in that number will finally be embraced eternally in one bundle of love. Then we will

fully understand why it took the reverse of each and every virtue to bring out the glory of the love and mercy of God.

May God bless this to our comfort and edification and encouragement is my prayer for Christ's sake.

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

Elder Beebe.— I have been a reader of your paper for the last few years, and am pleased with them. I would like to have your views on Rom. v. 12, 18 and 19 verses. By giving them you will oblige,

Yours, respectfully.

JOHN W. FERGUSON.

Reply. — The scriptures referred to read thus: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned." "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

These scriptures have often been so perverted by those who neither know nor love the truth as to perplex the minds of some of the children of God. Universalists and Arminians exultingly repeat them, as insuperable obstacles in the way of establishing the doctrine of election and sovereign grace, and scoffing skeptics and infidels use them to prove a want of harmony in the testimony of the Bible. It would seem unaccountably strange to find Paul, in these passages of his testimony, laboring to prove that what he had, in the eighth and ninth chapters of this same epistle, and in his epistle to the Ephesians, first and second chapters, positively asserted, was not true; but such would be the case, if these scriptures were justly liable to the constructions which the arminians are anxious to establish. To

prove their unscriptural dogma of general provision and offered salvation, they blindly seize these passages without observing that they are as fatal to their cherished heresy as are all other portions of the word. If the words **all**, and **all men**, in these passages, are to have the universal application they are so eager to establish, they would prove quite too much for their purpose. Instead of leaving the matter of justification to be brought about by the will or works of men, it would establish the justification and salvation of all mankind quite as independently of the volition, instrumentalities and works of men, as does that doctrine of the Bible which they desire to refute. And if Universalists can satisfy their own minds, and even succeed in perplexing the minds of others in regard to the true import of these scriptures, their delusions would not change the truth, nor better their condition. It could make them neither wiser nor safer, while to those who know the truth it would give fearful evidence that these perverters of the word were among those to whom God has sent strong delusion that they may believe a lie, that they all may be damned who believe not the truth, but had pleasure in unrighteousness.

In replying to our correspondent, who asks for our views on these passages, whether we shall clearly, truly and fully elucidate them or not, will not alter their true import and scriptural meaning; therefore our views will give no just ground of assurance or comfort to those who live in darkness and unbelief. As a safe maxim for us to adopt and observe, we should accept as true, that the scriptures being inspired by the Holy Ghost, must be in perfect harmony whether we can understand them or not. Any interpretation therefore, which conflicts with other portions of the whole volume of the divine testimony, must be wrong; and, if we can persuade ourselves to believe such interpretations, it only shows that we are permitted to believe a lie.

In the discussion of our subjects, and

in giving our views on the passages proposed, it will be necessary to observe the grand theme of our apostle in the whole connection; that he is stating and demonstrating the doctrine of the redemption, and free, full, and everlasting justification of all the people of God, through the redemption that is in Christ Jesus, and not by the good works which are or were found in them who are justified. See chap. iii. 24. And of this justification, he says that He whom God has set forth to be a propitiation, through faith in his blood, that he, and not ourselves, is the justifier. That he, in his righteousness, as declared by the apostle, is just and the justifier of him which believeth in Jesus, and in such a way as to effectually exclude boasting; "not by the law of works, but by the law of faith." And summing up, he draws the conclusion, "that a man is justified by faith, without the deeds of the law.

In illustrating this doctrine of justification by the faith of the Son of God, the apostle brings to view the two distinct headships of the natural and the spiritual creations. The one a natural, the other a spiritual man. The first of the earth earthly, and the head and embodiment of all his posterity as such; the second Adam, he says, 1 Cor. xv., is the Lord from heaven. The one was made a living soul, and the natural progenitor of all living souls as his natural descendants. The other is a "Quickening Spirit," and the life and immortality of all who are born of God. In the same chapter, which containing the passages under consideration, and inseparably connected with our subject, he says that, Adam is the figure of him that was to come; and in pointing out the analogy disparity and of the figure to that which it represents, has employed the passages on which our views are required, Observe, When the term **man** is applied to Christ, except when applied to his incarnate character as the Man, Christ Jesus; the Man which is the fellow of the Lord of Hosts, and is designed

to identify the Head, body, and all the members of the church of God. It is in this Mediatorial sense that he is called the "Second Adam," for in his eternal God-head, he is the Lord from heaven, in which character he can be resembled by no figure, for nothing in earth or heaven can or may be compared to him. Then as the second Adam, there are points of analogy to which the apostle calls our attention, and at the same time carefully instructing us of those points of disparity wherein the figure is not applicable.

In the creation of man, God said, "Let us make man in our own image, after our likeness." God is represented by no image but by him alone who is the brightness of his glory, and the express image of his person. Christ is the only image of the invisible God; and the making of Adam in "our image," was the making him the type of Christ, who is that image; and Paul, as we have seen, sets that matter at rest by declaring in our context, that he "is the image of him that was to come"; and Christ is him that was to come. Adam was not like the invisible God, in infinity, self-existence, independence, spirituality or immutability, but he was clearly a type of Christ, as the progenitive or seminal head of a progeny and the embodiment of a race, and in many other particulars which we will not now trace.

As the seminal head and progenitor of mankind, all the tribes of the earth were created in him, and were all embodied in him when he offended. He comprehended all the race of human beings which were created in him, and he was personally the whole human race, before any of his sons or daughters were developed. Thus Adam and all his born or unborn seed or members are called **man**, and are embodied in the **one man**. It was thus, as a unit, the offence of **one man** was committed by us. "Wherefore, as by one man" (embracing all his posterity), "sin entered into the world; and so death passed upon all men, for that all have sinned." This declaration was made some four thousand years

after the offence was committed, and all that had been born since this declaration was written by Paul, and all who are yet unborn, sinned. It takes them all to make this one man. They are this identical one man, by whom the offence was committed. And **so death passed** upon all men for that all **have sinned**. Those who are yet to be born **have sinned**. So death passed. When God said to Adam, he said to us in Adam, and to us as Adam, "Dust **thou** art, and unto dust **thou** shalt return." Death, in its irrevokable sentence then and there passed on all the kindreds of the earth. The dreadful reality is upon us. Our belief or disbelief cannot alter the fact. We cannot parley or argue to the contrary with death. From the decree by which death has passed on us, there is no available appeal. Passing now from the consideration of the twelfth, we come to the eighteenth and nineteenth verses:

"Therefore, as by the offence of one, judgment came upon all men to condemnation," or death passed; for that was the judgement which came to condemnation in this case. "Even so," or **exactly** so." After this similitude, according to the true import of this figure, "by the righteousness of one," which one, he says in verse 17, is Christ. "the free gift" (not offer or sale) "came upon all men justification of life." Now, how must this be, to have the thing pre-figured agree precisely with its figure? Why it seems to us more difficult to pervert than to understand, that as all the human family were in Adam, and were Adam, in committing the offence, and receiving the judgement or sentence of death, so all the spiritual family in heaven and earth were in the second, spiritual and anti-typical Adam, when he performed that righteousness of obedience by which the free gift came upon them all, unto justification of life. The grounds of relationship and identity by which Christ and his members are vitally and legally connected, are two-fold. First as their spiritual Progenitor, they have and do exist in him,

as the human family existed and do still exist in the earthy Adam, and have so existed in him as long as he has held the Mediatorial office, which we understand to be from everlasting, or ever the earth was. And secondly, in his having assumed their nature and law place, by taking on him the seed of Abraham; being made flesh, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

I. As the "Second Adam," and the "Lord from heaven," his church existed in him from the Beginning, just as Adam's wife and posterity existed in him from his beginning. Hence, we read that God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that we should be holy and without blame before him in love." "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Sanctified by God the Father, preserved in Christ Jesus and called." The vitality of this relationship is that eternal life which John says was with the Father, and was manifested. Jesus says, "I give unto them," (his sheep), "eternal life, and they shall never perish." This imperishable and eternal life "is the gift of God through our Lord Jesus Christ." "And this is the record that God hath given us eternal life, and this life is in his Son." And his Son is eternal life. "He is the way, and the truth, and the life"; he "is the Resurrection and the Life." "He that hath the Son of God hath life; he that hath not the Son of God hath not life." This life is manifested by a new and spiritual birth. Christ is the spiritual progenitor of all his members, as the earthy Adam was the natural progenitor of his posterity. But no progenitor can develop life that is not in him. Our very ex-

istence in the flesh proves that God gave us natural life in the natural Adam. And our possession of spiritual life demonstrates that God gave us spiritual life in Christ before the world began. By virtue of this, we are in due time "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." As this eternal life cannot be separated from Christ, it is hid with him in God, and Christ liveth in us. Now, if any man have not the spirit of Christ, he is none of his. But as many as are led by the spirit of God, they are the sons of God. "A chosen generation." "A seed that shall serve him, and that shall be counted to the Lord for a generation." As in the book of the generations of Adam, God called **their name** Adam in the day when they were created. — Gen. v. 2. So, "in the book of the generation of Jesus Christ," (Matt. i. 1.) "All his members are written, which in continuance were fashioned, when as yet there were none of them." When none of them had been brought into manifestation, and when none but the omniscient eye of God could see them. — Psa. cxxxix. 15, 16. And as all the natural seed of the first Adam, constitute but the body and fullness of the man Adam; so all the seed of Christ are but the fullness of Christ's body. For "God hath given him to be the head over all things to his church, which is his body, and the fullness of him which filleth all in all." Eph. i. 22, 23.

II. As the law which Christ's members had transgressed, and from which they required to be redeemed was given them in their earthly or Adamic standing; to redeem them, required that Christ should be made flesh and dwell among them; that he should come under the same law. Hence we are informed that "He was made of a woman, made under the law, that he might redeem them that were under the law." In doing this we read, "Forasmuch then as the children are partakers of flesh and blood, he also, himself, likewise took part of the same, that through death he

might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage." — Heb. ii. 14. In this chapter the first Adam is referred to as the type or figure of him that was to come. We see not all things put under the earthly Adam, "But we see Jesus, who was made" (in his incarnation) "a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Here again cavilers harp upon the words **every man**, as in our text, they play upon the words **all men**. But, every man of whom? He is here brought to view as the second Adam, representing his own chosen generation and royal priesthood; not representing all the seed of the first Adam. He is the captain of the salvation of every man that is saved by him. But there can be no captain of the salvation of such as are not saved. A captain always represents a definite company, and when he says every man, it is understood every man of his company or command; but not every man in the world. Besides, these are more clearly and unmistakably designated as being one with him, by whom they are sanctified, and his sufferings were to bring **sons**, not aliens to glory. He took part of that same flesh and blood which his children were partakers of, and to deliver them. Instead of taking on him the seed of the first Adam, "He took on him the seed of Abraham, which is comparatively a small part of the seed of Adam; but it embraces as many as the Father has given him; and he has given his word that they shall all come unto him, and he will raise them up again at the last day"; and as their captain, he will bring them all to glory. "For he took

not on him the nature of angels, but he took on him the seed of Abraham." And who are they? Not the children of the flesh; these are not the children of God. But, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Who, then, are Christ's. As many as are led by the spirit of God, they are the sons of God; and if any man have not the spirit of Christ, he is none of his. Who, then, have the spirit of Christ? Only they who are born of the spirit; for, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." Well, Christ took on him the seed of Abraham, as thus defined, them that were his; his sons, his seed, his sanctified or set apart, his members, his body, over which he presides as the head in all things; those for whom he, by the grace of God, has tasted death, and whom, being made perfect through sufferings, he will bring to glory.

"Therefore as by the offence of one, judgment came upon all men to condemnation." All being in him, all are guilty, for judgment cannot righteously pass to the condemnation of the innocent, therefore the passage of this judgment from the infallibly just and holy Judge is proof sufficient of their guilt, and the certainty that all die is positive proof that all have sinned. "Even so, by the righteousness of one," or as the margin reads, "by one righteousness, the free gift came upon all men." That is all his seed, all whom he had taken upon him; all whose iniquities were laid on him. As Adam, by the offence, plunged head and body, all his seed or members, into condemnation and death, even so Christ, identified with all his body, seed, or members which he took on him, and of whom he was the progenitor, high-priest, captain of salvation, has raised up, and through him as their living head the free gift, which is eternal life, has come, to justification of life; for, "The gift of God is eternal life through Jesus Christ our Lord even as the wages of sin is death, through our earthly head." "For as by

one man's disobedience many were made sinners." As a unit, Adam and all his posterity, by a single offence, were made sinners, guilty and subject to the judgment of condemnation and death, so as a unit, Christ and all his posterity or seed, by his righteous obedience, were made righteous. His blood cleansed them from guilt, took away their sins; for he was delivered for their offences, and was raised for their justification.

(Editorial by Elder Gilbert Beebe June 1, 1866)

OBITUARIES

ELDER JOHN E. BURGESS

Elder John E. Burgess, son of William and Mary Lovell Burgess, was born July 27, 1876, in Henry County, Virginia. He was married to Fannie Sue Jamison April 10, 1907, who was taken from him by death February 7, 1918. To this union one daughter was born. He was married again September 1, 1918, to Mrs. Mary L. Lester, who died April 2, 1930. He was married the third time to Miss Rosa B. Jamison October 11, 1930; who survives.

He passed from the shores of time April 15, 1963, at the home of his daughter, at the age of more than 86 years. He joined Camp Branch Primitive Baptist Church in March, 1910, and was baptized by Elder Z. T. Turner. He was ordained in August, 1918, and was chosen pastor of Camp Branch Church in 1923, and remained pastor until his death.

He was faithful to his church, always filling his seat unless providentially hindered. He lived a plain, quiet, clean life; which was an example to his community. He was a devoted husband and father, a good citizen and kind neighbor; and provided well for his own household. He was always happy to have his brethren and friends visit him in his home. He was a believer in absolute predestination of all things. He never preached to suit men, but was firm in his own convictions. Brother B. L. Snyder had this to say of his pastor: "I have known Brother Burgess since 1921, and can say of a truth he was a kind neighbor, a good spiritual brother. I recall many times when we came together that our subject was "thus sayeth the Lord," and we could agree there was no other name given under heaven whereby we must be saved. He was sound in the faith and earnestly contented for the faith once delivered to the saints. Our talks were never on carnal things, but spiritual things; and we never disagreed, but were in harmony. I will miss him, as will the church family and friends. My consolation is that he is not dead but sleepeth, awaiting

the final consumation of all things pertaining to the purpose of our God from the foundation of the world. He is awaiting the second coming of our Saviour, when the dead shall be awakened to eternal glory and bliss. I believe Brother Burgess had part in the first resurrection, upon such the second death hath no power. This applies to the spiritual kingdom, and the natural kingdom has no part in it."

His funeral was preached at Camp Branch April 17, 1963, by Elder Rufus Brown and Elder Harvey Prillaman, at his request. His body was laid to rest in the family cemetery near the church.

The great throng of people who gathered, and the beautiful floral arrangements attest high esteem in which he was held. He leaves to mourn his departure, his sorrowing widow; one daughter, Mrs. Nina B. Hurd, Martinsville, Va.; two grandchildren; three sisters: Mrs. Wylie Jamison, Mrs. Posy Turner, of Martinsville, and Mrs. Jesse Boudurant, Princeton, W. Va.; and a host of friends.

Memoir from Camp Branch Church, Written by his widow, Rosa B. Burgess.

Elder Rufus Brown, Moderator
Nancy Haynes, Clerk

FLOYD NEWTON MORGAN

Floyd Newton Morgan was born November 6, 1881, and passed from the walks of this life October 4, 1963. He is survived by a daughter and two sons: Vona Carter, Monticello, Arkansas; Knighton and Lem, of Crossett, Arkansas. Also by two brothers: Ganes Morgan, Eudora, Arkansas; Lee Morgan, Bastrop, La.; two sisters: Floy Hoggin, Atlanta, Ga. and Birdie Benson, Atlanta, Ga.; and also by two half-brothers and three half-sisters: John Morgan and Charlie Morgan, Ingalls, Arkansas; Lillie Mae Best, Ingalls, Arkansas; Flora Vickers, Pensicola, Florida; Mary Easterland, Monroe, La.; and six grandchildren and four great grandchildren.

The writer had several scriptural conversations with Brother Morgan, and he believed in salvation by the sovereign grace of God. Those who believe are the ones who were chosen in Him before the foundation of the world. "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his."

Brother Morgan's funeral was conducted by the writer.

David E. Turner

PEARL MATTHEWS

It has pleased the Lord to remove Sister Pearl Matthews from our midst. Miss Pearl, as she was called by many, was born March 5,

1889, and passed away April 12, 1962; making her age seventy-three years.

She joined old Mud Creek Church at a fifth Sunday meeting at Graves schoolhouse in October, 1922, and was baptized by her pastor, Elder O. W. Perkins. She first had joined the Missionary Baptist Church in her neighborhood, but later, finding that she couldn't go along with them, felt she was one alone. She knew nothing of the Primitive Baptists, but circumstances caused her to find them — a people who believe in a God of all power, love and mercy; who preach Jesus the way, the truth and the life. She had thought that some day when at Mud Creek Church with just a few there, she would ask for a home with them, if God would enable her. But when God's time came, he enabled her to come when meeting was being held in the school house near her home, when many of her friends and neighbors were present. She came with a sweet manifestation of God's love in her heart, telling of her love for them and wanting a home with them. She was joyfully received, and was greatly loved by all who knew her. But her life soon became a life of suffering, often not being able to attend her meetings; but she was faithful to the end. Often, when she came, the marks of great suffering were written on her face; but she always had a sweet smile and a cheerful word for all who spoke to her. To know her was to love her; but our loss is her gain. She and her husband made their home with their only child, a daughter, Dathol, and Billy Stafford, her husband. They gave her every comfort and assistance that earthly hands could give.

Our prayer is that God will reconcile all to his holy will, and to enable them to lay hold of the hope that is set before them. She leaves also a half-sister, Helen, and two half-brothers, Earl and Madran.

Though we miss her, yet we saw her suffer until we felt thankful to God when he called her out of it all. We hope to meet her, together with the whole house of Israel, when those that are in the graves come forth, not being hindered by those that remain, but will be caught up to meet the Lord in the air, and forever dwell with him in glory. Written by request.

Lucille and Carrie

IN MEMORY OF OUR BELOVED BROTHER HUGH L. KNIGHT

By request of some of his family, I attempt to write a little memorial of our much loved brother, Hugh L. Knight.

Brother Knight was born June 13, 1885, and was called to his eternal home May 24, 1963, making his stay here on earth 77 years, 11 months and 11 days. He was the son of the

late Rufus Knight.

On May 11, 1910, he was joined with Ora Kate Dallas in the bonds of matrimony. To this union were born eleven children, six sons and five daughters. One daughter preceded him to the grave, leaving the others to mourn his passing. His dear wife was taken from him October 27, 1957, leaving him in much loneliness, but he bore his loneliness with as much patience as could be expected, being reconciled to the will of God, whom he trusted.

Brother Knight was a good neighbor, and is missed by his many friends, his brethren and his family. He was, also a good father to his children. They all understood, and loved him, together with all who knew him. He was almost a life long friend of mine. I always held him in the highest esteem over the many years which it was my privilege to know him.

He united with the church at Hillsdale (Cross Roads) early in 1947, and remained a faithful member as long as he lived. He was a firm believer in the absolute sovereignty of God. He had no faith in any other doctrine than salvation by the grace of God. He proved that by his loyalty to his faith and his church. He was not ashamed to own what he felt his Lord had given him. The church will miss him. So will his neighbors and friends.

The Church desires to bow in humble submission to the will of our Heavenly Father, and to thank him for the life of Brother Knight and the sweet fellowship that we enjoyed with him. So, may we say to his dear children, "Do not grieve after your father as you would one who had no hope. He is at rest, sleeping that peaceful sleep from which one can never be awakened to grieve, but will, one day be awakened in eternal glory. May we all hope to meet him there."

Written by his pastor,
Elder D. A. OBryant,

CHURCH NOTICES

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

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

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

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

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

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

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

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

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

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

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.

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

E. R. SORRELLS, Pastor

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

H. C. MOON, Pastor

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

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

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

W. W. HUDSON, JR., Pastor

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

R. W. RHODES, Pastor
W. A. SPEER, Clerk

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

W. A. SPEER, Pastor

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

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

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

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

W. D. GRIFFIN, Pastor

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

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

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

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

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

O. J. CROKER, Pastor
MALISSIE STEWART, Clerk

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

ERNEST J. ATTEBERY, Pastor
FLOSSIE ATTEBERY, Clerk

PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH, Kingman, Kansas. Meets with Mrs. Verda Machesney, 516 E. Avenue C, each second month — January, March, etc. on the first Sunday.

W. A. WINFREY, Pastor

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

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

W. D. GRIFFIN, Pastor

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

JOHN D. WOOD, Pastor

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

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

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

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

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

The **MIDDLETOWN AND WALLKILL OLD SCHOOL BAPTIST CHURCH**, Middletown, New York, holds monthly services on each

fourth Sunday from April to, and including, the fourth Sunday in November. Meetings are at 2 P. M. DST.

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

A. J. SLAUSON, Pastor

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

MRS. BETTIE RICHARDSON, Clerk

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

C. M. HAGGOOD, Pastor
NINA STALLINGS, Clerk
Rt. 2, Box 54
Altus, Okla.

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

ERNEST ATTEBERY, Pastor

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

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

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

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

THE PREDESTINARIAN BAPTISTS, Memphis, Tennessee, meet in the Primitive Baptist Church, on Andrews Road in Ellendale, about a block from Highway 70, each Sunday at 10:30 A. M.

H. G. BROWN, Pastor
791 Watson Street
H. R. PRINCE, Ass't. Pastor
HAROLD TONEY, Clerk

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

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

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

R. L. BIGGS, Pastor

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

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

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

C. M. HAYGOOD, Pastor
IRENE WISENBAKER, Clerk

MT. ZION CHURCH, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. and Saturday before at 2:00 P. M., at their new location: seven miles West of Weslaco, on highway 83.

JOE L. HAMRICK, Pastor
BESSIE CHAMBERS, 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 each second Sunday at 10:30, and Saturday night before, at the home of M. J. Culpepper. Lovers of the truth invited.

LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

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

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

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

W. W. TAYLOR, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk
Manassas, Va.

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

and

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

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

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

MRS. DAVID FARNIE, Clerk
Leesburg, Va.

There are no meetings of our faith and order held at the present time in Washington,

D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 3-3782.

JOHN D. WOOD, Pastor

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

C. N. BUNN, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

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

HOWARD EASON, Pastor

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

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

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

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

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

J. R. LANE, Moderator
MILDRED STANLEY, Clerk
Rt. 2, Huntington, W. Va.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., FEBRUARY 1964

NO. 2

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 2/64
IT EXPIRES WITH THIS ISSUE

MY DESIRE

At Jesus feet the man was found,
When he was clothed in his right mind;
And though we search the world around
At Jesus' feet true saints we find.

Though almost all mankind profess,
Our Lord and Saviour here to serve.
Most boast their works of righteousness
And men's commandments do observe;

God's finished work they do despise,
And countless thousands they would add;
Their ways are right in their own eyes,
Though vile and wicked; Oh how sad!

At Jesus' feet they will not sit,
But rather wander midst the tombs;
In filthy rags that do not fit,
They dress, and boast they are well groomed!

But at thy feet, thy precious feet,
Lord let me serve thee all my days,
I would forever there repeat
My great redeemer's glorious praise;

Thy feet, dear Lord, thy precious feet,
So beautiful they look to me;
May I from all my works retreat
And all my trust be placed in Thee;

Who would forsake the nail scarred feet
That in his stead bore such great pain?
Though lured away by man's deceit,
In my right mind, I turn again,

And when my stay on earth is o'er,
O may I find a sure retreat
When I arrive on Canaan's shore,
And dwell forever, at Thy feet!

C. B. Britt
Rt. 6, Box 282
El Dorado, Ark.

FEELS MORE DEPENDENT THAN EVER

Eldorado, Ark.

Dear Editors Spangler and Wood:

Well, thru the grace and mercy of God I have almost completed my 67th year, and feel more dependent on His grace and mercy than ever before in my life. I have no confidence or hope in any thing else for time or eternity — something I feel that this troubled sinful world will soon enter into. O may we, thru the grace of God, long, look and pray for this event — the return of our blessed Saviour and Redeemer — to take place. I believe it was Philpot who once said, in answer to a friend's query as to when he thought Jesus would come replied: "I have no idea, but should he come tomorrow I would be glad to see him." How I wish that I could be and stay in that frame of mind always. But so much of my time I spend in the slough of despond and get what comfort I get from such songs as:

"What jarring natures dwell within,
Immortal life, indwelling sin," etc.;
and, "Tis a point I long to know.";
and, "How long, O Lord shall I complain,
like one who seeks his God in vain;
wilt thou thy face forever hide,
and I still pray and be denied." But these crosses like all others work together for good to the children of God, and I have a little hope they do for me. They make us sick and tired of this vain world, and make us long for a city that hath foundation, whose builder and maker is God. Then we can sing, "O land of rest for thee I sigh," etc., and long to quit this house of clay and dwell with Christ at home.

Dear Brethren, I am enclosing a letter from a dear and highly esteemed brother, Deacon J. B. Wetherington, to another just as highly esteemed and also a deacon, Brother J. M. Proffit, that seems to be very comforting, and Brother Proffit and I feel you would like to publish it; and if so, would like to surprise him with it as he has no idea of it being published, but feel sure he will have no objection. Brother Wetherington has been tried in the furnace, both in church, and earthly troubles, having lost two wives, the second one being a helpless invalid for many years, he even had to dress her and comb her hair, yet I have never heard him complain of his lot; and in addition to this we had meetings at his home for many years and he had to take care of them. Others got the church buildings, so he took care of the meetings in his home, and throughout all the church troubles in the division, stood as a mighty bulwark against conditionalism, as well as other unsound doctrine and practices.

I had no idea of writing this much when I started, but hope it has not tired or burdened either of you. May God bless and keep both of you and guide and prosper the *Signs of the Times*, is my prayer for Jesus' sake.

Yours in hope,
C. B. Britt
Rt. 6, Box 282
El Dorado, Ark.

PRAYS HIS WILL BE DONE

144 Oaklawn Street,
Malvern, Arkansas

Dear Brother and Sister Proffit:

After a long delay, on this Thanksgiving day I will in my poor way, try to answer your good letter. Sure hope you both are well and not feeling too old. I am beginning to realize that I am getting old. We are both feeling some better in a general way than we have for some time. However my wife

has an allergy which gives her trouble, and my hand is still bothering me, but the sore is getting smaller, and I hope will be well in a few weeks. I am in good enough health that I am gaining weight, but have to take it slow on account of my heart . . .

I hope to be very thankful that it is as well with me as it is. I feel that all I have ever received in this life, or ever will receive, is a direct gift of mercy from the giver of all things; and not because of any thing I have done to deserve any of it. But I hope it has come to me through His purpose and love, as to one of that number chosen in Christ before the world began. I say this is my hope — if I look to myself, I have no hope.

Sometimes when I feel needy and impressed with a burden to ask God our Heavenly Father to hear my cry, I just can't feel to ask just for what I feel to be in need of, but implore Him that his will be done. I hope I never ask in prayer for something He didn't purpose in eternity to give me; for I don't believe we change God's mind with our prayers, or cause him to change his purpose for us. You know our blessed Saviour prayed that this cup pass from him, but wound up by saying, "Not my will but thine be done." Also poor Paul prayed thrice for the thorn to be removed, but the God who has always taken care of his little ones, told him that, "My grace is sufficient for thee."

Most of our neighbors and friends believe that they can pray and cause God to give them whatever they ask for. We trade at two grocery stores which give a "jackpot" of \$100.00 each week. We take tickets just like the others, and one of the stores hadn't had a winner until the pot was \$300.00. One man told me that he had prayed to God that he get it. I told him that I had asked God that his will be done in all things, and that if it was in his purpose before the world began for me to get it, he knew I needed it. The man

made light of me for believing such stuff, but I got the \$300.00. Some call such good luck or bad luck, if so, I have had both — with my hand, and winning the \$300.00. The hand has cost me most of it. I have to believe it is all the lot of life, not just something that happens to us as we go through life; nor for something we have done to deserve anything. I know if I had received my just punishment for one sin in ten thousand, I wouldn't have lived to see my 80th year.

Please excuse this scribble, and think of us when at a throne of grace.

In hope of mercy,
J. B. Wetherington

CIRCULAR LETTER

(Written by Elder D. V. Spangler)

To the Salisbury Old School Baptist Association, convened with the Indian-town Church, Worcester County, Maryland, October 23 and 24, 1963: Greetings in the Lord.

Beloved Brethren:

It has fallen my lot to address you in what is commonly called a Circular Letter. It appears from past observations that the purpose of these letters is to refresh our memory, and inform our correspondents and visitors as to the doctrine and order of this association.

Recently, while looking over one of the old church records of the Salisbury Church, some notations had been made on the front page, and signed by the three deacons, Henry Rounds, Dewit Rounds, and George Messick. I would like to call your attention to one of the scriptures appearing over their signatures. They must have in a measure presented their views concerning church order and discipline.

"Let all things be done decently and in order." (I Corinthians 14:40)

One of the meanings of the word

Decent is, Appropriate to the circumstances. By this we are admonished to conform our discipline and order appropriate to the circumstances, seeking to adhere to the word of God, not only in the letter, but seeking the guidance of the Holy Spirit.

In the sixth chapter and first verse of Galatians we find an infallible rule to guide us in seeking adherence to the scriptures in doing all things decently and in order: "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This clearly shows that only as we are led by the Spirit, or blest with spiritual minds, are we qualified to walk in the good old way in the house of God. Also, how necessary it is that we are given to consider ourselves, or examine ourselves, whether we be motivated by a desire for the glory of God, and the welfare of his church.

The true church of God can never recognize but one head over the church. Our Lord Jesus is head over all the church, which is his body. His teachings, whether they be by himself or through the inspired word of the Apostles, can never be annulled, or changed. No man made rules, regardless of their merit, can be substituted for these teachings. It behooves us, as professed followers of Him, to seek more and more *a thus saith the Lord* in the discipline and order of His house. Only by so doing can all things be done decently and in order. Many excellent things have come to us by tradition, but we are ever to remember that no tradition, if contrary to the teachings of the Word, is to be accepted.

In the Lord's house He has blessed us with His Word as to the duties of the officers of the church, and all members.

I will first make mention of the authority and duties of pastors. I call them pastors because, in the admonitions of the Word, the ones they serve

are referred to as "the flock of God that is among you." "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever." (Hebrews 13:7, 8) "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Timothy 5:17) And in 1 Peter 5:1, 2, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Many more scriptures could be brought to show that the pastor is an overseer of the church, and has rule over them to the extent that it falls upon him to see that the order and discipline of the church is carried out in decency and in order. Nowhere in the scriptures is he given authority to lord it over God's heritage. In doing these things he is admonished to take heed first unto himself, and to the doctrine, and continue in them; and in so doing he saves himself and them that hear him. This salvation has reference to saving from error by holding fast to the teaching of the word in the order of the house of God.

The question has been asked from time to time, where does the duty of the deacon enter the picture, and what part does he have in the church in seeing that all things are done decently and in order? It is evident that he does not have the rule over the church, and

is not an overseer, as is a pastor. Nowhere in the scriptures is he authorized to use such authority.

In the sixth chapter of the Acts of the Apostles we have an account of the appointment of the first deacons in the church. They were chosen primarily to relieve the ministry of the daily ministrations of material things among the widows. There had been a murmuring of the Grecians against the Hebrews because their widows were neglected in the ministration. By reading the sixth chapter of Acts we find their qualifications. The work of the Deacons was to serve tables. We cannot say how many tables, for the scriptures do not so state; but they were in the plural. The church was commanded to look out among themselves seven men of honest report, full of the Holy Ghost and wisdom, to be appointed over this business. It will be noted that the church made the selection, and the appointment was made by the Apostles; and when they had prayed, they laid their hands on them. We see then that the duty of the deacons is to relieve the ministry in every way possible: in seeing after the financial needs of any in the church who may need help, and bring it before the church; to serve the Lord's Supper; to relieve the minister in keeping in touch with the membership; and when necessary, to bring before the church such matters as require her attention pertaining to the discipline and order of the Lord's house. Let us not lose sight that in all these things, the purpose of deacons was to relieve the ministry, that they not be hindered in going forth preaching the Word. The deacon is the servant of the church; and in being blessed to fill the office, is also the servant of the Lord. The minister is the servant of God unto the church.

There have been throughout the ages questions which have arisen, and they will continue to arise, pertaining to the order and doctrine of the church of God. There have been, and will continue to be, "Lo heres, and Lo theres", but the

solemn question is, What does the Word of God sustain? What are the gospel steps to be taken in churches in offenses of one against another?

The infallible rule is laid down in Matthew 18:15-17. Jesus said, "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a Publican." How explicitly the Lord laid down these rules; and if we keep house in an orderly way, and all things are done decently and in order, we cannot deviate from these teachings without bringing confusion into the house of God.

If one becomes offended at another, then the one offended is the one required to go. If the offended takes someone with him before going alone to the offender, he himself becomes a transgressor. If he goes to someone else and tells his grievances before going to his brother first, he becomes a transgressor. No substitute will ever take the place of the infallible teachings of our Lord Jesus Christ; and when other steps are taken that are not explicitly taught by Him, decency and order are forgotten.

The above rule is laid down for offenses between two individuals. There are offenses we may call public offenses: When the life or conduct of a member becomes such as to bring reproach upon the cause of Christ, unless there is godly repentance for such things, we are commanded to put away such persons from us: to withdraw from those who walk disorderly; to turn them over to Satan for the destruction of the flesh.

In Paul's epistle to Titus, second chapter, he is told to speak the things that become sound doctrine. Sound doc-

trine is doctrine wherein the order of the Lord's house is in accord with the doctrine taught; the practice or usage of the doctrine is the adorning it with godly walk and conversation, that all things might be done decently and in order. The admonition to Titus was to speak the things that become (or adorn) sound doctrine: "that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you . . ."

As the capstone of the matter he says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

May it be His holy will that these things are not only found in his word, but engraved in our hearts; that not only in this meeting, but as we go forth proclaiming the riches of His grace, we may be given to walk softly before Him, esteeming our brethren better than ourselves; and adorn our profession, as becometh the followers of the Lamb.

"THIS IS THE DAY WHICH THE LORD HATH MADE"

The Lord willing, I will endeavor to write concerning the 24th verse of the 118th Psalm, which was mentioned in Sister Helling's letter published in the

October Signs. I don't feel qualified, but the subject came to my mind about four o'clock this morning, and I feel I must attempt to write a short passage on how it appears to me.

We know that the natural mind cannot discern spiritual things. Therefore it is my hope that the Lord will lead my thoughts that a comfort might be given to the household, and that they be not deceived by the inability of the flesh.

"This is the day which the Lord hath made; we will rejoice and be glad in it." This day is now, and forever today. According to our understanding, there is no night in eternity at the throne of grace. There is no time limit set to the power of God. Today He created the heaven and the earth. Today Christ is with the Father. Today He is delivered of the Father a perfect sacrifice for his body, the Church. Today He is risen. Today His people are delivered up into glory with him, to be with him forever — which is today. Today is this day, the first day, and the last day. Today is a spiritual day that God has made for Jesus Christ: (His people being Him, as members of one body). We know that the natural man has been given a limitation, or time being divided into days, each differing one from another, so that the natural man cannot discern the things that are spiritual. The natural man lives in the days of this world: and the days of this world are not pertaining to **This, the Lord's Day.**

Now we are persuaded to believe that everything, carnal as well as spiritual, is the gift of God through the Lord Jesus Christ. Colossians 1:16: "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." So we realize that our natural days are also of Him. But we look not to those things which are temporal — which are things seen, but we look to those things which are not seen. (see Corinthians 4:18) This day which the

Lord hath made is not seen by the natural man; but, just the same, it is now, and is seen by the spiritual man.

We find in Hebrews 13:8 "Jesus Christ the same yesterday, and today, and forever." In Malachi 3:6 "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." We find that God is no timely being: timely things pass away with the using; but He is the Sovereign, all powerful Creator of all things. Neither is his day divided: it is eternity.

"We will rejoice and be glad in it." The wording here is so made that there is no mistaking the truth of the matter. There are no probabilities, no possibilities of rejoicing and being glad; but rather, a statement of fact: a surety of the matter. For the Lord deals in a manner that is sure. No ifs, buts, or maybes in the wondrous working of the power of God.

"Dark and thorny is the desert
Through which pilgrims make their way:
But beyond this vale of sorrow
Lie the realms of endless day.

Will stop here for the present, hoping that what is written is sufficient, and a comfort to the dear ones. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Proverbs 16:33)

Weak and unworthy, your servant for Christ's sake, I hope,

B. K. Smith
P. O. Box 698
New Cumberland, Pa.

Rt. 3,
Chestertown, Maryland
October, 1963

THE PLEASURE OF MEETING WITH THE BRETHREN

Dear Editors and all the Brethren:

Having just returned from the Virginia Corresponding Meeting; the Yearly Meeting in Baltimore, and the Salisbury Association, I feel that I must write and tell you what it has meant to me. I am sure everyone present, and blessed with

a hearing ear, feels as I do. Yet I feel as though there is no one anywhere as blessed as I am to have been there.

Even though our preachers were few in number, seven in Virginia and four at Indiantown, the banqueting table was piled high with delectable morsels of tasty food for our enjoyment, and Oh, how our souls did feast! I feel every child of God there was able to partake of exactly as much as was necessary, not one bit more, or less, for that is God's way of feeding His children. He never lets them go hungry nor thirsty for long. We have much to mull over and digest, as the days go by. There was no lack of praise and glory to God in the gathering together. The conversation was of good things and wholesome. An added feeling of closeness was felt, because we realize more fully than ever the frailness of man, and each time we meet we are keenly aware that our time is running out; and, Oh, so thankful it is in His hands. Our stay here is limited, and as He makes ready a place for each of us we await His call. When that call comes, His sheep will hear His Voice and know it is the Master's. They will come willingly, entering the fold with Him. As Brother Spangler so sweetly said, "He is the door, and His sheep enter the fold through Him. There is no other way — not over the top, nor any other way, for such are thieves and robbers."

When one has been blessed to hear such preaching as we have listened to, and tasted the sweetness of, the past few days, it is joy unspeakable. Such sweet fellowship for those who are inspired from above, to speak, as well as for the dear Brothers and Sisters who share it with you. Not of this world at all, but there can be no doubt whatsoever that it's all manna from heaven and distributed by our beloved pastors. It makes me feel so humble and unworthy, and I treasure the sweetness and love I feel for the brethren everywhere, who are of like mind and love the same doctrine of Salvation by

Grace and Grace alone. We call our pastors ministers of the Gospel, and, we feel them to be true witnesses of God, giving inspired and revealed testimony of the prophets and apostles, and all that came before and after. Only by inspiration could such messages be brought to His hungering and thirsting children.

Oh, how I do praise Him and desire to give Him all the Glory! When feeling low and forgotten because of my worldly nature, I think of how the Lord never leaves one alone for long. Just enough for us to know we are no good without Him. We wait His appearing, impatiently at times, but when He is ready He appears, and we know not how, when or where it will be. In some wonderful manner we feel His presence and once again we are high upon the mountain top. These seasons of feasting are far between sometimes and when we seem to wait His coming for a long time and get down deep in despair, it is a wonderful, glorious thing to feel to be gently lifted up and know He is once more near. Of course He really never left us at all, we just get so buried under with worldly things we cannot see Him or feel His presence because of the hard shell we have surrounding us.

The many letters and articles in the **Signs** are feasts to us when we cannot hear other preaching, but when we can be with the brethren in person and **feel** that closeness it is much better and so much sweeter. "I was glad when they said unto me, let us go unto the House of the Lord." That's how I have felt, and I think of Paul's letter to the Hebrews in the 10th Chapter, 25th Verse, "Not forsaking the assembling of ourselves together, as the manner of some is", etc. We have that authority to assure us it is pleasing to God that we meet together as an association, meeting and exchanging greetings of love and fellowship. Always careful of our deportment, lest we offend our brother, advising and guiding when necessary, to keep an orderly house, before God. As our hearts have been filled to over-

flowing the past few days, we can only feel to say, truly the Lord has been in the midst and smiling upon us, giving us that precious Water of Life and lighting our dark pathway with the sunshine of His love, — our life renewed and our hope restored.

The world teaches that we know when we are saved. If we knew that for sure, what would we have to hope for? Knowing my sinful nature I can only **hope** I am saved, and if so, it will only be by the Grace of a Merciful God, who knows all things and sees all things. Our hope lies in His promises to His children. When we are brought to the place where we see how hateful and self centered we are, we wonder how one so pure and holy as He, can be mindful of us, for He knows us far better than we know ourselves. He knows we are in constant warfare, the flesh with the spirit. I have wondered more than ever, as I grow older, why is he so good to me! Why do I feel so richly blessed, when I do not merit one thing! So small and unworthy, with thoughts so often wrong, desiring above all things to be good and clean minded in His sight, but failing miserably so much of the time.

Yes, "He is good, immensely good, and kind are all His ways." Thinking of His promises to His children, as we sang the hymn on Thursday before lunch, "How Firm a Foundation", I felt again the sweetness of the wonderful day Elder Lefferts led me into the baptismal waters, as that hymn was sung. He promises His people that in **every** condition, everywhere they may be, as thy days may demand, shall thy strength ever be. He promises to keep them strong, give them aid, carry them through all the deep waters they find themselves traveling through; all the trials and troubles will be taken care of. All through the ages His people prove His all sovereign, unchangeable love and He says He will never desert them to their foes. Isn't that chapter of Second

Peter a beautiful chapter? And His promises are never broken.

"Rock of ages" is another favorite of mine. He showed me before I was united with the church nothing I could do was of any value in His sight; and I was made to sing, in my dreams, as I stood before Him, "Not the labors of my hands, can fulfill thy law's demands", and "Nothing in my hands I bring, simply to thy cross I cling." These experiences are so sweet no one could ever take them from me, no more than money could ever buy the precious hope I feel I have been given. Feeling these things deep in my innermost being is why I want to tell all of you how lovely the hours spent with each and everyone have been. The material food was immaterial to me, although very good, but it was the spiritual food that was essential and vitally necessary for our future existence.

One might ask why our people travel so far to hear preaching, when they could hear some kind of preaching, in many places, much nearer home. There are many, many reasons. When the doctor prescribes a special medicine for his patient he does not expect them to go get an aspirin or anacin and expect to recover. Only what is prescribed will do the work. So it is with God's word. If the others feel the way I do, and I am sure they do or they would not be there, they desire to hear the doctrine of Salvation by Grace expounded. It is a sound doctrine and the ministers love the truth, so that is what we hear. The folks come far, in all degrees of health and all ages. Some barely able to travel, some with defective hearing; but the Lord draws them and takes care of them all along the way. I had an uncle in Virginia, many years ago who was nearly stone deaf, yet loved to go to meeting. He said even though he could not hear, he could feel and see the love evidenced all around him, and he always sat on a front bench.

The folks travel far to hear the sweet tidings of their Lord and Saviour, one whom they feel has led them safely

along the highways and byways of life, and they trust Him to continue to be their Shepherd to the end. They come, desiring to hear the pure, unadulterated truth preached; the Gospel of Jesus Christ, and how He came to redeem His people and nothing else; not to hear what the Russians, Chinese or Castro is doing or going to do, but what concerns the welfare of their souls, their future and their hope of eternal salvation. The Lord will take care of the rest of the world in His own time. It's all in His hands; and what capable hands they are! They come to get comfort and reassurance in the things they already believe and know so well, as John, in prison, needed reassuring that Jesus was the Christ and none other. All these things and more bring us together as one. They are seeking an uplifting of their sometimes sagging faith. In this world, torn apart by wars and friction on all sides, worry and cares weaken the strongest heart and Jesus Christ is our only help in time of weakness. He gives that much needed shot in just the right place, at just the right time, and regardless of how weak and run-down we feel to be, in a short time there is a completely renewed vitality and all is well again. The aged and infirm know the God of all Grace has promised that He will repair, and strengthen them. No ifs, ands or buts, only the solid wills and shalls. Its an everlasting and life-giving comfort to know these things for sure, and since God has promised them we know they are sure. The hope we all carry with us as we travel along is anchored in Christ Jesus and is strengthened as we go.

As I looked about the church and on the grounds at the folks, I studied their dear faces, seeing much beauty there. Lined and seamed with age as many were, some painfully moving about, eyesight and hearing dim, perhaps, but strong in their faith and seeing many things in the bright future with the eye of faith that ordinary eyes could not

see. Hearing sounds that we cannot hear as yet; voices never weak when singing praises to God: a lovely place to be; and they feel it too. Ask me why they come so far by whatever means they can, and I will tell you. It's a mutual drawing from all corners of the earth, as a magnet, to come together in His name and for his sake. What a wonderful love it is, beyond human understand. As Elder Smith tried to find words to describe it, he finally gave up and said, "What are adjectives! Only words, that do not describe it at all." And so it is. There are no words to describe heavenly things or anything pertaining to Jesus Christ or His Kingdom. It can only be tasted and felt. It has to be experienced to be understood in even a small way.

Working in a store as I do, where the world flows over, under and around — and at times through you, if I did not have Jesus Christ and all He means to me, to steady and guide me, I know I would sink beneath the weight of it all. He is my refuge in time of need, and strength in my weakness.

Many times I have wanted to write to the household of faith, but others have written my comings and goings, my ups and downs, in far better language than I ever could. Their road is often the same as mine; I have it all stamped in my heart but the gift of words is not mine. Today has been an exception. The beauty still lingers on. In Psalms we often see the word, Selah, as the writer finishes a verse. The meaning is so sweet. The words have ceased but the melody of the Psalm lingers on and on. That's it exactly. I just do not feel I can keep silent on the thoughts I have. I know in a few more days perhaps the picture will fade and I will only have sweet memories of the world I've been visiting in. No special rushing about, peace and harmony within the ranks. No sound of discord and it raises me to the highest peaks of Joy in Him it seems.

Elder Spangler spoke so sweetly in the home of Brother Wm. Adkins, dur-

ing the meeting, of our hope in Jesus. How we see only in part, as we travel along; just a portion revealed to us here and there. And, dear ones, doesn't it seem to you sometimes that when you are blessed to see and understand some of these things, as He gives you a glimpse into Heaven, that the brightness and beauty are so great, the glory so wonderful that it blinds the eye, as we behold it. The ministers open the Bible, reach in and pick out a few words to speak upon, if so be the Lord blesses them to speak. As they unfold it to us, spreading it out clearly and sweetly before us, we see the unspeakable beauty of it as we never could with a natural eye. Elder Weaver spoke upon Love. What a wonderful subject! A thousand sermons from one four letter word and still not really described! Love is the very foundation of our lives and without it we could not go far. Who could long survive without it! I do not believe anyone within hearing distance, and by that I mean having a hearing ear, could help but be moved deeply by the love evidenced and preached. The story of God's love is an old, old, story, yet ever new. Try to find something new that man has created or devised and you will find something that has been used years and years ago. There is nothing new under the sun.

Elder Griffin preached a wonderful sermon in the Baltimore Church on the leaven in the three measures of meal. Following it up at the door with a fuller explanation, and to me it was completely rounded out and explained as never before. Then Elder Smith spoke of the new birth, and its meaning, of which there can never be enough said. Just one more good reason why God's children travel so far to hear the Gospel. They desire to hear again and again how Christ died to save sinners and arose from the grave that we might have eternal life with Him; how His

children were chosen in Him before the World began; how one must be born of the spirit before they can enter the Kingdom of Heaven. They desire to hear again the words of comfort, spoken by Jesus before he ascended into Heaven, "I must go, but I will send a Comforter". He sent the Holy Spirit to carry on until He comes again to carry us home. There shall be no night there, neither light of the sun, for the the Lord God giveth them light (Rev. 22:5).

Just a few more words and I will be through. I know I have taken up many precious minutes of your time but I hope you will stay with me a little longer. Brother Wood, I believe this has been the first Association I ever attended that I did not hear even one sermon by you and I really missed it. That has been the only fly in the whole tree full of honey that I can find. So many of our dear ones were absent and so many more gone on to a better, happier world. Please dear brethren, cast the mantle of charity over the mistakes herein, for I have no desire to say one word out of place or cause offense to anyone in any manner. I try only to speak of the things which I have seen and heard and found so very good. If we could only remember that to hear the Voice of God we must keep silent and listen. We so often find we are telling Him that we want. "Keep silence all created things, and wait your Master's nod! My soul stands trembling while she sings, the honors of her God." And the latter verse goes like this: —

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise;
In thy fair book of life and Grace,
O may I find my name
Recorded in some humble place
Beneath my Lord the Lamb."

May the Grace of God be with each of you always,

Your little sister in hope, if one at all,

Ruth Lucht

REPORTS A GOOD MEETING

Route 2,
Luverne, Alabama

Dear Editors:

I see my subscription expires with the November issue, so find enclosed check to cover my paper another two years.

Another year will soon be past and gone, and we are glad that a few of us are still here to meet together in sweet fellowship at Daren Church. Each third Sunday afternoon is our meeting time, and Elder J. P. Morgan is our pastor. We dearly love and appreciate him so much. We would like to extend an invitation to all friends and members of our faith and order, to visit with us any time they can.

Our Association, the Conecuh River met this year (1963) with Hopewell Church in Pike County. We had a good meeting. Elder Wall from Texas was with us and several other able ministers, and we enjoyed them all so much.

I feel that I have been so wonderfully blessed, for the Lord has been so good to me. Words can never tell the joy I feel in my heart. ". . . all things work together for good to them that love the Lord, to them who are the called according to His purpose." I hope I am among that number, — such wonderful thoughts to a poor sinner like me.

May the Lord bless and keep you and yours is my prayer.

Yours in hope,
Audra Williamson

IT IS GOOD TO VISIT
WITH THE BRETHREN

307 New York Avenue
Elizabeth City, N. C.

Dear Brother Wood:

I had the pleasure of attending the Salisbury Association again, accompanied by my companion and others, and was disappointed in not seeing you there as heretofore. The attendance was about as usual, except there were fewer ministers present. The preaching was

with much power and liberty to the profound comfort and spiritual edification of the hearers, bringing forth tears of joy and gladness. So it was indeed good to be there and enjoy "a feast of fat things." (Isa. 25:6) "There is a river, the streams whereof shall make glad the city of God," and the good news from a far country makes glad the hearts of God's people; it is glad tidings of great joy from above, from that flowing fountain of everlasting love shed abroad in the hearts of those made wise unto salvation, and who know the joyful sound. I sometimes wonder how long we may be privileged to assemble ourselves together unmolested by those who would deprive us of this sweet privilege, which is indeed something to be thankful for. How good and how pleasant it is to intermingle with the saints and sing the songs of Zion. As the song goes:

"I love to meet among them now,
Before thy gracious feet to bow."

"Of the Baptists it may be said that they are not reformers, These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN THROUGH THE CENTURIES. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence" ("Crossing the Centuries").

Mosheim, the learned Lutheran historian, said of the Baptists of his day that "their origin was hidden in the remote depths of antiquity," according to Hassell's Church History, an authentic history, which ought to be in the home of every Old School Baptist. O that more might have access to reliable church history, that they might learn what has taken place in the past and

judge of what to expect in the future. It is said that history repeats itself and we see the signs of the times.

We were so glad to have Elder John Lee Smith of Louisiana come home with us from the Association. He preached at our church and was much blessed to preach the unsearchable riches of Christ there as well as at the Association. We have had several visiting ministers of the New Testament with us this year, and would be pleased to have you with us any time you can, in the providence of God, visit us, also Sister Wood. My companion joins me in extending wishes and kindest regards to you and her.

Yours in the Beloved,
C. W. Vass

CONFIDENT THE LORD WAS
IN THE MATTER

Patrick Springs, Va.

Dear Elders Spangler and Wood:

It is with much sadness, and also joy, that I write you this. I just want to say that God works at both ends of the rope. My second child was a diabetic from the time he was sixteen years of age. I have seen him suffer through coma and shock. With the coma, it was as the dead being raised. That was fifteen years ago. About a year ago I dreamed that I stood in the road below my house, and my two boys, seventeen and fifteen, were behind me. I looked up and saw the head of an angel; and I said, "Yonder is an angel," and repeated it the second time. It said, "You think I am a ghost, don't you." And I answered, "No, for I see other angels with you." The first one smiled and burst the sky, and came sailing down close to me, then made a turn up to my house. I said, "Lord, have mercy: It is the death angel, if it lights on the house, one of us will have to go with it." But it did not light on the house, but in a tree near my son's window, (the diabetic).

I told the children next day that one of the children was going to get sick

and almost die. In about two weeks my son, the diabetic, was taken on his job as if dead. He was rushed to the hospital, and after treatment he finally came out of it. But I felt the angel was waiting for him; and on the fifteenth day of September, 1963, he was taken from us. I wanted Elder Posey Ingram and Elder James Gardner in the funeral. Elder Gardner worked with my son.

About twenty-five years ago I was rocking my baby daughter, and looked on her face, knowing how much I loved my children, and I wondered how God felt towards them. I began to pray for them; and something seemed to say that I should go to the scriptures, for I had gotten comfort from them before. The Bible opened at Isaiah 54:13; and it seemed outstanding to me. I looked up with tear-dimmed eyes, and said, "Lord, I'm not worthy." I felt assured about my children.

So, when we were planning the funeral, I wanted to speak to one of the Elders, but it was not convenient; again, something seemed to say, "Why not leave it to the Lord; he does all things well." When Elder Gardner was speaking, he brought out the very scripture mentioned above; and I was glad then that I had not seen the Elders to tell them.

It gave me once again confidence that the Lord was in the matter. Oh, what a wonderful God! he knows all things, and needs no help from man. My son, about two weeks before he died, said, "Mama, I say things I ought not, but there is never a time that I don't wish I had not; and wish I could grasp it back." To me, this means that he had godly sorrow.

From a little one, looking for the return of the blessed Saviour, when all the elect will be housed in heaven.

Minnie Foley

Rt. 2, Box 518
Bassett, Va.

Dear Editors and Much Beloved

Brethren:

The *Signs* has been coming each

month laden with good tidings from a far country, from our blessed Lord. O, that He might bless me, a poor vile sinner, to humbly thank him for the wonderful privilege of reading this good, sound paper, which He has so wonderfully blessed you dear editors to publish and send to us hungry ones. May he continue to bless you with his great love, mercy, and grace to carry on with the good old *Signs*, for it is food to our hungry souls, when the blessed Lord is pleased to give us understanding hearts.

I look forward to receiving each issue. It has been coming to me in my mother's name, Mrs. J. M. Brammer, but since she is now living with a son, who receives the *Signs*, please send the paper in my name. I enclose \$10.00 — half for two years' renewal, and half for the Indigent Fund. I hope to get the *Signs* as long as I live, if it is the blessed Lord's will.

May He who speaks and it is done, commands and it stands fast, lead, guide and keep us all in the way that is well pleasing to him, is my humble desire.

Your little sister I hope in our Lord.
Callie Clark

Rt. 4
Reidsville, N. C.

Dear Editors:

I am sending you a letter I received from dear brother George W. Jackson, with his permission to be published in the *Signs*, if you feel to do so. He says that he does not get to hear the old time preaching as often as he once did; and I feel that if we could write it would help cheer him.

I am a poor hand to write, and feel so unworthy of the blessings I have received at the hands of God, that at times I feel to hang my head in shame, and should do so. "Do I love the Lord, or no?" When I am made to search my heart, I find only a little spark of love; and again, after a visitation of the Spirit of God, if the whole world should tell me I have no love in my heart

for God or his people, I could not believe it. This love is stronger than death.

At this time, we are not ashamed to own our Lord, nor to defend his cause. We read where He says that if we deny him, he also will deny us. This is not conditional, for we know that the Spirit of God does not dwell in us in a feeling sense at all times. C. C. Shreve

1884 Connally Dr.
East Point, Ga.

Mr. and Mrs. C. C. Shreve,
Reidsville, N. C.

Dear Ones in Christ:

I read your letter in the *Signs* a short time ago, and it dug so deep in my heart I want to write you. I was so full I actually wept. I could rejoice with you, but O the grief it brought to mind over my dear companion's affliction. She has been in the state hospital more than four years, beyond human help. O how I have begged the Lord to restore her, but it seems He is too far away to hear. Of course I know this is not true.

I have read of many cases that doctors said there was no possible cure for, that God cured and have never had any symptoms since, and nearly every time I read of such I cannot keep from weeping. Why does He cure others and pass me by? O what a rebellious heart, it is His will and He has a wise cause, for He does all things well.

I think I know why He ignores me; I am one of the most wicked persons that ever claimed a hope, and I deserve what I am getting and worse. I try to pray for her, but it seems that when I do, I feel a guilty conscience, rebelling God's will.

Some times I think if some one with your faith would pray for her, He might hear, yet I know you have only the faith He gives you, and you do not feel that faith all the time. It was given you at that time for the occasion. He gives faith according to our needs.

I am 82 and live alone. Have many

friends who come and carry me to meeting. I have been every Sunday this year, but do not hear the old time doctrine every time I go, but I usually get a crumb from the singing. Many times a few words of a song, like "Nearer My God to Thee," strikes deep in my feelings and I am filled to overflowing. My greatest joys and sorrows came during the last 12 years. I know a little of the joy of being drawn closer to Jesus in affliction, and made to rejoice in trials, fire, etc. I have mourned much over the condition of Zion. Have tried to warn our people of their sins and the most terrible judgment that ever befell any nation is rolling fast this way. We can rejoice in the hope that it will soon be over with us, and we hope to be forever with God to shout victory through His blood. Pray for us. May He bless you.

Yours in hope of that home,
Geo. W. Jackson

Danville, Virginia February, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

CONTRIBUTIONS TO THE INDIGENT FUND (To December 1963)

Agnes Hocutt, Ala.....	\$ 1.00
Eliza Turner, Va.....	1.00
Mrs. S. L. Midgett, N. Y.....	4.00
Mrs. J. Taylor Boyd, Tex.....	1.75
Elder W. D. Griffin, Del.....	3.00
Mrs. Robert Watt, Can.....	15.00
Joe A. McLamb, N. C.....	1.00
Hattie Radford, Va.....	2.00
Paul A. Wood, Va.....	5.00
Mildred Finnegan, Md.....	2.00
Mrs. M. Cornelius, Tex.....	1.00
Mrs. D. L. Davis, Ga.....	3.00
Mrs. J. M. Davison, Ala.....	2.00
Myrtle C. Lefferts, N. J.....	5.00
Eld. J. L. Smith, La.....	3.00

EDITORIAL

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccl. 9:11, 12)

At times there is a temptation thrown into my path which would say, Why not just let the scriptures speak for themselves? Why spend time in expounding what the Holy Ghost has said? Why spend a lot of midnight oil in elucidation on the Bible? At times like this the question is propounded to me, What and Who are you to think that you can improve on what inspiration has said? This querist would say, Isn't it better to leave the children of God with the movings of the Holy Ghost than it is to interpret and expound to them, seeing that oftentimes, if not at all times, you are moved by other than holy principles? This tempting line of questioning is none other than that of Satan, he having long ago captivated the natural mind. It comes from within, and from within also must come the com-

mand, "Get thee behind me Satan," for it is within the quickened heart that Jesus dwells and it is he that must put that challenging power to flight.

In my pulpit I am the world's worst scripture quoter. For a number of years it worried me, and Satan used all kinds of tempting arguments to convince me that I was not called to the ministry. Only those that know something of the doubts and fears of this calling will have any knowledge or appreciation of times like unto this. I labored and wrestled for months and I was losing to him. One night, whether asleep or awake I know not (nor does it matter), as I lay in deep meditation over the problem, another came into my line of vision and He spoke to me. There was power and convincing love in his address to me. He said, "I have not called you to quote scripture, but to expound." From that day until the present I have been more or less satisfied to stand in the pulpit, or address the church of the living God by way of the printed page, and to expound to them the vital and living and fundamental truths with the ability that the Lord is pleased to give.

From a human standpoint it would seem that Solomon could be accused of being sore at the world and life and mankind. Oftimes his writing seems melancholy and the expression of one that has found life a puzzle and a deterrent to enjoying what the Creator had endowed one with. However, such is not the case. Nor is it true that Solomon is writing the "other side" of the picture, that is, the legalistic or works side of salvation. He is dealing with things as he finds them. It would be wonderful if we could deal with the things that the Spirit has so bountifully given us through this wise man's writing, and not to go witch hunting, and not try to destroy the effectiveness and truthfulness of his writing by the quoting of someone else's writing.

The sun shines on all parts of the earth at sometimes during the day (Psalms 19:5,6). It is over this wide

scope of God's creation that the wise man cast his eyes. He saw things that have been denied by other men, and will be denied until men are not any more. If men did not deny the inspiration of the scriptures; if the devil did not subvert what God has said; if gainsayers did not taunt the tired people of God, there would not be any need to repeat the promises of God; there would not be any need to show John these things again. We see the sun as a strong man rejoicing while running a race. Where this running takes place, where this strong man goes forth, where this rejoicing takes place, where this heat is felt, there is not any room for another. He with whom we have to do will not divide the honors with another.

I am not coming before you to tell you that there is not a race for the people of God to run. Nor am I before you to tell you that it does not make any difference as to how you run the race. Nor am I before you to tell you that all you do and say is part of the race. Perhaps it is a hobby of mine, but I do not want to cast asunder the church under the law from the church under grace. They are both a part of the family of God, and I feel to hope that I have experienced both their travels. If you will notice, all of the miracles of faith were accomplished by men and women of the law dispensation. I am as sure that their faith was not any different than ours. The apostle reckons along this same line when he instructs us with, "wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." It will be noted that this race is set (lies before) for those that run it. It is not, nor can not be, implied that we have chosen the race and put it before us, for that, within itself, would be contrary to what Solomon saw under the sun. He saw the race as set, as did Paul, and encourages a careful running of that race (V. 10;12:I).

There are a number of classes that the race is not left in their hands. The race is to be run by the children of God, but the outcome of it is based on Jesus, who is the author and finisher of our faith. It is not left to the swift. That is dead certain. If, as men are apt to teach when not taught of God, the race is to him that will get up and get on the go, it would have given the outcome of that race to the prodigal son; to the Pharisee; to those that knock and inform God of what they have done in his name; to those that had already gone into the pool and crossed on over beyond, but it would have cut out such as lay at the pool thirty eight years, and though the water in Jacob's well was sufficient for well being, the poor publican had not gone forward in anything except sinning; and last, but the saddest of all, it would have cut out such as read these lines. Becoming a child of God, as well as the perseverance, is not he or she that runs and is willing to run. It has always been so strange that men will subscribe to a thing and then spend their time denying and fighting that which they have set their names to. Winning the race and obtaining salvation is always considered as subjects for Bible readers to discuss; they are always thought of as objects in which sinners were vitally interested. If so, our discussions and our interest will never stem from being taught of God, if we lay claim to the winning of the race and the obtainment of salvation as being in ourselves.

"The battle is not to the strong." Never let it be said that there is not a battle for the Lord's people. Much is to be found in the scriptures about the fight of faith, about the contention that must be carried on between the saints and Satan, about fighting the good fight. If I am behind in my studies I hope to be dealt with patiently and kindly, but I do not think of Paul as fighting well. That he did fight well, I am sure, **but that he felt that he had fought well**, I doubt. He said "I have fought a good fight," and this I be-

lieve is the thought of every one called to the soldiership of Jesus Christ. The fight that I am fighting is a good fight, yes, sir, I say this without any reservation, but that I am fighting well I can not say. For, if I am fighting well, then the ending of the fight, as well as the dividing of the spoils, will be dependent on me, and my text is out of line with my deportment in the kingdom of heaven. None have realized their weakness more than the apostle; none have acknowledged their lack of ability more than did he; none have been more ready to acknowledge these deficiencies than he has. Now for him to come out and say that I have been fooling you all the time by saying that I have fought well is more than he says to me.

Ah, dear child of God, what weakness is seen and felt as we journey here. If you feel to be weak, I feel that way also. May the dear Lord be our daily comfort, and may he wage the battle to final victory. As we journey, let us sing,

"Children, rejoice; he died for you;
For you prepares a place;
He Spirit sends to guide you through,
With every gift of grace.
His blood, which did your sins atone,
For your salvation pleads;
And, seated on his Father's throne,
He reigns and intercedes."

And let us, by grace, talk of the Son of David that went forth and did battle for the land of Israel, pointing out that he who **thought** of himself as being strong was vanquished in death, and let us speak often that this lovely Son went to death at the hands of the strong, but arose a conquering King, having made an open show of his enemies in his glorious triumph over them (Col.2:15).

"Bread is not to the wise." O for grace to know the difference between the wisdom of the world and that which comes from God. God's people are all endowed with the wisdom of God. It would not do to say that they all have the same amount of wisdom for this is measured to them according to the

gift of the measure that is in Christ. This measure of wisdom enables some to be ministers of the word; some to be deacons in the church; some to be willing to sit and listen to the ministering of others, but the wisdom is from the Lord. Bread is given to these that are thus made wise, but it is not given to them because that they sought and found wisdom.

The brethren of Joseph were wise in their own way of thinking. They could well lay alongside of us today. Their thinking and our thinking are parallel with each other. They knew how to get rid of their brother in the most advantageous way to themselves, but their wisdom would not get them bread when starvation stared them in the face. How useless it is for men to talk about the wisdom of men, when this so called wisdom got our first parents, together with all of their ancestors, into a condition that, when the famine gets sore in the land, we have to beg for bread. The world by wisdom does not know God, for this certainly is made manifest when Jesus came into the world. He was the Bread that came down from heaven, and yet the wisdom that men had did not know their need nor recognize Him when he got to earth. The wisdom of the Pharisee was such that he informed God of much that he had been doing, but did not know that he stood in need of mercy.

"Nor riches to men of understanding." The riches of God's grace does not come by having an understanding of God. The riches of his grace is given at the beginning to one that is simple. It is the simple that are commanded to hear the word of this salvation; those that **do not have** understanding are commanded to come, to eat the bread and drink the wine which wisdom has mingled (Prov. 9:4,5). God's people do not come to Him **because** of their understanding, but they come to him **for** their understanding. The children of God are commanded to get understanding, but they are not to lean on their own (Prov. 3:5). If the understanding

of men procured for them the riches of God's grace, the poor, the depraved, the undone, the ignorant, would all come short of those riches. Furthermore, the riches of God's grace come as they are furnished by the Lord (Phil. 4:19); also they are bestowed on vessels of honor. The question comes up, Who made them vessels of honor? And the answer appears so clearly and so outstanding. The potter has formed them for his glory and he is presently bestowing upon the vessels of honor the riches of his glory. Thus it is that we, who, like Paul, did not have an understanding of Christ (Acts 9:5,6), have in this life the riches of his glory, so that salvation is in time by the grace of God, and in the life to come we have the Glory of Christ given us so that, for time and eternity, all of the rich grace of God saves us.

"Nor favor to men of skill." The Bible is filled with men who were talented in many fields of labor, but not one of them were favored because of that skill. God has not done the work of grace because of what he finds in in the sinner. It is all based on the love of God. That has been the difference between Cain and Abel, Jacob and Esau, he that serves God because of love, and he that serves him for reward. God favored the church in Christ in eternity, and all of the favors, graces and benefits that she has since received have come to her because of that favor before the world begun.

"Time and chance happeneth to them all." Whether one believes in salvation by the grace of God or by having all the virtues that Solomon names, have nothing to do with becoming a child of God, time or chance still comes to them both. It is a great blessing to believe that God has assigned a time for all things, and that all of the assigned things come on time. The things appointed and the time for their fulfilling comes by the appointment of God. The time comes, with its blessings or sorrows, without the children of God being apprehensive about it.

Let me digress here. The servant of God must be apt to teach (I Tim. 3:2; II Tim. 2:24). Since one of the works of the ministry is to edify the body of Christ, it seems too much for us to say that the minister does not teach the people of God. Men send students to school and they fail, but when God sends a man to school he studies and becomes apt in his work. The charge of Paul to Timothy is still in force to us that are called today. He says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) Did he mean for him to study? If not, why did he command it? He had already given him minute details as to the scriptures. Certainly Paul did not give him a list of histories to study, but he had mentioned time and again about the scriptures. Surely there is a right dividing of the word of truth, and it is needed here to ascertain "time and chance happening to all men", and to be blessed to see the beauty in Solomon's declaration.

Going too far to the right or left will land us in an untruth. If we can leave off something, certainly we can add something. If we are liable to error in one direction it has always been hard for me to see why there wouldn't be as much danger in going too far the other way. It would seem that the Preacher is getting at this in this text. To one person the lesson is not seen, and he or she teaches that everything depends on the sinner being the kind of man that we are told, does not obtain. But there is another person that comes under our observation just here. He is the fellow that thinks in terms of helping God carry out the time of things. Let us admonish them to do that which is right to do. Their answer? It runs like this. "O, I do not think that it is the time. I am afraid that it is not the time." This is begging the question, and our text assures us that the time will happen to him, as well as the chance (occurrence) will happen to the

person that believes in salvation by the works of the creature.

"For man also knoweth not his time." As far as the Bible is concerned, it is time now to obey the commands of the Lord. The trying to do a thing so that it will conform to the set time of the Lord; the putting off of that which we feel a desire to do, and know alright that it is commanded in the Bible, is the same kind of doctrine that it is to teach that a child of God gets the blessings from his Father because of his aptness to do his commandments. Neither one of them is supported by the written word. The text says that a man does not know his time. He does not know his times nor the Lord's time, and it has not pleased the Father to reveal to us when the time is ripe for things, but He has given us a Book and it testifies of him. To be a disciple or follower of the Lord does not come about by knowing when to do a thing. The declaration of the Lord does not leave room for quibbling about the matter. If a man has a desire to follow the Lord "let him deny himself, take up his cross and follow me." If there is a better rule than this I do not know about it. It is the Lord that is the author of this desire, and it is the Lord that must work out the whole to his name's honor and glory, for, mark my words well, we must have the whole counsel of God, and that embraces the glorious fact that to be a follower of the Lord the swiftness, strength, wisdom of men, the fallen understanding of men, the skill of all earthen vessels, must be reduced to a nonentity before there can be a compliance with these commands and it be acceptable before God. They that love God, do two more things; they love those that are begotten of God, and they love his commandments. To deny either one of these mandates is to deny the first one. We love God because he first loved us. He loved us in eternity, and he draws us to him in time. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for

our sins (I John 4:10). There is a keen felt sense of joy and satisfaction in the commandments of God, and in the doing of them, but not for doing them. And all of this, from the first holy impulse and desire, is wrought in us by the power of the Holy Ghost, and, since God will have a desire towards the work of his hands (Job 14:15), it follows that he will not leave the outcome of his kingdom to those that would select the time for obedience nor to those that would depend on the merits and talents of men, seeing, "that man knoweth not his time."

Men are not able to select the time for the obedience to the commands of God. The time will come to God's children like unto the birds that are caught in the snare and the fishes that are caught in the net. God has declared the end from the beginning (which is based upon his oath), but that has not been made known unto us. We do not know what a morning will bring; we do not know the purposes of God. We know that he is a God of purpose, and that the counsel of God makes certain the culmination of every purpose. We do not know anything of this, save as it is revealed to us.

If you feel to be without these virtues that Solomon has looked at and found lacking in saving qualities, be of good cheer. There is not any experience as worthwhile and as glorifying to our heavenly Father as to feel that you are destitute of these virtues.

If you feel this way, may I continue to have your patience and love and fellowship?

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 xx. 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 trails they should be called to encounter after his departure, when grievous wolves should enter 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 to-day, 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 apostles' 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. v. 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 gainsayers." — Titus i 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.iii. 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. iii. 15. Testifying to both Jews and Greeks, repentance toward God and faith towards 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 on 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 and eat 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 Saviour charged his apostles to teach the saints to observe all things whatsoever he had commanded them; no more, no less. His laws and ordinances 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 his 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. i. 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 overseer, 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 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 fullness of Christ." — Eph. iv. 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 watchful-

ness 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 of good doctrine." — 1 Tim. iv. 6.

(Editorial by Elder Gilbert Beebe August 15, 1877)

OBITUARIES IN MEMORY OF ELDER JOHN W. GILLIAM

We, the church at Pleasantville, sadly make mention of the passing of our dear brother and former pastor, Elder John W. Gilliam, whom we all loved very dearly. We miss him the more because of his faithfulness to attend meetings everywhere, and at home; and his being active to the last day of his life will but make him be missed the more.

We feel the sorrow of his passing with his dear family and many friends everywhere; but wish to be reconciled to His will who gave him the gift to preach the gospel of the Son of God, which he loved to preach to us; and wherein he was faithful and steadfast in the truth to the end.

We believe he, as a true soldier of the cross, endured all things, and his spirit is received back by the Holy One who gave it, into the sweet rest of Jesus his Lord.

My wife dreamed of his going to sleep the night of his passing, and we believe that he is asleep in Jesus, and resting from his labors, in the presence of Him whom he preached for many years as the Way, the Truth, and the Life. We have seen him go bearing afflictions and many distresses, and groaned to overcome them, that he might preach the whole counsel of God.

May the blessings of God be with his wife and family, giving them every needed blessing each day.

Written at the request of Pleasantville Church while in conference the first Saturday in November, 1963, by one who loved him very much.

H. W. Wray

BROTHER GEORGE FRANCIS MURPHY
and
SISTER JENNIE MURPHY

Brother George Francis Murphy passed away October 26, 1946, at the age of seventy years. His widow, Sister Jennie Murphy, survived him many years, and died May 12, 1963, at the age of eighty-four. They were the parents of four sons who survive them: Ellis, of Smackover, Ark.; Rufus, of Keethville, La.; O. P., of Houston, Texas; and Curtis, of Combe, Texas; and three daughters: Patty Red French, Baton Rouge, La.; Oma Lee Scheren, Kilgore, Texas; and Emmodel Murphy, Smackover, Ark. They are also survived by fifteen grandchildren and twenty-seven great grandchildren.

They were both lovely and devoted members of Rehobath Church; and Brother Murphy was a loving and faithful deacon to the cause for which the Primitive Baptists stand. They both were faithful in the attendance of their meetings as long as they were able; and their home was a resting place of many of the brethren and friends.

They were both buried side by side in Rehobath Church Cemetery, and their funerals were conducted by the writer; and Elder W. A. Speer was in the services of Sister Jennie. There were large congregations at both funerals, and the love and devotion of their families and relatives was much in evidence, as it was also by the brethren and friends.

May the Lord bless and comfort all who mourn their passing, They are much better off — their spirits have gone on to God who gave them, and they are beyond suffering, trouble and distress. Soon the great day of the Lord's second coming will come when all of the Lord's people will go home after the resurrection, to be with Him forever. May the Lord comfort you.

R. W. Rhodes

JOHN E. GAYNE

John E. Gayne, age 90, of Crossett, Arkansas, a retired farmer, died at his home November 24, 1963.

Survivors are: two sons, Ersel and Oris Gayne, of Crossett; seven daughters: Mrs. Lois and Mrs. Lena Moore, Memphis Tennessee; Mrs. Averia Winberry, Waldo, Arkansas; Mrs. Ester Josey, Crossett, Arkansas; Mrs. Ella Freeland, Mrs. Irma Blanchard, and Mrs. Virdell Worley, all of Louisiana. Also a sister, Mrs. Julia Jones, of Louisiana, and eighteen grandchildren, forty-one great grandchildren, and five great great grandchildren.

I have reasons to believe that Brother Gayne was one of God's elect. I remember

the last visit I had with him, at the age of 90 years, his mind was so clear on what we hope to believe the Bible advocates. I was amazed how he could quote the scriptures. I believe that everyone who has the understanding of Hope and what it means, as Brother Gayne had, also has Christ. Christ is our hope which we have as an anchor of our soul.

The writer conducted his funeral.

David E. Turner
Bastrop, La.

IN MEMORY OF
VICEY W. BARNES

We, the members of Red Banks Church, bow in humble submission to the will of our Heavenly Father, who does all things well; and who saw fit to remove from us our beloved sister, Vicey W. Barnes. She was born August 14, 1891, and died November 3, 1963.

She was united in marriage to June Barnes May 22, 1910, and to them were born two sons, Loyd and Charlie, of near Greenville, N. C. Surviving also are six grandchildren; one brother, James Williams, of near Grifton; and one sister, Mrs. Stella Allen, of Greenville, N. C.

Sister Vicey and her husband were received into Red Banks Church on February 19, 1929, and were baptized that afternoon by Elder Luther Joyner. She was a faithful member of her church and attended as long as she was able. Her humble spirit showed throughout her life, and her greatest delight was to hear the gospel of Jesus preached, and to converse with those of like faith of the things of God.

We believe our sister is at rest with the Saviour she loved, and in whose trust she lived. We deeply mourn our loss, but feel that we may say, "Thy will be done." May the God of all grace comfort her loved ones, and all who mourn her passing.

Done by order of Red Banks Church in conference.

Mrs. Bessie Brooks Gay

SUGGS NATHAN VICK

It is with a sorrowful heart that I write of the passing of our dear father, Suggs Nathan Vick, at the age of 92 years 5 months and 1 day. He was born June 28, 1871, in Stewart County, Tennessee, and lived there all his life until moving to live with his daughter in Weakly County near Dresden, Tennessee. He died November 29, 1963. The funeral was held at Saline Primitive Baptist Church at Bumpus Mills, Tennessee. Services were by Elder J. N. Darnell, of Cadiz, Ky.

He was married to Emma G. Morgan near Dover, Tennessee, who preceded him in death January 21, 1950. In their early life, to this union were born four children. Mrs. Lula Brown, Dover, Tennessee. Harvey Vick, Tennessee Ridge, Tennessee. Odus Vick, who passed away in early childhood, and Betty Chandler, Dresden, Tennessee. He had 8 grandchildren, 19 great grandchildren and 2 great, great grandchildren.

He united with the Saline Creek Primitive Baptist Church at Bumpus Mills, Tennessee, on the fourth Sunday in August 1902. Baptized by the late Elder J. L. B. Darnell, where he remained a member for 61 years. Was faithful in his belief until death. He loved the doctrine of Jesus Christ and Him crucified. The doctrine once delivered unto the saints, as it is written: "And she shall bring forth a Son, and thou shalt call his name, Jesus: for he shall save his people from their sins". (Matt. 1:21).

Again it is written, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together, with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus": (Eph. 2:4,5,6.) "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 are we his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8,9,10).

He now rests from all his labors in a blessed sleep by the side of our dear mother in the George Wallace Cemetery about 2 miles West of Bumpus Mills, Tennessee, from which none ever wake until the time comes which God has appointed that his Son shall come with the trump of God and the arch angel, and the grave shall give up its dead, and those that live and remain shall all be changed in a moment and the twinkling of an eye, and caught up in the clouds to meet the Lord in the air, and so shall ever be with the Lord.

Written by his Son,
Harvey Vick.

FLORA DARNELL CROFT

Sister Flora Darnell Croft, age 81, departed this life September 7, 1963, after being under the care of a doctor for several months. She was able most of the time to attend church services, and do some household chores.

At the age of nineteen she asked for a home in the Soldier Creek Church of Old School Baptists; she was received and baptized, and remained a faithful member, always

filling her seat unless providentially hindered, for these many years.

She prepared herself to teach school when a young girl, helping her father who was a school teacher; and taught only one herself before her marriage in October, 1902, to Joe Darnell, the son of Mr. and Mrs. Marion Darnell.

Flora was blessed in so many ways. Her father and mother, J. D. and Alice Chester Mathis, lived most of their lives in the Soldiers Creek Church, where her father was clerk for many years; and her father-in-law, Uncle Marion Darnell, was deacon there for more than fifty years. She was the niece of the late Elder J. C. Chester, pastor of the church for many years. It can truthfully be said that she spent her life in the fellowship of Primitive Baptists. Her home was a resting place for those who visited the church. The visiting elders held services in the home — where prayer and supplication were want to be made.

In the Spring of 1936 Joe Darnell passed away, leaving sister Flora with four sons, Paul, Clay, Joe Jr., and Roy Darnell; and two daughters, now Mrs. Lena Walker and Alice Kathryn Duke. After these children had homes of their own, she married O. C. Croft, whose home was near Fulton, Ky., where they lived and made their home a home for the church folks and friends. This was near the churches of the Bethel Association, and services were held in this home to the comfort and joy of the friends, and the praise and honor of God. Many who read this notice will remember the care and comforts of this home.

Funeral services were held the second Sunday in September in Benton, and the funeral home was filled to its capacity. Elder Paul Poyner, Moderator of the Soldier Creek Church officiated. Interment was in the Soldier Creek Cemetery where her first husband was buried. She leaves her husband, her children and families, except the oldest son, Paul, who died in 1960. Also three brothers, Luther, Willie, and Oather Mathis and their families; and one sister, Sister Grace Lyles. She is greatly missed at the church, which she called home. We hope to be submissive to the will of God, believing our loss is her gain. She often quoted Proverbs 16:33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." In the Goble Hymn Book she loved hymn 108. She felt much of her time had run to waste, but that her God forgave all follies past, and when her flesh should rest in the tomb, there would be a voice to arouse the tomb with sweet salvation in the sound. Written at the bequest of her sister, Grace Lyles.

Effie Bowden

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., MARCH 1964

No. 3

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 3/64
IT EXPIRES WITH THIS ISSUE

SPEEDING ALONG LIFE'S PATHWAY

Speeding along life's pathway
We struggle, fight and climb,
That we might leave our footprints
Upon the sands of time.

Each one an eager actor;
Each one a part to play:
Time and tide for no man waits —
This too, shall pass away.

For these few lucid moments,
How short their glories seem:
So quickly is their passing,
Become an empty dream.

Oh! mortal man, you creature,
How small a part you play:
The ebbing of waves and tide
Your act will wash away.

If God in his great mercy,
Directs this hand and heart,
And humbly makes me to face
This lonely actor's part:

It will so important be
That He my part did play:
It is His word — this alone,
That will not pass away.

Haseltine Allen — August, 1963

(Submitted by Sister Mary Eckard
Spokane, Washington.)

EXPERIENCE OF ELISABETH INGRAM

Dear Brother:

I will endeavor to tell you some of
the travail of my soul, as I hope, from

nature to grace, as you requested me. When I was in my nineteenth year, the first year after my marriage, I was struck down sick suddenly, and while I lay sick, news came to me that one of my sisters-in-law, a single lady, had professed a hope and was to join the church next meeting. I was glad for her, but so troubled about myself that I could not help crying every time I thought about it. I wanted to be fitted to be with her. It came like a thunderbolt to me. Suppose I had died the other day when I was so bad, I certainly would have gone to torment, I had lived such a wild frolicsome life. I was ringleader in all special amusements, meanwhile at times promising myself to do better at some future time, when I got old, or when I got married, but I was never ready to change my habit of living. But now I was tired of sin and was resolving in my mind to try and live a better life than I ever had lived, but was afraid there was no chance for me.

By the time she was baptized, I was able to go but I felt miserable; I could hardly hold my head up for crying. It seemed to me that everybody was looking at me, and sister looked so sweet and happy.

Very shortly after this I had a dream that I didn't know what to think of. I dreamed that I saw Jesus coming in the clouds toward me, and it was judgment day. I fell to the ground with fear but as he got over to where I was somehow I was not afraid, and arose to meet and kiss him; then I awoke. I thought much about this dream. Sometimes I would think it was a pardon of my sins, but could not quite think it was. So time passed, three or four years, and I trying to do the best I could but alas I found that I could not do good; that

everything that I thought of was evil. Once I broke out so far as to sing a love song to please a young school ma'm who was staying with us, and, Oh, how it did grieve me afterward.

Several times I would dream that I had already joined the church, and had come to the conclusion that I was not fit to be there, and that troubled me very much. I would actually awake crying. When I went to meeting I would think that when I get home I will seek some place where no one will see me, and, will try to pray. But my heart would fail me. I dared not move my lips to pray, for I could not pray. Sometimes I thought, Oh, that I could be humbled to the ground, and then try to pray, for I thought I was sure to die in a few months. I craved to die in my right mind. I thought that if I could know that I was dying, maybe I could try to pray. I read my Bible much, but not a promise there for me; all was against me, for I was wicked. At length the time came that I had expected to die, and I fared very well. Then my fears were not so great for nearly a month, when I took a backset and was brought very low.

One day all in a moment of time I thought I was dying, and never shall I forget the agony of that hour 'till my dying day. Everything turned dark before me, and I was in a shake and tremble from head to foot. I thought every breath would be my last.

It seemed to me that I was on the brink of torment just ready to be plunged in. All that I could think of to say was, "If I must die Lord, have mercy on me." My husband and Grandma told me that I was not dying but the world could not have made me believe it. At last I saw in my mind these words written in big letters, "WILL NOT THE JUDGE OF THE WHOLE EARTH DO RIGHT?" I thought he would. My fear of death at that began to wear away and it looked light in the house again. I wondered if my sins were pardoned. I had always thought that if I ever met with a change I would know

it; that I would be overjoyed like I hear the preachers tell of. I thought that I would know it plainly, but I did not. I knew that there was some sort of a change, for I wondered if what I have related was anything to hope from or not. Before that I knew I had none, but the next morning I awoke with the most pleasant feeling, nothing hurt me; I felt as if I had dreamed a sweet dream but did not know what it was. In about three weeks I began to get very uneasy. It could not be that I was changed. I wanted to feel that burden and its removal again to better understand it, but it never came with the same weight as before. I turned on my face and cried while praying to the Lord to have mercy on me, when suddenly these words dropped into my mind. "My yoke is easy and my burden is light. Take up thy cross and follow me." I did not know what taking up the cross meant at that time, but Oh! how I felt that I loved the church; how I longed to be baptised, if it was the Lord's will, and how I craved to hear Elder Cassell preach. I could not think of it without shedding tears.

One day I felt like singing, "How lost was my condition," but didn't because of those around me. However when I became able to go to meeting a coldness had come over me and I could not hear preaching. I would not have tried to unite with them for anything in the world. For, it seemed to me that I had nothing to tell; I felt ashamed for ever having such thoughts as I had. I felt that if I had been changed by grace that the Lord would make my duty plain at his appointed time. About a year after I thought that I had a little hope, I read some experiences in the Gospel Messenger. I thought surely that I had experienced something. I wanted to talk to some Baptist, but found it inconvenient.

I began to be in much troubled about my state. I pondered these things over and over again. I was afraid that I was not doing my duty. I tried to pray to the Lord to show me my duty. At

length I slept and dreamed that I was at church and in great distress when an Elder asked me why I did not join the church. I told him that I was afraid that I was not prepared. He said, "If you can beg the Lord to save you that is enough," and motioned for me to go on. I went to the February meeting and if I ever heard preaching I heard it that day. At first I didn't understand the preachers text, which brought me very low, but before he finished, my hope was brighter than it had ever been before . . . When the invitation was given I went forward with much fear and trembling, and to my joy was received, and my joy continued for some time by day and night with sweet dreams and visions. One night I viewed a shining light which I thought was Christ. I thought my husband saw it too and was going with us to that light. I was so glad and kissed him in my sleep. I told him the pretty dream was the cause. After that I had no doubts but that he would be changed. Later on he told me that his burden had been removed. (He joined the church in latter years.)

When I was baptized I was feeling as well as I ever did in my life. I hardly know how I got out of the water for there stood with outstretched arms my dear old deaf and dumb father, who was a member and I believe a Christian, to receive me. Many are the trials, temptations, sickness and afflictions have I had since that time but the Lord has brought me thru them all. Praise his Holy name, I can say that I am not worthy of the least of his blessings. Much of my time I go groping along in the dark but occasionally get a crumb from my Master's table.

One night in a vision I saw myself going up a hill and it nearly dark. I could hardly get along for the weight of my burden, and I prayed the Lord to show me once more something whereby I might know that I was his child. As I raised my eyes toward heaven I saw streams of light from the Lord to comfort me and my burden fell off, leaving

me light as a feather. I leaped up to the top of the hill, nothing doubting, shouting praises to the top of my voice; saying, "Blessed be God forever." Was not this a sweet crumb for me? I've never seen anything like this with my natural eyes but often longed for it. I should be content with what is given me but sometimes complain. I can't help that old nature of mine. So much of the time I find myself out of the way. I ask myself, Oh, wretch that I am, who shall deliver me? I thank God through Jesus Christ. One day in my grief I was crying because I could not live up to the law, when it came into my mind, that "Jesus Christ is the end of the law for righteousness to everyone that believe." I asked myself, "Do you believe?" I answered. "Lord I believe, help thou my unbelief." I had read the above quotations before but never understood them.

My chief joy is to be in company with Old Baptists, especially the preachers and hear them preach, for the gospel in its purity is perfection to me. I want you to pray for me and that the Lord will give me a heart to pray for myself and my family.

Your unworthy sister in hope of eternal life.

Elisabeth Ingram

P. S. Brother Wood, the above is the experience of my sainted mother who was the most religious of anyone that I have ever met. She sets forth clearly that it is thru much tribulation that we enter the kingdom.

The above has been slightly revised for brevity. If you think it is good to remind our brethren of the journey from "Nature to Grace," you may let it appear in the Signs. We hear such a little of late of a pilgrim's progress.

With love and best wishes to the household of faith, I am,

Yours in bonds,
(Elder) P. E. Ingram
Martinsville, Va.

DISCIPLINE

(An editorial from the Gospel News published by the late Elder J. M. Perkins of Kentucky.)

The question of Discipline is one of great importance, and none of us have studied it as we probably should. Grievous mistakes have been made on account of not knowing how to conduct business. It is very unbecoming on the part of moderator or chairman to take advantage of the unfortunate who does not know how to bring business before a body, and especially religious meetings. All Baptist churches (as probably all others) have written rules by which they are to be governed in all their business. Those rules are supposed to be founded on the Scriptures.

As to grievances, the Saviour's language is plain enough. "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This certainly has reference to individual cases where one member trespasses against another, and is not the rule in public offenses. Many times a member is guilty of an offense against the body, and in such cases there would not be one or two to take, nor a church to tell it to after the above rule had been compiled with. Private offenses should be dealt with privately, and settled that way if possible. If not, they have to be brought before the body. Public offenses should be dealt with publicly. Public offenses settled privately, rarely give satisfaction. Sometimes a brother is guilty of a public offense and some one brings a charge against him, and he will endeavor to screen himself by referring to a case of a single individual, by saying, "You have not taken gospel steps." He would have each member come privately in turn and then one or two more in order, and then for them to tell it to the balance of the body, when at the same time

the body is already offended. In this way, many churches have been prevented from executing the proper course of discipline, and, as a result, confusion and discord prevails.

Some have argued that a member could not be excluded from a church unless the vote was unanimous. If such was permissible a church could never exclude a member unless among Baptists in which unanimity is required and that is in receiving, and in dismissing by letter. All other is by majority. However, there are some isolated cases where churches have some special rules requiring unanimity. It is not supposed (because it is said a majority shall rule in all other cases except the ones referred to) that the majority is always right. A majority may be wrong. The act of a majority is not legal except it be in accordance with the rules and faith and practice of the order of the body. As an example, a majority may be in favor of adopting some new doctrine or practice that is different or contrary to the principles on which the church was constituted, or a majority may be in favor of embracing entirely a new doctrine; in all such cases, the act of a majority would not be a valid act at all. We will quote from high legal authority where property is conveyed to trustees for the use of a church, having a well known and established doctrine and faith and practice: "A majority of the members have not the power by reason of a change of religious views, to carry the property thus dedicated, to a new or different doctrine. A rule of decorum of Baptist churches authorizes a majority of the members to determine all questions coming before it, except the reception of members, but this does not give the majority a right to change the faith of the church against the objection or protest of the minority."

Here it may be seen from the highest authority that for a majority act to be valid it must be in harmony with the faith and practice and constitution

of the church. Even though the rules of decorum say a majority shall rule in all cases (except receiving and dismissing members), yet that majority is not at liberty to act outside of the limits of the constitution.

It has often been asked, What can a church do to unchurch herself? It would be a clear case of such when she departs from her former principles and adopts a new doctrine contrary to that which she was founded upon; she would have unchurched herself. Likewise when an officer of a church, be he minister or deacon, who has been ordained to a certain faith or doctrine or practice, departs from those principles, evidently he has forfeited all authority vested in him by the church or presbytery.

There is a great diversity of opinion about how business should be conducted in conference of church meetings or other religious bodies. Motions made in order and receiving a second, should be considered by the body unless the maker withdraws them. For a motion to be in order, it should be in accordance with the rules of decorum. It is a mistaken idea for a moderator to think he has the right to declare any motion out of order, when it is made in order. The moderator is equally bound by the rules just the same as the member who makes the motion. When a motion is made and receives no second, it fails; it should not be debated. Motions made and seconded, while under consideration any member may move an amendment, and if the proposed amendment gets a second, it is to be considered and voted on first, and if a majority be in favor of the amendment then the first motion and the amendment become one; and the final vote is then to be taken. It is a sad mistake for a moderator or chairman to rule that a number of members having a charge preferred against them that they should not be allowed to vote or even to speak in their defense at the proper time. We have heard of such a ruling, and it is not recognised by the best authorities. Mr.

Roberts, in his work on rules of order, tells us that no one can vote on a question effecting himself, but if more than one name is included in the resolution (though a sense of delicacy would prevent this right being exercised except when it would change the vote). All are entitled to vote, for if this was not so a minority could control an assembly by including the names of a sufficient number in a motion, and by preferring charges against them, and suspend or even expel them from the assembly. Such a proceeding would be unjust and unkind, and would give designing men an advantage over the helpless. Mr. Roberts says in a footnote that after charges are preferred against a member, and the assembly has ordered him to appear for trial, that he is theoretically under arrest and is deprived of all rights of membership until his case is disposed of. He further says that when a tie vote is given the motion fails, unless the chairman gives his vote for the affirmative, which he is at liberty to do, as he has the right to vote whenever his vote will effect the result; if he gives his vote for the negative, the measure or motion is defeated. If there is an appeal to the moderator's vote, even a tie vote will kill the motion because the chair is sustained by a principle that the chair can be reversed only by a majority.

Just here I want to give one more point on order, and that is in cases where a church petitions for membership in a union or association, the ones desiring to be received are not allowed to vote for their own reception. In all such cases I give it as my opinion that such receptions ought to be unanimous, and further I think that where points of fellowship are involved, that the vote should invariably be unanimous.

I have only given a few points on order.

(We are glad to re-publish the above, that the brethren may be better acquainted with such important matters. Submitted by Elder J. N. Darnall — J. D. W.)

A SERMON BY ELDER LEFFERTS
I SAMUEL 25TH CHAPTER

I desire this morning to talk to you of some things in this chapter. It is a very interesting chapter, telling of a woman named Abigail: once the wife of Nabal, she afterwards became the wife of David. David is spoken of as a man after God's own heart. He was the second king over the Israelites — Saul was the first king, but God gave Saul to them in his wrath, for the Israelites were not content until they had a king like the nations around them. Saul was not a man after God's own heart; rather he is somewhat a type of anti-Christ. The devil has always persecuted Christ; and Saul persecuted David, who in many things is a type of Christ.

However, David was as weak as any of us when left to himself. We can none of us stand one moment longer than as we are kept by God. There are people today who say that if they could rewrite the Bible, they would cut out those things which tell of the weakness of bible characters; and tell only of their virtues. But the Scriptures are written for our learning, and the Holy Spirit's teaching is not as man's. There were many who were sometimes strong in faith, but they sometimes broke down. There are such things as "spiritual breakdowns". Moses broke down. In the wilderness the children of Israel murmured against him for water. God told Moses to **speak** to the rocks, but Moses **smote** it twice. (Numbers 20:8-11) This was, in a figure, to belittle the work of the Lord Jesus.

This rock which Moses smote twice, had already been smitten once, and the water poured forth. (Exodus 17:6) It was only necessary for Jesus to be smitten once for salvation to be accomplished for his people. Not only that but Moses spake unadvisedly with his lips: In his anger, when he smote the rock on this occasion, he said, "Hear now, ye rebels, must we fetch you water out of this rock?" Must we do it? Salvation is wholly of God and not

by any works of our own, yet Moses said, "Must we do it?" The Lord told Moses that he had not sanctified the Lord before the people of Israel. Moses fell down!

Elijah fell down. He was so bold in faith that he could face four hundred and fifty prophets of Baal and prove who was the true God: "The God that answereth by fire, let him be God." The prophets of Baal called on him for hours, pleading for him to send fire for the sacrifice, but Baal heard not. Afterwards Elijah prayed unto God and fire came and consumed the sacrifice, and licked up all the water round about it.

Yet, see the weakness of Elijah! Because Jezebel threatened his life, he fled. Elijah fell down!

Peter broke down. In the garden of Gethsemane he was so bold, he drew his sword and smote off the ear of Malchus, the high priest's servant: Yet how soon he was afraid to acknowledge Jesus before his enemies.

Paul, too, broke down. How weak he once became! If we turn to the Acts, we find there an account of it. He allowed himself to be persuaded to join with four men who had the vow of a Nazarite on them, to save himself from the Jews. Turning to the book of Numbers, we find there that on the eighth day of their separation a blood sacrifice had to be offered. Paul was with these men until the seventh day was nearly ended — the eighth day almost there; but for God's providence how far would Paul have fallen! For Paul to have offered a blood sacrifice would have been no less than trampling under foot the blood of Jesus Christ; but God's mercy prevented Paul, for an angry mob drew him out of the temple to kill him, but he was saved by the soldiers. God used this mob in his providence, to keep Paul.

I cannot understand those who laugh at the idea of God's providences. He has appeared for me many times in my life providentially when I could see no way.

All these men proved how weak in themselves they were; and all of us, when left to ourselves, break down. There is no telling how far we would fall but for this: that the everlasting arms are underneath. We cannot fall out of them, and they are ever there underneath however low we may fall. God tells us of Jacob, that, 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. You know the mother eagle stirs up the nest from under the little eaglets, and in falling they involuntarily use their wing muscles; but the mother eagle swoops under them, catching them in their struggles. This is done over and over to exercise the wing muscles until the young birds are able to fly. **If we did not have the trials of our faith, we never would use the wing muscles of prayer by which we soar to the Throne of Grace.**

David, though a man after God's own heart, was very weak many times. When he was a young man he went in the strength of the Lord and smote Goliath the Philistine giant. Saul, who was then king, made David put on his armour, but he said he could not go in that, and he put it off. All David had was a sling and stone; and the stone struck the giant in the forehead. You may say that required good marksmanship, but I believe God directed that stone. If you say, "But the giant had on an helmet of brass." I believe the stone went right through the helmet and sank into Goliath's forehead: then David drew Goliath's sword and smote off his head with it.

David was strong then; but not long after we find how weak he became. After his killing of the enemy, one would have thought Saul would have been proud of David; but he was jealous of him, and sought his life: and David fled from Saul. Instead of putting his trust in God now, what did he do? He took Goliath's sword, saying, "There in none like that", using a wea-

pon of the enemy of the Israelites.

On one occasion David and his men went into a cave in the wilderness of En-gedi. Yes, David was not alone, for it tells previously that at the cave Adullam every one that was in distress, or in debt, or discontented, gathered themselves unto him: and he became a captain over them. Even so, Jesus is the captain of our salvation, made perfect through suffering: and every one who is distressed on account of sin, a thousand talents in debt, with not one farthing to pay, discontented with the pleasures this earth affords, gather themselves unto him.

While David and his men were in the cave, Saul, unaware of their presence, came into the cave, and lay down to sleep. David's men tempted him to destroy Saul, saying that God had delivered David's enemy into his hand; but David stayed his men by telling them not to put forth their hand against the Lord's anointed. David did, however, cut off a piece of Saul's skirt; but he was sorry afterwards, even for that. After Saul awoke and started out, David went out also, and cried after him, "My lord the king", and stooped with his face to the earth, and bowed himself. Then in meekness he said to Saul, "Why do you listen to those who say David seeketh thy hurt?" He brings the relationship still closer, and says, "My father," (for David was Saul's son-in-law), and shows Saul the proof that he could have killed him: the piece of Saul's skirt. David then says, "The Lord avenge me of thee, but mine hand shall not be upon thee."

Here we see David reposing his confidence in his God; but how weak he sometimes was! He said, "I shall now perish one day by the hand of Saul." At another time he said, "There is but a step between me and death", but it was not so. David was not to die that day, nor the next day, nor for many years. Had not God already anointed him to be king over Israel?

We now come to the account in the chapter we have before us as our sub-

ject. David and his men became hungry; and David, instead of trusting God to provide for them, sent ten young men to a man named Nabal. This man had great possessions; and it was sheep shearing time. This meant much food prepared for the shearers; and David knew there would be plenty, and to spare. So David sent these ten men to ask Nabal for food, with the plea that he and his men had done no hurt to anything that was Nabal's all the while they were near his shepherds and flocks; and that Nabal's shepherds would bear him out. Nabal answered David's men roughly, refusing them, and saying, "Shall I take **my** bread, (I want you to notice that word **my**), and **my** water, and **my** flesh, that I have killed for **my** shearers, and give it unto you?"

Nabal's character is exactly shown in a parable which Jesus spake of a rich man whose ground brought forth plentifully. He asked himself what he should do, as he had no room to bestow **my** fruits: "I will pull down my barns and build greater; and there will I bestow all **my** fruits and **my** goods; and I will say unto **my** soul, Thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

This exactly fits Nabal's case, for the name Nabal means "fool". Nabal said these things are **mine**, not considering at whose hand he received them. At the return of his men, David became angry, and vowed vengeance on Nabal and all that he had, saying, "Gird ye on every man his sword." Oh! David, where is now that humble waiting upon God that you had when you could not lay your hand upon Saul? The name of Nabal's wife was Abigail, a very different character from her husband. Their marriage, which probably was not a love marriage, (but one put on them by their parents as was often the case in those days), was not at all congenial. One of

Nabal's men told Abigail all that had happened, saying indeed that the men were very good to us, and were a wall of protection unto us all the time they were with us. The man went to Abigail, for he knew it would be useless to try to plead with Nabal. So Abigail made ready food for David and his men, and went out to meet David; but not telling her husband what she was doing. In those days a woman was subject to her husband, and it was a very unusual thing which Abigail did in acting without her husband's knowledge. But Abigail knew the uselessness of telling Nabal, and unless peace could be made with David, all the men of Nabal's house would be destroyed. Necessity was laid upon her. After her pleading with David, David blessed the Lord which had sent her to meet him, and blessed her that had kept him from shedding blood, and avenging himself with his own hand.

We said in starting out that David was in many respects a type of Christ. Abigail well represents a poor sinner under condemnation, feeling guilt and the consequent wrath of God: from whom there is no escape but through the Lord Jesus to whom the soul flees for refuge. Abigail at first is the wife of Nabal, a man of thorough worldiness. There was no congeniality in this union: neither can the sinner, feeling the burden and guilt of sin, find any good in the world. They had no children — neither can one married to the world bring forth fruit unto God.

Abigail, when pleading with David, took all the blame on herself: she did not put the blame on her husband. Neither will the one convicted of sin, try to put the blame on anyone else: they will be like David, who said, "Against thee, and thee only have I sinned, and done this evil in thy sight." We shall not try to make excuses, but beg for mercy and forgiveness, as Abigail did, knowing God's anger is just. She said unto David, "The Lord will certainly make my lord a sure house . . . yet a man is risen to pursue thee and

to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God . . . and when the Lord shall have appointed thee ruler over Israel, then remember thine handmaid."

Do we not see Jesus in all this? When Jesus was born, Herod did his best to destroy him, but he could not. Abigail's plea to be remembered, reminds us of the thief on the cross, who said, "Lord, remember me when thou comest into thy kingdom." David gave Abigail an answer of peace, and told her that he had harkened to her voice, and accepted her person, even as Jesus did to the thief.

Now Abigail returns and tells her husband what she had done; and when she told him, his heart died within him and he became as a stone, and soon after he died. The law says that a woman is bound to her husband as long as he liveth, but if he be dead she is free to marry another. Here is a sinner once married to the world, as it were, but now the world is dead to him and he longs for another, even Christ.

When David knew that Nabal was dead, he sent his men to commune with Abigail, to take her to him to be his wife. He does not go himself. So the Lord by the Holy Spirit woos us, and espouses us unto Christ, until the time shall come when he shall come for His bride.

The name David means "Beloved," and the name Abigail means "Delight"; so is the Lord Jesus our Beloved, and his church or bride is his Delight. Nabal was a very rich man, and all that was his when he died became Abigail's: but she turned her back on it all, to become David's wife: She no longer desired Nabal's riches: David was more to her. So the Lord Jesus appears the Altogether Lovely to his people: the world loses its charms, and He becomes their ALL.

(The above was a sermon by Elder H. H. Lefferts at Mt. Zion Church in Virginia September 24, 1933, and reported by Sister Grace Aston, who was a sister of Sister

George Ruston. We feel that all will enjoy reading it. — J. D. W.)

REVELATION 14:13

"And I heard a voice from heaven saying unto me, Write." Write what? Answer: "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."

All who die in the Lord are different, and very different from those who die out of the Lord, or without hope. Paul says in First Thessalonians, 4:13-14: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Death is something no doubt all in nature dread to think about. But to those who have a hope, it is the gate to endless joy. Gibbons was inspired to write a beautiful hymn on the subject of death. I will quote one verse:

"Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there."

This dread comes from the weakness of the flesh. In nature, those who have a hope still want to cling to life, even as those who have no hope. Thus when we get very sick we send for a doctor. No one knows the last thoughts of those who die out of Christ; neither does anyone know the last thoughts of those who die in Christ.

But I have wondered if those who die in Christ do not have a feeling that they are just passing out of a world of sorrow, into a world of joy and peace. Even though there is suffering, yet there is a willingness to suffer, knowing that Christ suffered first for their sins, and without the shedding of His blood there could be no remission of their sins. I am reminded of what someone has written:

"Though our cup seems mixed with gall,
There is something secret sweetens all."

Getting back to Thessalonians, Chapter Four, there is something in Verse 15 that puzzles me: "For this we say unto you by the word of the Lord, that we which are live and remain unto the coming of the Lord shall not prevent them which are asleep." We in verse 15 is the word that puzzles me. This word seems to indicate that Paul expected to be alive and remain at the Second Coming of Christ; but the apostle has been dead a long time, and Christ has not yet appeared in bodily form, so that every eye should see Him. How then can this seeming discrepancy be explained?

What I notice particularly, is the positive language used in Verse 15, first clause: "For this we say unto you by the word of the Lord . . ." This shows that the apostle affirmed he was speaking by the authority of the Lord. I wonder if there was a mistake made in the translation. I have heard and read of some Bible scholars who say they have discovered errors in translation of some passages from the original manuscript. It seems to me there are some words left out in the last clause of Verse 15: "That we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." Prevent them from what? We are not told what. But the supposition is, that those who are alive and remain at the coming of the Lord, will not go before those who are asleep to meet the Lord in air; but all who have died in Christ will be resurrected and they will all be together, caught up to meet the Lord in the air. This supposition seems reasonable, and I have nothing to say against it.

Now a few thoughts relating to the Second Coming of the Lord, and I will close. A universal church is being advocated as a means of bringing unity among the different denominations. Eugene Corson Blake of the Presbyterian Church is at the head of this movement. I read a sermon he preached on

the subject of unity; and in this sermon he advocates that the four leading Protestant denominations unite with the Roman Catholic Church, and thus form a universal church, but leaving the way open for others to join if they so desire.

It seems to me I see all this portrayed in Revelation, Chapter 17, Verses 12 and 13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." We notice these ten kings only have power with the beast one hour; thus showing their kingdom will be of short duration. But during their reign, they will make war with the Lamb (Christ) and will be overcome by Him. The remainder of this chapter has to do with the destruction of the whore. (Verse 15) Chapter 18 gives a complete account of this destruction. How near this time is, no one knows, but judging from what we read in Matthew, Chapter 24, and Luke 21, it looks like this time is near.

I know of no words more fitting with which to close this writing, than those found in Rev. 16:15: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame . . ." I do not feel to comment on these words, but leave them for the consideration of those who may read.

A. T. Benson
Delmar, Del.

(In commenting on the above, and also replying to a request by the same writer in a separate letter concerning the use of the word WE by the Apostle, it seems that it is not difficult to understand the phraseology used by the Apostle.

Certainly from the thirteenth verse to the end of the chapter, the Apostle is writing by the same authority by which he wrote and preached all other

things pertaining to the doctrine of the gospel. I should never want to hear one say anything that would leave the impression that the Apostle was mistaken in what he said, or that there were many mistakes in the Authorized Version. Let others deny such as they will of the truth, but it is much better for one to say of any point that he doesn't understand it, rather than to make a rash statement concerning it.

The purpose of the Apostle here was to comfort the brethren, and confirm them in the truth of the resurrection, and their hope of it; that they might not be ignorant concerning those which were asleep, and thus have an intense degree of sorrow as did those who had no hope of the resurrection. He uses the very evidence and faith that they had that Jesus died and rose again, to say that those who had died (or should die) in that faith and hope, were asleep in Jesus, and that God would bring them with Jesus at his coming.

Then, assuring them that what he wrote was by the word of the Lord, he said that there should be some of the Lord's people yet living at the coming of the Lord; using the pronoun WE: "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

He is not here saying that he himself, or those unto whom he was writing, would be alive and remain at the coming of the Lord, for by turning to the second epistle to the same Thessalonians, in the second chapter, we find he settles any such thought they might have had concerning it, by saying, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive

you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" etc.

It is evident that he was speaking of the whole family, the whole number composing the body of Christ. The doctrine is that all of the redeemed of the Lord should have part in the resurrection — all should ever be with the Lord. Though an untold number should be asleep in Jesus at the time of his coming, there should be those who were yet alive. But all should be in order, for the living should not prevent those that sleep: The dead shall rise first, then those who are yet living at the time, shall be caught up together with them in the clouds, to meet the Lord in the air: and should all ever be with the Lord.

The word WE as he used it, is used representatively and not personally. So the Apostle was not in any sense mistaken in what he wrote; neither is there a mis-translation, since the Authorized Version retains the literal meaning of the Greek as closely as possible in a translation, as shown in any Interlinear New Testament.

Now let us look at the word "prevent" as used by the translators. This is rarely used nowadays in its meaning here, but the Greek word from which it is translated means, "to precede, or go before", according to the Greek-English dictionary. Thus the living at the time of the coming of Christ shall not precede the dead in Christ in rising, for the dead shall rise first, then the living shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall the redeemed ever be with the Lord.

Many other things pertaining to the resurrection and eternal life follow what we have said above, but we leave off here, hoping that what has been said will be sufficiently clear to Elder Benson and others. It is to be noted that the resurrection of the unjust is not mentioned here, and that what is said applies only to the redeemed. — J. D. W.)

ELDER DAVENPORT PASSES

325 West Missouri Avenue
El Paso, Texas
December 8, 1963

Dear Brother Spangler:

I hand you herewith two letters; one from our daughter, Mrs. Edith Little, and one from our grandson, Edith's son, written to their grandmother and great-grandmother, Mrs. S. C. Davenport, immediately upon their learning of the passing of Papa Davenport. I trust that you will find space to publish them.

A brother in hope,
Hubert T. Faulk

1408 Hank Avenue
Artesia, New Mexico
December 3, 1963

Dear Big Mama:

Even when we see it coming, the loss of a loved one catches us not quite ready to accept it. Our hearts are with you today as they have been in the last few days and will continue to be. We regret so much the circumstances that keep us from coming at this time to be with you, and we will try to be reconciled that the same great God whom Papa served can draw us together in spirit no matter where we are. Since we cannot be there to pay our last respects we will try to conduct our lives in such way that we can be living testimony of the respect we hold for him.

We are all physically well at this time for which we are thankful.

I will write more when I can find words to express myself. I find cause to rejoice even in our saddest hour, that we do not mourn as those who have no hope. Thanks be to God who giveth the victory — even over death.

Thank you Big Mama for your example of a life of humility, service, love and patience. That is a legacy that

no power on earth can take from us.
Love,

Edith

New Mexico Military Institute,
Roswell, New Mexico
December 4, 1963

Dear Big Mama:

I just got a letter from mother telling me about Paw Paw's death. I had called her on Sunday and at the time she said he was having a hard time. I'm sorry that I won't be able to be there in body but I will be there in spirit. He is with his Lord now and is happy. I hope that I can carry his name justly and not bring shame on it.

Did he have much pain in his last moments? I pray that the good Lord spared him of this. My thoughts are of you and everybody that was with him at the last. May God bless them and keep them always.

I have to go now. Remember that I am thinking of you and keep your head high.

With love,
Gerald Steven Little

(We regretted to learn of the passing of Elder Davenport, though it was not unexpected at his age. We shall not soon forget a night we spent with him and Sister Davenport, and how closely we were drawn together as we conversed of the things the Lord has done for his people.

We hope a suitable obituary will be sent for publication. — J. D. W.)

726 Falls Road,
Rocky Mount, N. C.

Dear Editors:

I am enclosing a money order to renew my subscription for another year. I surely enjoy it a lot, and always have: it is the next thing to going to church.

I hope the Lord will see fit to bless your staff in the publication of the paper for

many years to come. I am also sending one dollar for your Indigent Fund. I know how good it would seem for someone to send it to me if I could not pay for it. I hope to be able to subscribe for a long time yet.

From a little sister saved by the grace of God, if saved at all. Many thanks, and love to all of the household of faith.

Mrs. Lessie Davis

THERE IS NO OTHER REFUGE

3347 Tutwiler,
Memphis, Tenn.

Dear Editors:

Enclosed you will find check for two years' subscription to the *Signs*, which will be due soon. It would be lonely without it coming. Its pages hold many lines of experience of dear ones far and near, who are taught of the Lord: Each in their own way telling the same sweet story of salvation by grace and grace alone.

The Lord works in mysterious ways his wonders to perform. The world is dark and stormy, and fear of many things are mentioned all around us; yet we do know that God is still on his throne, having all power in heaven and earth — not even a sparrow shall fall to the ground without your Father, and the very hairs of your head are numbered. What a wonderful blessing it is to believe in God; to believe he is able to save from the fiery furnace. How can we think for one moment that he is not able to do his will!

As we see terrible things taking place that bring added sorrow, distress and grief, and untold suffering, we are helpless creatures; and as we consider our weakness, we know of no other refuge but in the Lord. We beg to be kept by his grace, and be given renewed strength and courage for our day. He promised never to leave nor forsake his believing children; and I don't believe He will. He watches over them, and no weapon formed against them

shall prosper.

So much of the time we are in prison, and, as John, we want to be shown again the working of God's mighty power; and have more evidence to strengthen our hope as we travel, feeling unworthy of his mercies. Then when he speaks peace to our souls, he shows us wonderful things which are seen only with spiritual eyes. We are then filled, and say, It is enough. We are humbled and see so much in our own nature that we would esteem our brethren better than ourselves.

"In this world ye shall have tribulations, but in me peace." There have always been hurtful things along life's way to be borne, but Jesus said, "Fear not for I have overcome the world." When he walked here among men, (he being Lord of all), when he was reviled, he reviled not again. This same one taught us to forgive one another, and if we forgive not a brother neither will our heavenly Father forgive us. This has always been a strong statement to me, and fearful, for we find that of ourselves we can do nothing; yet Jesus said that in him we can do all things. So we have to beg him to be merciful to our unrighteousness. O, that we could look away from the fruits of the flesh, and think more about the fruits of the Spirit.

When we see a fault in a brother or sister, if we could but examine our own selves, we would see enough to cause us to bear with them, and desire to reason with them. ". . . he which converteth the sinner from the error of his shall save a soul from death, and shall hide a multitude of sins."

. . . Oh, how I desire to know the truth as it is in Christ Jesus. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2:6, 7) These things are precious, and certainly worthy of our sincere consideration and prayer to God that

he enable us by his grace to walk in Him. May we be enabled to praise him for the blessings of his mercies to usward in his loving watchcare over us all the days of our lives. Praise his holy name.

In a sweet hope,
Mrs. Luther Campbell

CONTRIBUTIONS TO THE
INDIGENT FUND
(To January 1, 1964)

Mrs. Callie I. Clark, Va.....	\$ 5.00
Mrs. O. F. Lillard, N. C.....	7.00
Laura B. Dittmar, N. Y.....	1.00
Harvey Vick, Tenn.....	1.25
Mrs. J. A. Davis, Ark.....	1.00
A Friend, Calif.....	20.00
Mrs. J. O. Morrow, Tex.....	2.00
Mrs. Lessie Davis, N. C.....	1.00
W. H. Dean, Ala.....	1.00

Danville, Virginia **March, 1964**

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

UPPER COUNTRY LINE UNION MEETING

The next session of the **Upper Country Line UNION MEETING** will be held at Gillingham's Church, the Lord willing, March 29th. The church is half way between Burlington and Reidsville, N. C., on Highway 87.

Brother Sam Gwynn, Clerk

DEDICATION SERVICE

Dedication services for their new building are appointed by the brethren of Saints Rest Church, at 2710 Engle Street, Dallas, Texas, to be held the 5th Sunday in March, as follows: Friday evening before at 7:30; all day on Saturday with services again at 7:30 that evening; and on Sunday morning until noon. The brethren and friends are invited to meet with them. Elder W. W. Taylor is their pastor.

EDITORIAL

DANIEL 4:17

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

There is much instruction and food for thought in the events recorded in the first four chapters of Daniel. In them we see God's sovereign power manifested in using Nebuchadnezzar to accomplish his judgments upon Judah and upon the other kingdoms of the then known world. There is also evidence of God's dealing with him as a man and bringing him down to the level of the beasts that perish, then revealing to him a true knowledge of God in the affairs of nations and also of individuals.

In Deuteronomy 11:26, Moses set before Israel as a whole, a blessing and a curse, and in Deuteronomy 28:49-50 it reads, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand." The twelve tribes of Israel soon departed from their God and followed after the gods of the nations around them. When the tribes were divided into two kingdoms,

the ten tribes were led into idolatry by their rulers and at last Israel's cup of iniquity was full to overflowing, and God used Shalmaneser, king of Assyria, to carry away the ten tribes captive with their wicked king Hoshea. 2 kings 17.

For over a hundred years the kingdom of Judah was spared, but when their cup of iniquity was filled to the brim, Nebuchadnezzar was used by our God to carry Judah into captivity. 2 Chronicles 36:1-20. In Daniel 1, we see that there were young princes, relatives of the king of Judah, whom Nebuchadnezzar commanded to be brought into the king's household. Food was to be provided for them of the king's meat and of the wine which he drank, so nourishing them for three years, that at the end thereof they might stand before the king. Among those so favoured were Daniel, Haniah Mishael, and Azariah. There were those, no doubt, who had no scruples about eating or drinking what came from the king's table, but these four had. Undoubtedly they had been taught aright, for we have seen that even wicked kings sometimes had servants who were godly men, as Obadiah, who was governor of wicked Ahab's house. 1 Kings 18:3. These young men, nurtured in Jewish worship and laws, and prompted by a right spirit within, could not, without protest, eat of the king's food. They were captives, but no doubt they said, as some of their brethren of a later day, Peter and John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." True, they had seen calamity to the full come upon them, their king and temple, but God, the God of Israel, was their God, and had not they sung Psalm 105:14-15? "He suffered no man to do them wrong: yea, he reproveth kings for their sakes; saying, touch not mine anointed, and do my prophets no harm."

God's covenant love, spoken of in Isaiah 55:3 and Acts 13:34, as the "Sure mercies of David," was soon to be clearly seen and felt by these Hebrew

children in the fiery furnace. How lovely to read that "God had brought Daniel into favour and tender love with the prince of the eunuchs." Daniel 1:9. Favoured and advanced though they were, the fear of God was manifest in those four Jews.

"This fear's the spirit of faith,
A confidence that's strong;
An unctuous light to all that's right,
A bar to all that's wrong."

To them it would not have been to the honour of God for them to eat swine's flesh or any other food that was not allowed under Moses' law. Such trust in God brought the desired effect. Daniel 1:17. "As for those four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." When the appointed time came that they were to appear before the king, they were found to be ten times better than all the magicians and astrologers that were in all his realm. Above all this, these Hebrews were men possessing a faith that could look higher than this great king, to their God who was proving that he alone was King of kings and Lord of lords. May we, in this trying day, realize that their God is our God, and that if he gives a grain of faith, that faith must be tried.

The king, in the second year of his reign, had a dream which worried him, and his spirit was so troubled that his sleep brake from him. He commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to shew the king his dream, but they were not able to do so. As we read in Daniel 2, we see that though the four Hebrews were reckoned among them, yea, had proved before the king that they were ten times wiser, yet they kept their own company where they could worship their God and have sweet fellowship in BETTER THINGS. When the anger of the king was so great that his decree went forth that all the wise men should be put to death, and they sought Daniel and his fellows to be slain, Daniel, trusting in his God, went

before the king, desiring that he would give him time, and he would shew the king the interpretation. Then Daniel went to his house, and told his companions the trouble they were in. "That they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Daniel 2:17-18. What an example this is to God's afflicted and poor people in this day of trouble, when their enemies are looking for their destruction. Let us remember that our God does not slumber nor sleep; long after the times about which we are writing, another king, Herod, had slain with the sword, James the brother of John and it pleased the Jews, so he took Peter, planning to also slay him. Acts 12:5. "Peter therefore was kept in prison: but prayer was made WITHOUT CEASING of the church unto God for him." These four Hebrews were of like precious faith, the cross of one was the cross of them all, no wonder that such exercise and communion brought the desired effect. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, He revealeth the deep and secret things: He knoweth what is in the darkness and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto ME now what WE desired of thee: for thou hast now made known unto us the king's matter." Daniel 2:19-23. The dream, covering in one great image the various kingdoms of Gentile peoples to the present day, yes, until the fulness of the Gentiles be come in, (Romans 11-25) was shown unto the king as Daniel told the dream and its interpretation. Some would

think that the king would be a changed man from that day, he even commanded that they offer an oblation and sweet odours unto Daniel, and said, "Of a truth it is, that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing THOU couldest reveal this secret." The king's heart was not changed, though, at Daniel's request, he set Daniel's three friends over the affairs of the province of Babylon, "but Daniel sat in the gate of the king." Positions of trust of God's children in this world will make them objects of envy, and they will find the world and Satan will seek their destruction, as we shall clearly see in the account of these Hebrew children. Soon after, the king made an image of gold, why not, when Daniel had said that the king was the head of gold in chapter 2? The princes and governors and those in public offices were first commanded that at the sound of musical instruments they were to fall down and worship the image. The Chaldeans, whose lives had been spared when Daniel had been given wisdom to tell the king's dream and the interpretation, were on hand to accuse the three Hebrews. Some might say, where was Daniel? No doubt he was faithfully serving his master at his seat in the king's gate.

These envious accusers had what they thought was a clear case, Jesus said of such, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. What a frightful death they appeared to be facing! How blessed they were to have a trust in the living God. How seemingly free of the fear of man were these favoured men. They answered the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, (that we be cast this hour into a burning fiery furnace,) our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor

worship the golden image which thou hast set up."

The king, still a natural man, whose imperious pride was hurt, was filled with fury, and commanded his most mighty men to bind the three Hebrews in their coats, their hosen and their hats and other garments and cast them into the furnace. The king, astonished as he looked into the furnace, said to his counsellors, "Did not WE cast three men bound into the midst of the fire? They answered, True, O king. 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." Was not this enough to open his eyes? One would think so. It brought forth a lip service, but he must be led still deeper into a knowledge of himself. This king had to be brought down to the level of the beasts that perish. Our God alone knows how to humble the proud and to exalt the lowly. The people of God can never do without their Lord, but at times he seems to hide his face. In Job's distress he cried "Oh that I knew where I might find him!Behold I go forward, but he is not there; and backwards, 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: But knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23.

With all that had taken place, Nebuchadnezzar was still high and mighty, or as some in this day say, "Master of his fate." He not only promoted the three Hebrews but commanded that any of his subjects that spoke anything amiss against the Hebrews' God, should be cut in pieces and their houses made a dunghill. The wonders he had beheld, that were to the glory of the MOST HIGH, did not disturb him enough to take his mind off his own works. In Daniel 4:4-5 we read, "I Nebuchadnezzar was at REST in mine house, and FLOURISHING in my palace. I saw a dream which made me

afraid, and the thoughts upon my bed and the visions of my head troubled me." Again, as in his first dream, he looked to those who were wise men after the flesh, to explain to him the interpretation, but they utterly failed him, and again at the last Daniel came in before him and told him what his dream meant, he also gave the king words of wisdom as to his future course. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity."

One year passed by and the king walked in his palace looking upon his beautiful city, speaking aloud to his own praise. "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until THOU KNOW that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

It has been thought that for seven years his mind was deranged; and that when those seven times had passed over him, a merciful God restored him, and then he knew the truth. We give his own words to show what a blessed change had come to this man. "And at the end of the days I Nebuchadnezzar LIFTED UP MINE EYES UNTO HEAVEN, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that

liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, What doest thou?"

How well could those four Hebrews who had witnessed what we have on record of this man say, "WHAT HATH GOD WROUGHT."

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

INTRODUCTORY PREFACE BY ELDER
GILBERT BEEBE TO THE FIRST
VOLUME OF HIS EDITORIALS
1868

From the early settlement of our country by the Puritians in New England, and the Church of England in the Southern colonies, whose religious supremacy was established by law in their several localities, the Baptists, and indeed all other dissenting orders, suffered great opposition by proscription and oppression from the dominant parties. The Baptists, perhaps, more than any other, were violently treated, and suffered the most cruel persecution. Disfranchisement as citizens, fines, confiscation of property, incarceration in prisons, and banishment for nonconformity, to which was added corporal punishments, public whippings at the stocks, cropping of ears, boring their tongues through with hot irons, tying their heads and feet together, and torturing them in the most barbarous manner for days and nights, and in many cases they were put to death for their persistent and inflexible adherence to the faith and order of the gospel by which they were distinguished from all other orders. In those days of trial there were no worldly inducements offered to attract the worldly-minded to connect themselves with our churches,

and there was harmony of sentiment and uniformity of practice among the Baptist churches throughout the whole breadth of our country.

It is true that in those trying times, the general principles of the doctrine of the gospel were not so clearly and fully preached and understood as at earlier and later periods in the history of Apostolic Baptists. As the bible doctrine and order of baptism held by them was the most objectionable to their adversaries, they were constantly called to defend the truth in relation to that ordinance against the assaults of their opponents. And when the violence of persecution began to abate, and by the interposition of the British Crown, and subsequently by the prevalence of more liberal views which were entertained by the patriots of the Revolution, the powers of the Puritians in the East, and of the Episcopalians in the South were so far curtailed as to prevent farther corporal severities; still for many years after the establishment of our federal and state governments, the Puritians of the New England States were patronized by their state legislatures, and allowed to collect their parish tax from all within their parish limits. Afterwards dissenters, by procuring certificates from religious denominations to which they belonged, certifying that they were paying to their own respective orders, were released from the burden of the parish taxes, and finally the whole legal distinction in favor of the Puritians was abolished. Under all the trials and persecutions thus far experienced, the Baptists were a humble, meek, loving and harmoniously-united people throughout our country. But as soon as this oppressive yoke was broken, Satan was ready with other elements of discord to bring trouble and divisions into our churches.

No sooner were the Baptists of America relieved from the galling yoke of Puritanic and Episcopalian priestcraft than the doctrines of Andrew Fuller were introduced, with the professed de-

sign to raise up the Baptists from the dung-hill, to rank respectably with other religious denominations. All who were inclined to the doctrine of Arminianism, with many others who had been led but sparingly into an understanding of the cardinal doctrine of salvation alone by grace, were ready to embrace the plausible and deceptive views of Fuller, and became at once ambitious for the promised elevation.

At this period, which is still fresh in the recollection of the editor of the "Signs of the Times," there was not known among the Baptists of America a single organized institution in connection with, or under the patronage of the Baptists. Theological seminaries, on a very small scale, then began to be talked of, and a small school of this kind was started in Philadelphia, under the direction of Dr. Staughton, to give some grammar lessons to a few of our illiterate young preachers, and soon a college was founded in Washington City, and another educational and theological institution at Hamilton, N. Y., and similar schools began to spring up in various directions. Simultaneously with these, missionary enterprises were set on foot, both domestic and foreign, and Sabbath-schools and Sabbath-school unions, in which various denominations were recognized as hand and glove with Baptists in building up these unscriptural **nurseries for the church**, as they were modestly called. Then followed Bible Societies, to give a semblance of piety to the whole system of religious machinery, followed in turn by Tract Societies, Temperance Societies, Magdaline Societies, Dorcas Societies, and a host of other equally unscriptural institutions under the name of Benevolence and Religion, until, to bring up the rear, the Abolition Society, which had for a time been struggling into life and power under the patronage of a few New England fanatics, was with due ceremony let in and adopted as a pet institution.

While these innovations were being made upon the faith and order of the

Baptists, true enough, the Baptists began to rise, according to the prediction of Andrew Fuller, and soon came to be regarded as unsound and as respectable as any other of the worldly churches of this degenerate age. The Baptists were now no longer obliged to pray the Lord of the harvest to furnish preachers; they could supply themselves with a more refined and educated class from their own schools. Converts could now be made to order, and the churches supplied with members from their **nurseries** and other institutions. Their machinery was now so complete that grace was no longer needed to make their members orderly; for they were supplied with societies to keep them sober and benevolent; and if perchance many of them should lose their piety, their machinery was so ingeniously geared that they could be run through again, and re-converted as often as might be thought advisable.

It was during the prevalence of these abominations that the "Signs of the Times" was commenced. The new order of Baptists had many religious newspapers in the field, which without an exception advocated the institutions named in the foregoing, and the general impression was entertained that there were no churches or preachers left that had not enlisted in this new enterprise for worldly popularity and respectability. A few were found here and there, isolated and despised, who signed and groaned on account of the prevailing abominations. Yet few as we were, and far between, we were denounced violently as illiberal, inert, slothful, behind the spirit of a progressive age, and enemies to the spread of the gospel, and opposed to all that is good.

Feeling deeply the need of a medium of correspondence, and excluded from the columns of the so-called Baptist papers, after much deliberation it was concluded to attempt to make ourselves heard by our brethren scattered abroad, by publishing a paper devoted to the cause of truth, and through which we

could enter our solemn protest against all the innovations, new theories and new institutions which, under the name of Baptists, had so greatly prevailed. With these objects in view, in the year 1832, we issued the following prospectus, viz:

Proposals for publishing a semi-monthly paper, to be called the "Signs of the Times," devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah — the Revelation which God has given of himself, as Father, Son and Holy Ghost. "These Three are One." — 1 John v. 8.
2. The Absolute Predestination of all things.
3. Eternal, Unconditional Election.
4. The Total Depravity and just condemnation of fallen man.
5. That the Atonement and Redemption of Jesus Christ are for the Elect only.
6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.
7. The Final Preservation and Eternal Happiness of all the sons of God, by Grace.
8. The Resurrection of the dead, and Eternal Judgement.
9. That the Church of Christ is composed exclusively of Baptized Believers — that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.
10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

The "Signs of the Times" will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., making war with the Mother, Arminianism, and her entire brood of Institutions.

The violent opposition manifested by the New Order of Baptists, when our Prospectus appeared, was overruled to our advantage. Immediately on its appearing the batteries of our opponents were opened against us, through both the pulpit and the press. The papers of the New School sounded the alarm and warned the people to beware of the forthcoming paper; and in the Minutes of many Associations the churches were

warned to withhold their support and countenance from us. In the ardor of their zeal portions of our Prospectus were copied to show that we were hostile to their newly-invented institutions; and by this means, instead of retarding, as they designed, their efforts were of great service in letting those who were imprisoned among them know that such a paper was about to be published. The response to our Prospectus from all directions was liberal, so that we were able to proceed with our work. Thirty-five years have since elapsed, and thirty-five volumes of our paper have been published, and still the publication is sustained, and we are now enabled to greatly enlarge and improve it.

The publisher of the "Signs of the Times" has been, from time to time, charged with vacillation, changing his views, or departing from the principles formerly held. Let the readers compare the articles here re-published with the platform laid in the Prospectus, and judge for themselves, if there has been any departure from the principles first announced.

One important object in the compilation of this book is to present, in as condensed a form as may be, the most important Editorial articles which have been published from the commencement, in 1832, whereby to show what has been sustained by the entire Old School or Primitive order of Baptists for so any years, and incidentally to embody such historical reminiscences as may be useful, not only to the present, but to succeeding generations. Many of the articles which we shall reproduce will necessarily allude to what the Old School Baptists have held, the manner in which they have asserted and defended their faith, and what they have encountered of reproach and persecution, and the divine support by which they have been sustained.

It is not claimed that all the supporters of the "Signs of the Times" are pledged to endorse all the articles which have been published, and are herein re-published, for such is not the

fact. Some of the articles may set forth the peculiar views of but a minority of the Baptists of our faith and order, and for whatever of error any of them contain, only the Editor is responsible. But inasmuch as the "Signs of the Times" was the first periodical paper devoted to the Old School or Primitive Baptist cause, and the only one of some twenty periodicals which have subsequently been started that has been sustained by the Baptists of our order, it must be inferred that it has faithfully reflected the general sentiments of that people, to the support of whose cause it has been humbly devoted.

We do not propose a reproduction of all that has appeared under the Editorial head of the "Signs of the Times," for there are many items of a local interest, bearing on what has long ceased to be of general interest. And some articles on the same subjects, which would appear tautologous and uncalled for. Still it is our intention, so far as possible, to condense, in such cases, the substance of the several articles on the same subject, so as to preserve all that is deemed of sufficient importance to be preserved.

GILBERT BEEBE.

OBITUARIES

ELDER J. W. GILLIAM

The recent death of Elder J. W. Gilliam, an imminent gospel minister and clerk of the Upper Country Line Association for over forty years, brought exceeding sorrow to a host of brethren, sisters, churches and the generality of Primitive Baptist.

A native of Alamance County, he was the son of the late John Wesley and Mrs. Mary Jane Leath Gilliam. Surviving are his wife, Mrs. Mary Idol Gilliam of the home; three daughters, Mrs. H. E. Sadler, Jr. of Route 2, Burlington, N. C., Mrs. D. C. Davenport of Tazewell, Va., and Miss Sarah Gilliam of the home; six sons, Fred K. Gilliam, John J. Gilliam and Charles G. Gilliam of Burlington, Robert D. Gilliam of the home, William R. Gilliam of Route 2, Elon College, and Theron I. Gilliam of Richmond, Va., two sisters, Mrs. C. Edward Benard of Greensboro and Mrs. Eva Matkins of Burlington; three brothers, Dr. Frank E. Gilliam and Ernest Gilliam of

Burlington and Paul Gilliam of Charlotte; and 11 grandchildren.

He joined Gilliam's Church in 1908, was given liberty to speak in his church in 1912, and was ordained to the full work of the ministry in 1915; also becoming clerk of the Upper County Line Association 1916.

Elder Gilliam was well versed in the execution of church discipline and order. Twice in his life he was called for the defense of the doctrines of Old School Baptist in the courts of the land, pleading their cause salvation by the grace of God.

To know brother Gilliam was to love him. His kind affection to his brethren was unequaled preferring them before himself, not slothful in the disposition of church business, fervent in spirit serving his Master. Rejoicing in a glorious hope, he would most always express his fervent love for Old Baptist while preaching from the pulpit. He believed in the doctrine of election, predestination, salvation by the grace of God, resurrection of both the just and the unjust, and the final glorification of God's children through the atonement of the blood of Jesus Christ.

He was patient in tribulation trusting his God for sweet deliverance. His loyalty, faithfulness in distributing the necessities to the saints of God was unexcelled, rejoicing with them that rejoiced and weeping with them that mourned, condescending himself to men of low estate, blessing them that persecuted him, living peaceably with all men as much as possible, having a good report without as well as within. It is doubtful that any minister visited the sick more or conducted more funerals than he.

A punctual and faithful servant he was, not only in serving his churches but attending our union meetings and representing our association in visiting our correspondence from the mountains to the seacoast, not boasting of his good works, rather walking in the good works which the apostle Paul stated as being the good works that God hath before ordained that we should walk in.

Elder Gilliam had served seven churches as pastor, Monticello, Lick Fork, McCray's, Pleasant Grove, Durham, Pleasantville and Gilliam's.

The vocation of his life was as business manager of Gilliam's Academy where he taught all business subjects, farmer, salesman, and served the 1933 General Assembly of North Carolina.

He was educated at Gilliam's Academy, Smithdeal Business College, in Richmond Va., and graduated from Eastman Business College in Poughkeepsie, N. Y. and Wilbur R. Smith Business School of the University of Kentucky. With this wonderful education he did

not attend worldly institutions to learn to preach the gospel, nor did he believe he could be taught of man, but preached the gospel to the poor which God had him to preach.

His last sermon was preached at Lick Fork Church August 4, 1963. His text was the 8th chapter of Romans, 31st verse, "If God be for us who can be against us." What an inspiration to us who are left behind to fight the good fight of faith.

The funeral of Elder Gilliam was held the 7th of August, 1963, at Gilliam's Primitive Baptist Church by Elders: W. C. King, D. V. Spangler and J. H. Smith. There were 18 Primitive Baptist ministers attending with an overflowing group of people which the church building could not accommodate. The funeral director stated that his body was viewed by more people than anyone he had ever had charge of.

Once I heard that it was his hope that when he had passed the scenes of this life, his brethren would remember him in some small way and would miss him just a little.

In conclusion I hope it has been God's will, though unworthy I feel to be, it has been though unworthy I feel to be, that I remember him in some small way. Written by one who esteemed and loved him for Christ sake, believing the doctrine he preached was that which was once delivered to the saints.

BE IT RESOLVED; That one copy be placed on the church records, one copy sent to the family, and one copy sent to the Signs of the Times for publication.

Done by order of Gilliam's Church this 21st day of December 1963.

Humbly submitted,

Donald E. Smith

Deacon Freeman Somers, Clerk

Elder Wallis A. Smith Moderator

JAMES RILEY RAYNOR

Brother Raynor, the son of John Larkin Raynor and Susan Raynor, was born in Pender County, North Carolina, June 1, 1881 and departed this life on August 28, 1963, making his stay on earth 82 years, 2 months, and 27 days. He was a retired employee of Southern Railway after more than 40 years service.

Brother Raynor united with the Tate Street Primitive Baptist Church of Greensboro, N. C., the first Sunday in January, 1947, together with his wife and daughter, Mrs. Oscar Ward. It was the privilege of the writer to baptize the three of them at our February 1947 meeting. He was faithful to his church, always attending her meetings when his health would permit. He had a heart condition that put limitations on his activities.

He was married to Sallie Henrietta Osborne September 22, 1912 and is survived by

his wife and three daughters, Mrs. T. Oscar Ward, Jr., Mrs. Walter W. Parrish, and Mrs. James Lee Lashley, all of Greensboro; two sisters, Mrs. Ida King and Mrs. Della Garnto, both of Durham; seven grandchildren and one great grandchild. May God's richest blessing be upon each one who mourns the passing of this faithful and loving husband and father.

Brother Raynor's funeral was conducted by Elder Kenneth Key and the writer. His body was laid to rest in the Lakeview Memorial Park at Greensboro, N. C. to await the coming of our Lord and Saviour, Jesus Christ, who shall call the sleeping dead to arise and come forth to be made like His own glorious body to be presented to his father where sickness, sorrow, and death can never come.

May each of us be given to say, not our will but thine be done, knowing that God is too wise to err and too good to be unkind.

Written by request of the family.

W. C. King

DEACON CHARLES EDWARD BUTCHER

It has pleased our Heavenly Father to remove our beloved Brother, Charles E. Butcher, from our midst. He departed this life October 7, 1963. He was born October 25, 1884, the son of the late Benjamin Thomas Butcher and Lucy Hodnutt Butcher. Brother Butcher was first married to Sallie Jamerson, who departed this life July 22, 1960; to this union were born one son and three daughters: Charles Pritcher Butcher, Richmond, Va.; Mrs. May Hudson and Mrs. Ruby Adkins, Danville, Va.; and Mrs. Mamie Wallace, Whitmall, Va. Surviving also are the following brothers and sisters: Fred Butcher, Andrew Butcher, Mrs. Nannie Varnier, Mrs. Annie Sparks, Mrs. Lena Butterworth, Mrs. Lillie Sears, and Sister Ida Reilly, all of Richmond, Va.; and Brother J. Lester Butcher, Danville. In January of 1962 Brother Butcher married Sister Ida Barber, who is left to mourn his passing.

Brother Butcher did not join the militant church in his younger years, but had taken a great interest in the welfare of the church for many years. But on September 18, 1955, at God's appointed time, he came home to his friends telling what great things the Lord had done for him, and was received, and was baptized by Elder W. R. Dodd. Brother Butcher was a strong believer in salvation by grace and grace alone. He believed in a God who does his will in heaven and on earth, and none can hinder him. In January, 1956, he was ordained a deacon of the Danville Primitive Baptist Church, and performed his duties well as long as his health permitted. We feel he is just sleeping, waiting for the second coming of our Lord and Saviour Jesus Christ.

His funeral was held at the Wrenn-Yeatts Funeral Home by his pastor Elder H. W. Wray and Elder Raymond Payne; and he was laid to rest in Highland Burial Park beneath a mound of beautiful flowers; therefore

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

Written at the request of the church by
Russell Holley

MR. VELMA GRAY HALL

Mr. Velma Gray Hall was born December 3, 1904, in Union Parish, Louisiana, where he lived the most of his life. He was married to Miss Evelin Hudson September 5, 1925.

He was very active at work until close to the last, when he became ill and sorely afflicted. I had the privilege of visiting him and he seemed to fully realize he did not have long to live, and from his humble appearance and talk, he gave plenty of evidence that the Lord had deeply taught him the truth as it is in Christ Jesus our Lord. He had been taught his weakness and total dependence upon the blessed Lord for salvation, and that there was nothing that any depraved Adamic creature could do of himself in order to be saved. He manifested the gracious dealings of the Lord in giving him a precious hope of salvation by grace through faith, and that not of himself — not by works, as Paul says, but by grace are ye saved.

This dear brother and friend was not a member of the Primitive Baptists, but I feel that he was an humble, saved child of God, and that he is gone from all his sufferings; and in the morning of the resurrection, he will arise in the glorified image of Jesus Christ, see Him as he is and be satisfied.

He is survived by his very sad widow, Mrs. Evelin Hall; three daughters: Mrs. C. R. Lanningham, Maplewood, La.; Mrs. John Laws, Alexander, La.; and Mrs. James Jones, Jackson, Miss. Also by five grandchildren; his step-mother, Mrs. Hubert Hall, Farmerville, La.; one sister, Mrs. J. E. Mathus, Estlee, Miss; and one brother, James Heard Hall, Omaha, Nebraska.

He died June 28, 1963, and was buried at Liberty Hill Cemetery, near where he was reared, and where many of his loved ones are buried. The writer conducted the funeral with two other ministers assisting. The humble and respectful congregation at the funeral and the display of flowers showed the high respect in which he was held.

May the Lord bless and comfort those who mourn his passing. You have lost a very dear one indeed, but your loss is his eternal gain.

A brother and friend through Jesus Christ
R. W. Rhodes

DEACON A. O. McLEOD

Brother Arthur Oneal McLeod was born September 21, 1882, near Atlanta, Texas; and passed away at El Dorado, Arkansas, September 21, 1963.

He is survived by his wife, Sister Alty McLeod, and by three daughters and three sons: Mrs. M. E. Gibson, Mineola, Texas; Mrs. A. E. May, Greenwood, La.; Mrs. W. J. Hughes, Premont, Texas; Harry O. McLeod, John H. McLeod and Woodrow McLeod, of Shreveport and Bossier City, La. He is survived also by a number of grandchildren, stepsons and step-daughters; and by three sisters and four brothers: Mrs. David Taylor, Atlanta, Texas; Mrs. C. Simpson, Abilene, Texas; Mrs. D. Blanchard, McLeod, Texas; J. B. McLeod, McLeod, Texas; H. G. McLeod, Atlanta, Texas; W. H. McLeod, Maplewood, Texas; and Morris McLeod, Vivian, La.

Brother McLeod was a very highly esteemed deacon among our people; his membership was at Rehobath Church, and as long as he was able, he and his afflicted wife were regular attendants there, and many other churches and the associations. He was a good singer, and widely known as such; and he was known and recognized as a great leader among the Sacred Harp singers.

He was a very fine and manifest believer in the precious gospel of God our Saviour, and a lover of the believing children of God; and was blessed of the Lord to visit among them in several states, including, Virginia, N. Carolina, Alabama, W. Virginia, Texas, and Oklahoma. He was devoted to the cause and liberal in helping in every way he could.

His funeral services were held at Rehobath Church by the writer and Elder W. A. Speer, and he was buried in the church cemetery. May the Lord bless and comfort each of those who mourn. He is better off, though it is sad to give him up.

Your brother in hope,
R. W. Rhodes

RESOLUTIONS OF RESPECT

The Pleasant Grove Primitive Church, Caswell County, N. C., while in conference June, 1963, asked that we write the obituary of our departed sister, Mary Apple Fitch, who passed away May 19, 1963, at the age of sixty-seven years.

We feel deeply the loss of our lovely sister, who had been a member of our church for fifty years; she united when eighteen years old, and was baptized the 3rd Sunday in May, and also died on the 3rd Sunday in

May. We desire not to eulogize man but rather to praise God for the orderly walk, and lovely character of our Sister. Mere words just can't seem to express what we feel in our hearts: they are empty in comparison to how we miss her presence — we miss her warm, sincere handclasp, and we miss her voice singing with us, which was rich in spirit. It was good to see her among us, manifesting her love for the things that be of God. She tried to fill her seat unless providentially hindered. Her suffering, toils and trials now are over, and we feel she has fallen asleep in Jesus to await his second coming, when he shall gather his jewels home to praise him forever.

Sister Fitch was the daughter of the late Mr. and Mrs. Joe Apple. She married Charlie Fitch the second Sunday in January, 1920. To this union were born four children, who, together with her husband, are left to mourn her passing: Glenn M.; Lena Sue; Ralph and Ruth, who are twins; also two half-brothers, Ralph F. and Lowell N. Apple; and the following brothers and sisters: Brother Robert W. Apple, Joseph Elisha, Arnold B., Morris A., and Clyde Apple; Julia Jackson and Myrtle Pebbles. For a long time she lived in the Pagetown Community of Caswell County, N. C.

Though we miss our sister very much, we would not call her back if it were possible, but rather hope to meet beyond this vale of tears. We desire to extend our sympathy to all her family: we know you miss her too.

Her funeral was held at her church by her pastor, Elder J. Harvey Smith, his son, Elder Wallace Smith, and Mr. Jack Anderson; and her body was laid to rest in the Apple Cemetery near the church. The floral tribute was beautiful.

We desire a copy of this writing be given her family; one be placed on the pages of our church book; and one be sent to the Signs of the Times for publication. Written by one who loved her and felt in her sweet fellowship, though I feel less than the least of all saints.

Mrs. Fred Cobb
Elder J. Harvey Smith, Moderator
Sister Robert F. Walker, Clerk

RESOLUTIONS OF RESPECT

Our Heavenly Father has called from our midst our beloved brother Hebe Tatom, who was born in Hunt County, Texas, March 14, 1892, to George Henry and Polly Tatom. He moved with his family to Davidson, Oklahoma, in 1906, where he has maintained a home until his death on October 4, 1963. He was married to Miss Myrtle Williams, March 11, 1932.

Brother Tatom united with the Primitive Baptist at the Little Flock Church in Altus, Oklahoma, September 23, 1962, by experience and baptism by Elder C. M. Haygood, Pastor. Brother Tatom is survived by his wife and two children. Son, Dr. John Tatom; Daughter, Mrs. John Moore; and one granddaughter.

BE IT RESOLVED, That we bow in humble submission to the Father's will, believing that our loss is his gain. Further resolved that a copy of this be sent to the bereaved family; one copy for the church record; and one copy sent to the Signs of the Times for publication.

Done by order of the church,

Elder C. M. Haygood, Pastor
Nina Stallings, Clerk

SISTER ELIZABETH SMITH

Mrs. Elizabeth Jane Smith, who had lived in the vicinity of Calion and Union County, Arkansas, all her life, died November 1, 1963, at the age of 79. She was the mother of three daughters and two sons: Mrs. Boyd Evans, Mrs. T. J. Trosclair, and Mrs. Tom Turner, of Waynesboro, Miss.; J. A. Smith, of Calion, Arkansas. Surviving also are nine grandchildren and eleven great grandchildren; and four sisters: Mrs. Emzy Cezgaux, of Humble, Texas; Mrs. Ellen Bush, Norphlet, Ark.; Mrs. Mary Bird, Vivian, La.; and Mrs. Blanch Freeman, Sheridan, Ark.; and four brothers: Jack Murphy, Len Murphy, Johnny Murphy, and Jimmy Murphy, of Norphlet, Ark.

She was a very lovely and humble member of Bethel Primitive Baptist Church the greater part of her life, and manifested a great interest in the precious doctrine of Christ Jesus our Lord. She was a regular attendant of her meetings until she was no longer able to attend due to her health and handicapped condition.

Sister Smith passed away suddenly and unexpectedly, and was buried in the Bethel Cemetery. There was a large and attentive congregation in attendance at her funeral, which was conducted by the writer and Elder W. A. Speer. We feel that our sister is better off, and her sufferings over; and that when our Lord comes again without sin into salvation, she, together with all who are included in the holy covenant of God's love, will be raised, changed, and carried home to heaven and immortal glory, to be with the Lord forever.

May God bless and comfort all those who mourn the loss of this loving, humble sister.

Your brother in hope,
R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., APRIL 1964

No. 4

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 4/64
IT EXPIRES WITH THIS ISSUE

GOD IS PRESENT

We know not where our feet will tread,
Nor in the morn if there be bread;
But He who called us of the earth
Will fill our needs and warm our hearth.

He'll send His love and tender care:
If we be gay or in despair,
His presence always will be there —
His Spirit permeate the air.

Chrystal J. Severson,
5 Hamilton Street,
Binghampton, N. Y.

MY SONGS IN MY DREAMS

(Ex. 15:1; Job 35:10)

A number of years ago, these words
Came to me in a dream:
"To God and to the Lamb, I will sing,"
And may I join the theme.

I was returning from the Far West
On a fast western train,
And from singing "What wondrous love."*
I could hardly refrain.

I did have such sweet meditations
While the train sped along,
But owing to my manner of travel,
I could not sing the song.

Along the way, I attended the meeting
Of a lovely little band;
'Twas good to be with God's people,
Who extended a welcome hand.

These words came in another dream:
"O happy day, when saints shall meet . . .!"
And indeed it will be a glorious day,
The Savior and saints to greet.

It seems I realized as never before
What a happy meeting it will be,
When the King in his beauty, first,
The saints will rejoice to see.

I felt that I would surely be there,
In the general assembly,
For I did say, "I don't believe
The Lord will disappoint me."

It seems that faith was in operation
In this impressive dream,
Faith toward our Lord Jesus Christ,
Whose promises we esteem.

And again, in slumberings upon the bed,
These sweet words came along:
"Then we will sing more sweet, more loud,
And Christ shall be our song."
*The next day

C. W. Vass
Elizabeth City, North Carolina

THE LETTER, THE WRITTEN WORD AND THE WORD OF LIFE

The child of God, I believe, can be saved in a manifest way, in this world, without any knowledge of the scriptures. His being able to read and interpret the written word, has nothing to do with the love of God being shed abroad in his heart. The change of his corrupt and stony heart to a heart of flesh, with love and understanding, is not brought about by his reading and searching the scriptures.

The promise in Hebrews is, that God will put his laws in their minds and write them in their hearts. Another comforting promise made to the disciples in John 14:26, reached their sorrowing hearts without benefit of the written word: "But the Comforter, which is the Holy Ghost, whom the father will send in my name, he shall

teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." If the Holy Ghost teaches you all things, little child of God, this Word that dwells within you is its own witness and testimony. All things are locked in your heart by the Spirit and not by reading the Bible.

Personal experience taught me, that the sinner comes into condemnation and sinks into a slough of despair, without having read about his death in the scriptures. When he is made aware of the awful sinner and the vile creature he is, he wonders how he must appear to an all wise, all seeing God. This is his first awareness that there really and truly is a God, and this God sits in judgment on him. The reading of the written word means nothing to him now. He begins to try to help himself, by searching for relief and an escape from the wrath of this judge.

He has lived in the world until now, and is of the world. He has known only the laws of the society around him. Suddenly he is faced with a law that condemns him to death. "The commandment came, sin revived, and I died."

The Bible may or may not have meant much to him. In my case, mine was treasured as a graduation gift from my grandparents. The reading I did (looking backward) was of the letter, without understanding or inspiration. It was historical by way of interest and a searching for scriptures to bear out the doctrines and teachings of men.

The scars on my heart are deep and sorrowful, when I remember turning through those dear pages to find just one little reason for my being, just one reason why I was allowed to live and breathe the fresh air of God's creation. I only found and really saw such passages as, "By the deeds of the law there shall be no flesh justified in his sight; for by the law is the knowledge of sin." It is a mystery of Godliness,

that the very same book that gives me comfort and consolation at times now, I trust, only condemned me further, as I read them. Certain scriptures would stare back at me and captivate my tortured mind with delusions and imaginations that are beyond description.

All of the beautiful promises, the comforting words of peace and love and mercy were cut off from me as though they were not there. I dreamed sad dreams and would search for their interpretations. I feel that you, dear reader, know the ways of the wanderer in the wasteland, the poor prodigal son and the lonely publican. My reason for taking you back through the darkness with me is to show that the letter killeth. By this, I mean the law of sin after the outward man. The sinner's knowledge of God while in this state, is fear.

That God in mercy, sent the dear Saviour to suffer, bleed and die, and to go away and send a Comforter to tell me all he had done for an unworthy piece of potter's clay, such as I, seems beyond comprehension. But I cling to the hope that sprang up within me. At times I am made to rejoice with the household of faith under the dew drippings of his fountains. Sometimes my heart near bursts with a felt sense of his presence; but I deem it a merciful blessing so much of the time to be allowed to beg for crumbs at the Master's table. Oh my dear ones, if we were never further away from God, than a prayer for mercy.

My mind was led to dwell on the written word and the Word of Life, on hearing a conversation between my husband and son, recently. We came into possession of a copy of the Articles of Faith of the Waldenses. My husband, after reading them, commented that he agreed with their belief, but liked to see such documents backed up by scriptural references, as proof of their faith. Our son said, "Daddy, I think I know what I believe, but I can't quote the Scripture to prove it." My heart

was made glad at the assertion, as was his father's, and I was made to feel that the Witness within is the one that counts.

I thought immediately of the effect of the Bible on believers and what it would do to me if mine were suddenly taken away from me. Can you imagine your faith without the written word, without the preached word, without a brother to share that faith unto faith? Then I thought of the blind, the deaf, the untutored, those cut off from the brethren.

My mind, in its wandering was led to the carnal law or letter, and to the spiritual law. I thought of the direct operation of the Holy Spirit and then the Word, that wonderful Word of life. My thoughts turned back to the time when I hope to have been killed to the love of sin. "But now, we are delivered from the law, that being dead, wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." And again, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3:6)

Now in the newness of the spirit, the written word takes on new meaning. Whereas, under the letter, the Bible condemned the elect or child of God, when he is revived by the spirit it is a comfort. "For the kingdom of God is not in word, but in power." This power that set the universe in motion also takes note of a sparrow's fall. It is very consoling to the thirsty and hungry, when the word reveals the Power that satisfies these longings.

The scriptures are written to those God gave his Son out of the world, not to the whole world, but to the elect, the house of God. I believe them to be written for and to the man of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly fur-

nished unto all good works." The word *salvation* is noticeably absent in the above quotation. Jesus told the Sadduces on one occasion, that they erred, not knowing the scriptures nor the power of God. These Sadduces denied the resurrection, which was revealed to the man of God, who with God's power, read and understood the things pertaining to life and godliness in the scripture. "For whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope." The we, in this quotation, are those who have received the Comforter through the direct operation of the Holy Spirit. They are led to search out and profit by the reading of the Bible as it is revealed to them.

But, dear child of God, all scripture, like all mysteries of God, is locked behind a closed door. It is as confusing to the world as the tower of Babel. All doctrines of men stem from an unrevealed knowledge of the Bible. They set their tower toward heaven but its foundation is weak and it crumbles, because their searching is without a Key to open their understanding. No one can see the wonderful Light hidden in the darkness of a multitude of words, unless the "One who closes and none can open" sees fit to unlock the door. "Then opened he their understanding that they might understand the Scriptures." (Luke 24:45)

We know of those we believe to be saints, who can neither read nor write, and some who are deaf and cannot hear the word of God, but the arm of the Lord is not short that he cannot reach down and comfort and guide them by the Holy Spirit. However, searching the scriptures is a happy experience at times with the writer, and at others a baffling mystery. Hope and faith seem to be strengthened at times, when we feast on his promises through the inspired words of the Bible.

This winding road of experience over which the wanderer is carried, through

the just condemnation of a just law, through fear and hope and gladness, to a new love, in which the old ways have grown bitter and hateful, leads to the last word in our title, the Word. In our fervent prayers, in our groveling supplications, in our hopes and dreams, we reach out and try to touch, to feel this unattainable Word. We are tossed about in a world of wickedness and materialism. Our little ship of hope is so far from shore, the raging billows hide the Lighthouse.

We search the Scriptures, but it seems in vain. We read the awe inspiring words of John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." This verse of scripture has fascinated me as long as I can remember. Somehow, the actual wording of it seems to carry with it the thunderous, powerful voice of Jehovah God. It shrinks and dwarfs my being to all the nothing and less than nothing spoken of in the Bible. It brings to mind such things as creation, eternity, height, depth and void. Human mind or reasoning cannot conceive such immensity, such a Being. It is impossible for me, in my own experience to separate the Word from God, in his power, greatness, majesty and wrath, as spoken of here.

However, still searching the scriptures, we find this same Word again. It brings hope of mercy and a felt sense of nearness that I have never been enabled to feel, concerning the first quotation. Knowing it is too high, that I cannot attain unto it, I have hoped a few times, that it reached down a gentle hand and soothed my aching heart. His mercy and love seems to sing out the words, "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."

Flesh is the word that brought him down to this sin cursed world, to suffer, bleed and die for fallen man. It is the word that brought him from the

throne of God and made him an heir with poor sinful worms of the dust, such as I. Hope springs up, when we know he was tempted in all things (as we), yet without sin. We are made to feel that this Word that dwelt among us, is compassionate and merciful after suffering in our stead and shouldering our load of guilt and shame.

Ah, this wonderful Word of life everlasting. He is now at the right hand of the Father, interceding for those whose sins nailed him to the cross. This intercession is an anchor of the soul to us, who were dead in trespasses and sin, facing the wrath of an angry God, if our hope is sure.

"And he was clothed with a vesture dipped in blood: and his name was called the Word of God." I long to be made to pray without ceasing, that that garment was stained for me, that this One whose name was called the Word of God, condescended to lower himself to man's estate, without sin, and marked my plight as he did the fall of the sparrow. If our hope is sure and steadfast, the vesture dipped in blood covered our sins and presented us without a spot or blemish to that God, that sat in judgment. This was the finished work of the blessed Son of God, who was the Word made flesh, dwelling among us.

All three, the letter, the written word and the Word, have their places in the purpose of God dealing with his people. The letter kills us to the love of sin and makes us know our depraved condition and the need of a Saviour. The Bible, or written word, edifies, comforts, strengthens our faith and hope, and instructs, the traveler on his weary way. But the Word, that reaches the stony heart, through the direct operation of the Holy Spirit, and makes of it a heart of flesh, is the Light and Truth that dwells within us. This Light guides us as a pillar of cloud by day and a pillar of fire by night, through the letter, the written word and to the Word at the throne of God, where we

will live with him through endless ages.

Mrs. Cisco Barron
Spearsville, La.

“HIS MERCY WAS OVER ME”

4511 NE Prescott,
Portland 18, Oregon

Dear Brother Wood:

I finished reading the January *Signs* last evening, and was so comforted by your “*Beginning Of A New Volume*”; and have just re-read it, and felt like writing and telling you. I hope I felt a gratefulness in my heart to the dear Lord for his continuing to raise up men to declare his truths; and trust He will as long as the world stands.

When I was young, and first in the church, I read my parents’ 1st and 2nd Volumes of Elder Beebe’s Editorials, and they seemed so wonderful to me; and do yet. They coincided with the Bible, having a “Thus sayeth the Lord” all through; and how I rejoiced in it. I’ve had many dark seasons along the way, but, as I look back, his mercy was over me, (and it is still so), even when I knew it not: and I do desire to thank him and praise his holy name.

... Among the books I have are two or three of Uncle David Bartley’s books, and letters he wrote my parents. He baptized my mother and father: his wife was my mother’s eldest sister. Sister McKinney years ago sent me the *Signs* with my experience in it, and in our moving here from Missouri, I have not been able to find it. Sister Adela Jones sent it in to the *Signs*, and it was published June 1, 1908. I was Margaret Startzman then. If anyone has a copy they would part with, I would be so glad to have it — not for myself, but I felt my daughter would appreciate having it when I am gone.

Speaking of dark seasons, the love of the brethren and sisters has never left me. Let them come to our door, and what joy fills our hearts that we do not experience from others. My sincere desire has been that I would be kept from harming one of them by word or

deed; and so far, the dear Lord has granted that, but I have to keep begging for mercy, and beg him to “Lead, and we will follow.” We know that “it is not in man that walketh to direct his steps.”

... I had not meant to write so much, please cast a mantle of charity over it all. In an humble hope,

I am sincerely,
Mrs. J. W. Taylor

(If anyone has a copy of the June 1, 1908, and would part with it, please note the request of Sister Taylor.

— J. D. W.)

SERMON BY ELDER J. P. HELMS
AT THE VIRGINIA
CORRESPONDING MEETING
IN 1959

Brethren and friends I have been enjoying the meeting very much — thankful to be spared to see your faces again, and to see the love and fellowship that is manifest among you. When your Moderator informed me that I would be called on to speak first this morning, I can’t find words to describe my feelings, for my very being cried, Impossible: that something is demanded and required of me that is impossible for me to do.

I am before a people I verily believe have been taught of the Lord; and I come before you as the weakest of the weak, and poorest of the poor, with the desire that the Lord of heaven would bless me to bear testimony among his children of the glorious things He has wrought for them, and given them. And what it means to meet together and greet one another as brethren, for often we consider these things lightly. We are all by nature the children of Adam, but we greet each other not as brethren in Adam, but as brethren in the Lord. How this wonderful relationship comes about — the cause of it, and the consequences of it, will at best never be told, but only hinted at.

If there is any scripture resting on

my mind more than another at this time, it is, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, . . ." It is the peculiar relationship that exists between God's people here that I desire to speak about. There is certainly a cause beyond the reach of human hand, or human thought, that brings this relationship about. Here we have affirmed something that is the cause. Why this blessing has been poured out and bestowed upon us, passes our understanding.

When did this love that we are told to behold the manner of, have its beginning? How long has this love of God existed towards you and me? It is spoken of as before the world began. And I affirm that the love which is mentioned in this Book, is God himself, and is the love that we would approach with fear and trembling, and desire grace to behold the manner of.

I believe that before the earth had any being; long before the stars which decorate the high dome of the universe — before they ever came into being, that God loved us; and then, because of that love, he made choice of you and me of the posterity of the first man formed of the dust of the earth; and that never one will be added or one taken away from that choice that He made: because it was in keeping with his own eternal will and purpose.

Often during this meeting, (and on and on), it will be mentioned concerning that which was done in eternity: That God predestinated every one who will ever reach the high clime of eternal glory; that He predestinated us unto the adoption of children: not by our efforts or the efforts of any human, but by the Lord Jesus Christ, He predestinated us to be conformed to the image of his Son.

Now in this act of God in eternity that set and sealed the destiny in that wonderful work of His, there was a cup for you and for me — a walk laid out for us in such a wonderful way we will never fail nor falter, but will be found walking, living, and abiding in the Lord

Jesus Christ, in whom, and by whom we serve God acceptably. This glorious blessing was made manifest in New Birth in such a way that we were made to fear and tremble, and to look upward and call the God of the universe, Our Father. No wonder, then, this writer says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

I know that the finger of scorn is pointed at us; that we are called old fogies; and this and that, but it matters not when we are given grace to consider what we are by the work of God's grace, and all because of the love he had for us; and that He has placed every blessing we will ever receive here, or in the hereafter, in the person of the Lord Jesus Christ. For the Lord of glory was made manifest and laid in the manger; and given to you and to me.

When we talk about the Gift of God: what it is, how it is? it is all contained in our Lord, our Elder Brother, who came down and took upon himself our flesh in a wonderful way, and was made a sin-bearer for us: "Behold", indeed, "what manner of love", is this that caused him to lay his head low with the beasts of the stall, yet came with the power with which he made the world. We hear today that He needs help; that he can be hindered, and all this: Away with such untruth!

I stand before witnesses this morning who know something. Though we are called "hope" folks, I want to say that we are the only folks who do know anything. For there are two things that we know: that we are sinners, and that there is only one Saviour, and who He is. You have been taught not by men; for, as with the apostle, we learned it not of man, neither were taught it, but by the revelation of Jesus Christ. That is God's gift to you. "Behold, what manner of love the Father hath bestowed upon us": his own self in the person of his Son. That is what it means: That he gave Jesus not a Saviour of the whole world, but the Saviour of His children, his people; and He came down to be

with them.

And so, he has become our brother. Such a wonderful thing is too much for words; too much for us to lay hold of, or to comprehend: It has to be revealed to us, and wrought in us in such a way that we are made to know that we are sinners; and that there is only one Saviour, whose arm is never shortened that he cannot reach the worst case: There is no place too far for him; there is no case too hard for him.

They talk about taking little children when they are infants and putting them on the Cradle Roll, and bringing them up step by step; and of a man getting so old that he has passed the day of grace. Away with such an untruth! I tell you that the love God gave his children, reaches the infant's case, and the old man's and old woman's case. It doesn't make any difference as to age or condition, color or clime, where this love has been given them in eternity, it will be made manifest to them here.

The first thing that is ever made manifest to them, is their condition before a just and holy God. I stood by the bank of a stream and saw my mother immersed into the Old Baptist Church when I was five years old; and was seven when my father united with the church. I was born and reared among the Old Baptists, and respected them as honest and honorable people, but there was a thought in me, (and it grew as I grew), that our destiny was in our own hands: that we could work ourselves into the favor of the most high God: I thought it was all in our hands. Talk about Arinianism, I had a full dose of it: It was born in me. Don't tell me you are an Old Baptist because your father or mother was one: I know better than that. I was everything in the world but a believer in the Lord Jesus Christ: I believed in Helms, that he could work himself into the favor of God, and receive every gift for what he did. But, Lo! the difference:

In the seventeenth year of my life, (and if it were not for these things you would not be my brethren, and this

would not be a home for me), in the night time, I saw something. It appeared in the East, and there was a light which no man's eyes could penetrate: and there was a Being in it. And a voice came out of that light — and the graves gave up their dead. and behold, there were only sheep and goats: And I was a goat. I awoke with a prayer for mercy, and tears of sorrow in my eyes, because it was here I found that I was a sinner — a condemned sinner in the sight of God. For seventeen years no man ever undertook more than I to get right with God.

Sometimes I boasted that I had conquered this old flesh: I had laid this thing down, and taken up that. But then I would fall and become ten times worse. I remember, (because profanity was one of the worst things that ever tormented me), that I quit profanity for three months; and I began to look at myself that I was getting better. Then, as I was walking along, I stubbed my toe on a stone: I threw my hat down and stamped it into the ground, and more profanity than ever I had thought of rolled out of me. Then it was that I fell down deeper and deeper. Talk about a man climbing upward, I want to tell you that it is not in man that walketh to direct his steps. When you walk in these things, you go down, down, unless this that God gave — not offered, in the person of Jesus Christ, is for you.

In my thirty-fourth year, everything had failed: I had sinned away the day of grace; I had gone beyond the reach of God's mercy. But my hope is that He came to a cabin home, and spoke words of life, and brought life and light unto a poor sinner, and raised him up. I was lying on a stone hearth, and he raised me up, and for a few minutes there was no doubt but that He loved me, and that he had given himself for me; for he affirmed to me that, "I made heaven and earth, and I am your Saviour." I walked out of that cabin, and behold everything was perfectly attuned to the praise of the glory of God, who had borne my sins in his own body; died

for me upon the cross; and was raised for my justification. He has not left us comfortless, but is with us day after day, and night after night. This is the love of God that passes all understanding. The Lord of glory has done all of this for us.

Then the thought is, if he has done all of this for us, what do we do? I tell you one thing: his children love him. Why do they love him? because he first loved them; that is why. Do we love one another? Yes; because God has begotten us again and has implanted the love of the brethren in us. Can you keep from loving your father and mother? You can't do it; neither can you keep from loving your brethren in the Lord.

I did not have to learn to love Old Baptists. I thought one time they were the ugliest folks I ever saw, and that every old ugly man and woman in the country joined the Old Baptist Church. But, Lo, something took place! I went to church after this memorable occasion, and I saw them as I had never seen them before: They looked so different — I knew their faces all right, but I saw something shining in their countenances, and they had a different appearance: and I just loved them. I couldn't help it — and I didn't try to help it either.

So, what do we do for him? He puts something in us that causes a work: don't tell me that you won't praise him; don't tell me that you won't thank him. When he takes you up out of an horrible pit and places your feet upon a rock, and puts a new song in your mouth, don't tell me you won't sing. But when you do all of this, I don't want to hear anyone tell what **they** have done for the Lord, for when he gives you grace to sing his praise, and when he gives this old sinner grace to testify in his courts, it is a wonderful thing that he does. Preaching is the easiest thing in the world when God gives you something to preach, but it is the hardest thing in the world to try to preach.

God does everything for his people: He gives them faith. "The life which I now in the flesh", said the apostle, "I

live by the faith of the Son of God, who loved me, and gave himself for me." So we work by faith through grace that is given us, and we don't claim praise for ourselves, but for Him from whom all blessings come.

The whole thing is stated briefly, "If Christ be in you." If Christ be in you, you are none of his; you are not akin to him, and you dare not call him brother, or king, nor mention his name, if he is not in you. If He is not in you, you are dead, but when he who is our life appears, then we also appear with him in glory.

If God opens the windows of heaven and feeds you a little bit, you won't go from this association praising these elders who preached: you will go home praising the Lord. "The Lord has done great things for us whereof we are glad." So, "Behold what manner of love." You can't explain why you love your companion; much more, ten thousand times more, the love of God that was given in Christ Jesus. "Behold, what manner of love the Father hath bestowed upon us," — not offered it to us; not put it somewhere that we have to go to get it, **but bestowed upon us.** Does it go back to the morning of time? Yes; to that one who offered a more acceptable sacrifice than his brother: It reaches on down — it is the same grace; it is the same gift you receive that was given Elijah of old; and those prophets who by faith were imprisoned, or put to death.

I know that we say sometimes that if we had the same evidence that sister or brother so and so has, we would not doubt any more. But if you ever get without doubt, you lose the most precious thing in the world. When you get to the place that you know too much, you can't call a poor old sinner like me brother. And when it comes to the place we can't call each other brethren in the Lord, we are in a terrible condition. It is your weakness and your failings, that, in some wonderful way, I have fellowship for: I have fellowship for your sufferings; I have fellowship for your

doubts; I have fellowship for your fears; I have fellowship for your staggerings, and you can't walk to suit yourself; I have fellowship when you can't control your tongue: because that is me. It takes the grace of God to straighten my walk; to control my tongue; and make me live right and do right here in the world. So I haven't a thing in the world to boast of; only, when I glory, may I glory in the Lord.

He's done everything and brought this relationship about. You can't get it by joining the church; you can't get it by baptism; and you can't get it by praying or singing. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This is the only way that you can come into this family of our God: By being born again of incorruptible seed, which liveth and abideth forever.

The whole posterity of Adam was in his loins, and Adam was a figure of him that was to come. And I tell you, children, that the incorruptible seed that is mentioned in the scripture quoted, was in the Lord Jesus Christ in eternity; and everyone that is born again, is born of that seed; and heaven is their home. Nothing can ever be brought against you, for in a wonderful sense, you are already there. The only way we can know them in this world, is that there is something perceived in them that is a mystery to the world. I may never have heard you speak, or sing, or mention these things, but there is something in your face that you can't hide.

I have talked longer than I thought possible. May the Lord keep you, and give you grace that you may realize more and more how dependent you are upon him; and how sure it is that He will supply all your needs.

(The above is from a recording. Eld. Helms' address is 327 W. Cleveland Ave., Vinton, Va.)

A REQUEST FOR RE-PUBLICATION

Belington, W. Va.

Dear Editors:

In looking over some old **Signs** recently, I came across an article I would like to see re-published, if it meets with your approval. It is the July, 1926, Editorial on "Denominations" by Elder H. H. Lefferts who was then the Editor. He wrote it in response to a request of (Mrs.) Rhoda Louise Cooper, of Union, N. J.

In my humble opinion, its re-appearance would not only be interesting, but instructive to many who desire to know the truth, but who are more or less confused as to the origin of the true church, and the "Protestant Reformation."

In meekness and hope of immortality,
Mrs. J. W. Gainer

(See **Voices of the Past** in this issue.
— J. D. W.)

THOUGHTS FROM ELDER WEAVER

3415 Westbury Road,
Shaker Heights 20, Ohio

Dear Brethren:

I have been asked to write on the words of Paul: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Corinthians 13:13)

Faith: There is a natural faith, which we all have; and there is Spiritual faith. We speak of natural faith which we use in our natural business, no matter what line we follow. Most young men sometime in life want a home, automobile, or other things: if they have natural faith, and work faithfully to that end, they will be able to have the home or auto. Then, after they have it in possession, the faith that enabled them to plod along believing they should obtain it, is laid aside, and is no longer needed.

And the faith of our text, the faith given to all of God's people: the faith that is the substance of things hoped for, and evidence of things not seen, and applied to us while we live, will be laid away when we come into possession of that eternal home promised to all the heirs of God: after we have lived in

the hope of the glorious resurrection.

But Paul tells us that greater than faith and hope is Charity; and it causes us to ask, "Why?; how can it be?" And ask prayerfully. "What is charity?" One would say that it is love; but that is not a sufficient answer. And we ask again, "Where does it come from?" And the answer comes to me that Charity is the love of God in action in the hearts of everyone that has been born of the Spirit; and that it does not end at our death, as does faith and hope. This is the reason it is greater. The implantation of God's love in us, is the cause, and it brings his people back to Him; like when Joseph hid his cup in Benjamin's sack, he knew it would bring Benjamin back to him.

To have faith in God is one of the great things God has given you, my brethren; and it is by grace through faith he has saved you, and given you hope. Many hours you have thought about your faith and hope, and shed tears of joy when realizing what love He hath bestowed upon you.

I wish to say to my brethren scattered here and there, who ask why I do not write for the *Signs* as I once did. Most of you know of my illness last year, from which I have not fully recovered. Last month I passed my 91st birthday. I am feeling better, and my appetite is better, but my eyes have been bothering me, and some days I am not able to use the typewriter. But how thankful I am that God has given me, Faith, Hope, and Charity. I may be able to visit some among the brethren this Summer, if it is His will.

To the many brethren and friends who sent me notes and letters of goodwill at Christmas time, and at my birthday, I want to say, Thank you. They were appreciated and enjoyed very much, though I will not be able to write each of you. Write me again when you can. May God's mercy be shed upon you; and remember me in your devotions.

In Christian love,
George L. Weaver

ENJOYED ELDER LAMBERT'S EDITORIAL

Rt. 1, Box 119,
Stantonsburg, N. C.

Dear Children of God Everywhere:

With fear I attempt to write another annual greeting to the household of faith, realizing my inability to write and my limited knowledge and understanding of the Scriptures.

In making this attempt, I am trusting only in God my Saviour to direct my train of thought and guide me in setting forth such things as becometh sound doctrine: the truth as it is in Christ Jesus our Lord. I know that there is a large variety of beliefs in the world today, and among Old School Baptists. It makes me tremble to think about writing: not because I am afraid of my brethren, but because I fear that I may not be able to rightly divide the word of truth. (2 Timothy 2:15)

The Apostle admonished Timothy to study to show himself approved unto God, a workman that needeth not be ashamed. The poet has said:

"I'm not ashamed to own my Lord,
Nor to defend his cause,
Maintain the honor of his word,
The glory of his cross."

But I am ashamed of this sinner which I see myself to be. However, I am thankful I hope, that God has given me to see and know that I am a sinner; and that without His love and mercy being extended to me, I am eternally lost.

I have just read Elder Lambert's editorial in the *Signs* on the subject of Faith, Hope and Charity — and the greatest of these is Charity. I have heard ministers preach on that subject many times, and have read articles on the same subject by various writers, but have never heard it expounded in its fulness, as Elder Lambert was blessed to do in his Editorial. May God continue to bless him, and others in the ministry, to write and preach with power and in demonstration of the Spirit. No man, regardless of his stand-

ing in life, has ever been able to write in such a manner as Elder Lambert has, except God be with him. Regardless of how highly educated a man may be, he cannot learn these things of men, for they come only by revelation of God; and I know that all God called ministers know that this is true.

I have heard it said that jealousy is the cause of trouble and divisions. But, dear children of God, if charity prevails in our hearts, we will not be jealous of any minister who is given a superior gift to ours. Brethren, let me freely speak my personal feelings. If I am a servant of God, I am the least of all; and I thank God that he has called ministers and given them greater gifts than he has me. For I am profited by them, and I love them; and enjoy hearing them exercise their gifts, and am fed with that bread which comes down from heaven. If the love of God is in our hearts, we will welcome our brethren in our midst.

Now brethren, I know, and so do you, that there are men crept in unawares, (Jude 1:4) who were before of old ordained to this condemnation: ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. It seems to me that Paul had just referred to these, when he said, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." There are still tares in the field, for the day of harvest is not yet come: Jesus said that the harvest is the end of the world.

When Jesus ascended, there were witnesses, living men who saw him; and heard a voice saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." May the great God of heaven prepare each of his saints to hear the voice of his dear Son, when he comes again, to call his precious bride, and take her on the wings of his love,

and presents her before the presence of his Father in love; without spot, or blemish, or any such thing. There to praise his great and adorable name world without end.

Elder W. B. Barnes

"I FEEL LIKE I HAVE MET HIM"

1042 Cedar Crest Drive,
Huntington, W. Va. 25705

Dear Editors:

Am sending a check to renew my subscription for two years. We don't want to miss a single copy, as we enjoy reading the dear **Signs** so much — especially the experiences of God's little ones. I was deeply touched by Sister Wray's experience in a recent issue; and I know many others were also.

I never pick up a copy of the **Signs** that it doesn't bring to my mind a very dear old uncle of my husband's, who passed this life August 3, 1960, at the age of eighty-five years, that he loved to receive his copy of the **Signs** each month, and would read it from cover to cover before he laid it down: and then read it over and over again. Many times he would ask me to describe an elder to him, who had written a piece that he especially enjoyed. When I would finish describing the person as best I could, he would say, "Now I feel like I have met him: how I would like to shake that man's hand." Then when his eyesight failed and he could no longer read I would read for him each time we visited him.

May God give you editors the strength and grace to carry on in His name, and send out the truth to many who are not able to get to church, and get so hungry to hear the truth. We can't know, unless we were in that condition, just how much the **Signs** means to these people. May God bless and keep you ever, in our prayer.

(P. S.: the check is for two years subscription; put the \$1.00 in the Indigent fund.)

Mrs. Lee Johnson

"EVIDENCE AND TESTIMONY"

Arkansas City, Ark.

Signs of the Times:

Some things we believe, and a few things we know: There is a great difference between what we believe, and what we know.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." (John 5:39) We believe these words to be the true testimony of our Lord and Saviour Jesus Christ. But testimony without evidence is dead; so is evidence without testimony. Having the evidence coupled with testimony, plus experience and revelation, we know the same to be true. We find all the good Editorials and writings of the brethren coinciding with our own experience, so beyond a doubt we know these truths are from and by the decrees of an all wise, merciful God: Who fails not, and visits the afflicted and humble of the low ground of his habitation, blessing and keeping his promises unto them.

My time to the **Signs** has expired, and as I find so many truths, and fellowship by the correspondence, I want to continue my subscription. We walk not after the flesh, neither do we have any confidence in the same; yet all the testimony published in our good paper proves accepted fellowship.

An humble, wayfaring begger,
Ben Parrish

1209 Etowah Street,
Tarrant 7, Alabama

Dear Editors of the **Signs**:

Enclosed you will find payment of subscription to the **Signs** for two more years, and two dollars to use as you please.

My wife and I enjoy reading them very much, and in the January issue we enjoyed the writing of Elder Wood and Elder Lambert, as we always do. The "Voices of the Past" is always good, as are all the writings. It is good

to know that the **Signs** is the same as it was when it started; and as good as it has ever been. It is good to read the experiences of the loved ones in the Lord.

May the Lord continue to bless you editors and all the writers of the **Signs**.

Yours in hope,
J. A. Owen

SKEWARKEY UNION

The next session of the **Skewarkey Union** will be held with the Rocky Swamp Church the fifth Sunday and Saturday before in March, 1964, the Lord willing. The church is located in Halifax County, N. C., near Heathville, just off Highway 561.

Elder W. E. Grimes was chosen to preach the Introductory Sermon, and Elder B. D. Handy, alternate. We extend an invitation to all brethren, sisters, and friends to meet with us.

E. B. Peele, Clerk,
Williamston, N. C.

BLACK CREEK UNION

The **Black Creek Union** will convene with the church at Sandy Grove, Nash County, N. C., the fifth Saturday and Sunday in March. The church is located on Highway 97, one mile South of Stanhope, N. C.

Elder W. E. Turner was appointed to preach the Introductory Sermon. All who have a mind to come, are invited.

Eli T. Smith, Clerk,
Fremont, N. C.

ANNUAL MEETING OF
HARMONY CHURCH

The **Annual Meeting** of the **Harmony Primitive Baptist Church** will be held, God willing, all day Saturday and Sunday, May 30 and 31, 1964. Services to begin Saturday at 10:30 A. M. and Sunday at 10:00 A. M.

The meeting house is located one mile East of Huntington, W. Va. city limits, on Cedar Crest Drive; and one-quarter mile off U. S. Route 60, at Eastern Heights Shopping Center. All who are interested are welcome to come visit us.

Elder J. R. Lane, Moderator,
Mrs. Mildred Stanley, Clerk
1046 Cedar Crest Drive,
Huntington, W. Va.

CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Meadow Church, Green County, West of Farmville, N. C., the 5th Saturday and Sunday in March.

All who love the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk
Tarboro, N. C.

CONTRIBUTIONS TO THE
INDIGENT FUND

(To February 1, 1964)

Roxie Conner, Va.....	\$ 2.00
Durwood Bradley, Tex.....	25.00
Mrs. Charles B. Gordy, Mich.....	2.00
Mrs. S. D. Campbell, Can.....	5.00
Eliza Turner, Va.....	1.00
Mrs. Billy Stafford, Tenn.....	5.00
Luther Reed, Tex.....	2.50
Mr. and Mrs. Lee Johnson, W. Va.....	1.00
Miss Beckie McLaughlin, Can.....	1.00
Mrs. M. L. Lucas, Ala.....	10.00

Danville, Virginia April, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

ADMONITIONS AND
EXHORTATIONS

Should some one suggest that he wished to *admonish me*, I would expect a warning, notice of danger, rebuke, reprimand, severe criticism, or reproof. Should he state that he desired to *exhort* me, I would be listening for words of inspiration, encouragement, persuasion, or earnest recommendation to pursue some specific course of action. *Exhortation* implies urgent advice, and *admonition* implies warning against some danger. These two words blend in their meaning but they are not strictly synonyms. We will find examples in the 27th chapter of THE ACTS where the two words are used, which prove their difference. The 9th verse says: "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul ADMONISHED them." Now let us read the 22nd verse: "And now I EXHORT you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship" . . . In the first quotation the prevailing dangers were that which necessitated the *admonitions*, while in the second, the need for encouragement and inspiration to cheer them brought about the *exhortation*. I recall a familiar quotation which I shall paraphrase in order to further define the difference between the two words. Swift asks, "How is it possible to expect mankind to take *advice* when they will not so much as take *warning*?" My paraphrasing is, "How is it possible to expect mankind to take EXHORTATION when they will not so much as take ADMONITION?"

The Holy Bible contains too many admonitions and exhortations for us to ignore them and pass them by as not being applicable to us. There are too many for us to even mention in this article. However let us treat upon a few passages in which these terms are mentioned: notwithstanding, there are

hundreds of them where the terms are not mentioned.

Let us examine Colossians 3:16, in view of the aforestated conclusions: "Let the word of Christ dwell in you richly in all wisdom; teaching and ADMONISHING one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" . . . Let us re-arrange this quotation in order to show what Paul said: "Let the word of Christ dwell in you richly in all wisdom: singing with grace in your hearts to the Lord in psalms and hymns and spiritual songs; teaching and ADMONISHING one another." (E J L ARRANGEMENT) A person cannot teach or admonish the Lord. If the word of Christ richly dwells in us, we are enabled to sing with grace in our hearts in hymns, psalms, and spiritual songs to the Lord. If we be so richly blessed, we can teach and admonish one another. We sing to the Lord. We teach and admonish one another. This includes warnings, notices of dangers, rebuke and reproof.

Let us notice 1st Corinthians 10:11, "Now all these things happened unto them for ensamples; and they are written for our ADMONITION, upon whom the ends of the world are come." Paul is warning us by giving historical experiences of Israelites who conducted themselves in such manner that it was not well pleasing to God. Even though they were among the number who were delivered and had part in the same spiritual meat, drink, and Rock, many were overthrown in the wilderness. Paul tells of the bitter happenings to many Israelites who were idolaters, fornicators, and tempters of Christ. Even those who murmured were "Destroyed of the destroyer". These same conditions are prevalent today. We not only read these admonitions in the Scriptures, but if we look around us, we can see the same principle in force now. We have both the scriptural admonitions and present-day examples to doubly warn us of the dangers of falling into these snares.

Therefore we strongly urge a positive course of action. While doing this we are *exhorting* you in accord with the statement of Paul in 1st Thesalonians 4:1 — "Furthermore then we *beseech* you, brethren, and *exhort* you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

Let us quote from THE ACTS OF THE APOSTLES, chapter 14, verse 22: ". . . And *exhorting* them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Stedfastness in the faith is evidence of God-given faith. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But *exhort* one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE STEDFAST UNTO THE END." (Heb. 3:12-14) Many who seem to have a good beginning fall by the wayside. When troubles come some become offended and step aside. Some hear the gospel preached and follow it for awhile; yea, as long as things are pleasant and going to suit them they appear to be true believers. They fall from their own stedfastness. The gospel has not profited them for it was not "mixed with faith in them that heard it." "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." See Hebrews 4:1-2. Peter exhorted them to continue in the remembrance of the exceeding and great promises of God to His children to give them all things pertaining unto life and godliness. He exhorted them to be diligent in adding to their faith the many virtues the Lord has given them in order to walk Godly in this present world. He tells us that if we do these things we shall never fall. He admonishes us against walking after the flesh by cit-

ing many examples of destruction and ungodly vices that were prevalent among those who followed the false prophets who led them astray. Peter plainly states that "There shall be false teachers among *us* who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves SWIFT DESTRUCTION." Peter admonishes us against these seducers and gives a full vivid description of their many deceptive ways to allure disciples — to get and hold a host of followers. Yes, they promise them liberty and speak great swelling words of vanity; yet they themselves are the servants of corruption.

Peter further reasons: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter 2:20-21) Evidently those who are of these characteristics afore described and do these ungodly things only possess a head-knowledge of Jesus Christ, and have resolved to begin to walk in covenant-relationship with the Lord's people to take away their reproach. They only profess to know Christ and surely do not possess the great gifts, nor the virtues of Faith, Hope, and Charity. As Peter says: "But these, as natural brute beasts, made to be taken and destroyed"; and, "But it happened to them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

It is interesting to note that there is a limit placed upon the times of *admonition* to those who will not heed them. There is no such limit placed on *exhortations* to the true believers. Jesus limits the number of times for one to tell his brother of his trespassing

against him, to two times. See Matthew 18:15, 16, 17. Paul places a limit on the times to admonish an heretick. "A man that is an heretick after the first and second *admonition* reject." Paul instructed Timothy to ". . . *Exhort with all long-suffering and doctrine*". We read in the concluding chapter of Paul's second epistle to the church of the Thessalonians: "But if any man obey not our word by this epistle, NOTE THAT MAN, AND HAVE NO COMPANY WITH HIM, that he may be ashamed. Yet count him not as an enemy, but *admonish* him as a brother." If Paul had said, *Exhort* him as a brother, it would mean that we should not cease in our endeavor to keep company with him. Since he used the term, *admonish*, it is consistent with the advice to note him and have no company with him. Jesus' instructions and Paul's advice limited to two the times to admonish before treating him as an heretick, heathen, or as one from whom we shall withdraw our company. When we admonish one as a brother — not as an enemy —, we should use the softest terms and the utmost delicacy in delivering painful truths. Admonition free from harshness which is meekly administered often is like snow upon the earth: the softer it falls, the longer it stays, and the deeper it sinks into the heart. However, if a man will not heed to admonition how could we expect him to receive exhortations? Therefore, if one does not heed after the first and second admonition, it would be of no avail to keep harassing him. There are too many of the Lord's little ones who are in need of exhortation whose hearts are prepared of the Lord to hear them, for us to waste time and energy admonishing heathens and hereticks. We are in much better work when we are feeding and eating with sheep than for our time to be spent in skinning or petting goats.

YOU who have been possessed with enough interest upon the subject of ADMONITIONS AND EXHORTATIONS

to read this treatise to this point, I consider you as fit subjects for admonitions and exhortations. If you, dear reader, are among those who have departed from the old paths, I sincerely admonish you of the dangers and terrible consequences that are in store for those who are careless relative to their deportment. I admonish you of the pit-falls that are certain to engulf those who "Walk after the flesh". I warn you that to be carnally minded means death. I sincerely rebuke those of you who are inclined to put your whole mind in laying up for yourselves treasures here upon earth. I frankly tell you, "Where your treasure is, there will your heart be also." (Luke 12:34) You may be some of the Lord's people who have been deceived by false teachers, who, to cover their own sinful walk, have tried to make you believe that it makes no difference what you think, say, or do. It does make a difference because the Spirit of God works mightily in effecting a change in the thoughts, desires, conversation, and actions of His little ones.

The above admonitions are sufficient now. If you have not been affected by what I have said in these warnings, what I might hereafter say, would do you no good: I have come to the place in this treatise when further admonitions would be a waste of time and space. Let us leave admonitions and go into exhortations, and meditate upon the value of a Godly walk, and cheer and encourage those who are despondent and depressed, and advise all of you to forget those things that are behind, and reach forth unto those things which are before, and press toward the mark for the prize of the high calling in Christ Jesus.

I trust that you have been examining yourselves while reading this to ascertain whether or not you are in the faith. Paul exhorted, "Examine yourselves, whether you be in the faith; prove your own selves." (2 Cor. 13:5) If you find that you have left your first

love and have become entangled with the unbelievers, and are yoked with them: I earnestly exhort you, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *come out from among them, and be ye separate*, saith the Lord, and *touch not the unclean thing* AND I WILL RECEIVE YOU, AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY. Having therefore these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 6:14-18; 7:1) If your heart has been turned by the Lord, I exhort you, *turn yourselves* from this generation who have no goal to press toward. "Why tarriest thou? *arise and be baptized*, and wash away thy sins, calling on the name of the Lord." Baptism is not the putting away of the filth of the flesh but is in answer to a good conscience toward God. It is a step toward following and walking in the footsteps of the flock. Baptism is a sign that you desire to bury your past and henceforth by God-given strength to walk in newness of life. Baptism is an outward manifestation of your trust in being baptized in Jesus Christ and into His death. Baptism shows that your trust in self is being buried, and is an outward sign that Christ's life merited all the blessings ever to be bestowed upon and in the Lord's people, as well as paying the penalty of all their sins by His death.

I exhort you to *put on the whole armour of God* that you may be able to

stand against the wiles of the devil; yes, that you may be able to stand in the evil day. "Stand therefore, having your *loins girt about with truth* and having on the *breastplate of righteousness*; and your *feet shod with the preparation of the gospel of peace*. Above all *taking the shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked, and *take the helmet of salvation*, and the *sword of the Spirit*, which is *the word of God*. *Praying always* with all prayer and supplications in the Spirit; and *watching* thereunto with *all perseverance* and supplication for all saints." (Eph. 6:14-18) If you have the *will* that God worked in you — it is a *strong* will. God has also promised to work the *do*. If you have both, you will persevere even through great tribulations. If God has begun it He will perform it. Do you have the confidence that "He which hath begun a good work in you will perform it unto the day of Jesus Christ". H. W. Beecher said, "The difference between perseverance and obstinacy is, that one often comes from a strong will, and the other from a strong won't." The will that the Lord works is stronger than the won't which the devil works.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. **FAITHFUL IS HE THAT CALLETH YOU WHO ALSO WILL DO IT.** Brethren, pray for us." (1 Thes. 5:14-25)

I exhort you, brethren, "To know them which labor among you, and are **OVER YOU** in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." (1 Thes. 5:12-13) Those who have the rule over you and truly serve in the capacity as pastor, have been made your overseers by the Holy Spirit. Heed their admonitions and exhortations. Know that they have been called as God's servants to the church. They are the under shepherds who have been called by the Chief **SHEPHERD OF YOUR SOULS**. Their service is not to please you but rather to please God. They are not under your dominion in their ministrations. They are servants of Jesus Christ to you. "Let the elders that **RULE WELL** be counted worth of **DOUBLE HONOR**, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses." (1 Timothy 5:17-19) Provide for his natural sustenance by giving to him some of your earthly treasures as the Lord has prospered you, that he may be able to spend more time in studying the Scriptures and in administering spiritual things to the household of faith, without being hindered with lack of funds. Do you possess earthly treasures? If so, use them as your servants in the right way. Do not let them possess you and use you to serve them. A covetous person is a slave to his earthly possessions. He lives to take in everything he can and parts with as little as he can. Give as the Lord has prospered you to those who are in need.

I exhort you, deacons, be faithful to your charge of relieving your pastors of some of their responsibilities in order that they may devote more time to prayer and ministry of the word. Deacons, visit the sick, widows, orphans, the poor of the flock, and your pastors,

to acquaint yourselves with their needs, and to see that not any of them are neglected. It is not your sole responsibility to supply the funds. It is your business to distribute the funds that have been supplied by the church. Let the church know the needs if funds are not sufficient.

I admonish the deacons who have been led to believe that you have any authority whatsoever over your pastor, that the result of this error is deacon rule. Anytime a deacon attempts to interfere with the spiritual welfare of the church to regulate its functions, you are out of your place. You must recognize the fact that God calls and sends forth His ministers and holds them accountable only to Him in their ministrations of preaching the gospel and baptizing believers. You, deacons, are selected by the church upon the recommendation of your pastor. I have never read in the Scriptures of the New Testament anywhere of an occasion or a stipulation which gave the authority for a church to select or choose a pastor. Let us read Acts 14:23 "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Let us quote Titus 1:4-5, "To Titus, mine own son after the common faith: grace, mercy, and peace from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ORDAIN ELDERS IN EVERY CITY, AS I HAD APPOINTED THEE.**" There is no hint that these selections were left to the vote of the churches.

I exhort you, elders, bishops, pastors, and, or, evangelists: "Take heed unto yourselves therefore, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) "Exhort with all long suffering and doctrine." ". . . Give attendance to reading, to ex-

hortation, 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 thy self, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1Tim. 4:13-16) This was Paul's instruction to his son in the ministry. Gospel ministers continuously study the Scriptures. This is necessary in order to rightly divide the word of truth. May God forbid that we, the ministers of the gospel, ever be enslaved in the clutches of designing men who would dictate for us where, when, and how to preach. May we never be brought into captivity of those who would set themselves to the task of limiting us as to what we preach, and what not to preach. If the Lord has impressed you to comply with a request to preach in a place where His providence has directed you, do not let threats of men hinder you from going. Threats of non-fellowship and breaking off affiliation come only from those who would usurp authority over you and bring you under the jurisdiction of their selfish pride. Dear elders, remember that "A man's gift will make room for him." Go wheresoever and whensoever God in his providence sends you. Preach the word in the fear of God — not of man. Baptize believers who bring forth evidence of repentance. May God grant us strength and grace us with His Spirit that we be enabled to break the bars asunder which man has put up that hinders the inter-communion of the Lord's little ones. May we fight the good fight of faith. May God bless us to rule well the churches of our pastoral care. Do not permit other elders of other flocks to dictate to you whom you shall fellowship or accept in to your membership. You are not accountable to men for your ministrations in the capacity of pastor, because the Holy Spirit has made you

overseers — not man. You are accountable to the church of your membership, dear pastor, as a member. Each and every member of your church has a right to say with whom they shall walk and affiliate. Dear pastors, preaching the gospel, baptizing believers, feeding the sheep, and taking the oversight of the flock, is your sole responsibility under the command only of the Chief Shepherd, Jesus Christ. I have baptized some, as Philip baptized the eunuch — a man of Ethiopia, before their cases came to the church for consideration. When these persons presented themselves to the church for membership, I informed them that my baptizing them did not make them members of that individual church, and that the members of that church had the right to reject them in their own local covenant relationship as members of that individual church. On the other hand, I have refused to baptize those who stated that they did not want to walk with any group in church relationship. Individual churches have the right to determine, or select, with whom they shall walk. Yet, churches and, or, pastors have the right only within their own dominion. Respect the judgment of other churches in dealing with their own affairs, and reserve the God-given right to tend your own business and let not outside intervention rob you of this liberty. Do not let your church be governed by decrees passed by other bodies. You cannot speak for your church relative to a matter until it has been taken up and orderly disposed of in your church conference.

This treatise has been written after much reading, meditation, and prayer. I am convinced that it is timely for such scriptural admonitions and exhortations. I submit it with the prayer to God to use it to your good and His praise. This treatise contains *my* views. It is not necessarily the views of the other editors of this periodical.

E. J. L.

VOICES OF THE PAST
“He being dead yet speaketh”

DENOMINATIONS

In trying to follow out the sister's request, it is true that we do remember the conversation to which she alludes. It would, however, be as impossible for us to reconstruct exactly that conversation as it would be for us to create a world. At best, we can but write down here some of the thoughts which have been ours regarding the wide distinction which chasm-like exists, and has always existed, between the true Baptist Church and all other so-called churches and religious organizations and institutions. In this article let it be understood that whenever we use the term “Baptists” or “Baptist Church,” we mean only those Baptists of the Primitive or Old School faith and order, for we do not recognize that any other than Baptists of the Old School have any right to the term “Baptist.” Others have forfeited their right to the name by their gross departures from the doctrine and order of the Baptists of the days of Jesus and his Apostles. This may seem like bigotry, but we cannot help it. We do affirm that the true Baptist Church is to be found in this present age only among the primitive or old school faith and order. These alone hold to the doctrine and order as prescribed in the inspired Scriptures of the New Testament.

It used to be, an hundred and fifty or more years ago, that the name “Baptist” meant but one thing, and that thing was then just exactly what the Old School Baptist stand for now: salvation by grace and grace alone. But during the past century and a half, Baptist became so divided and subdivided that the name came to stand for almost anything, and a mantle to cover all kinds of sectarian sins. The International Cyclopaedia give a dozen different subdivisions of Baptists existing in the United States at the present time. Out-

side of the one thing of baptism by immersion, these have no right whatever to the name "Baptist," for, with the exception of the Old School or Primitive Baptists, they are all of them distinctly Arminian in their preaching and practice.

The one main distinguishing feature of the gospel of Jesus Christ, and the one feature which embraces all and every principle of the doctrine of God our Saviour, is that the salvation of the elect church of God is by grace, first, last, and all the way through. No body of people in this day and time, aside from the Old School Baptists, are contending for this doctrine of salvation by grace, and wholly by grace. It is the one mark which more than any other one thing, distinguishes the true church from all other religious bodies or denominations. No person with an enlightened understanding can possibly read the Scriptures of the New Testament and fail to grasp the great truth of salvation for the elect wholly by the free and unmerited grace of God; and no body of people preaching any other doctrine than this, can expect, nor ought they to expect, to be recognized as the true church of Jesus Christ.

If we are to know religious professors by their works, there can be no surer way to judge them than by their confession. If they therefore, confess that which is antagonistically opposed to the teachings of Christ and his apostles, they must expect to be branded as deceivers and falsifiers. We cannot recognize them nor fellowship them if they advocate that which the Saviour himself and his apostles did not. They must, therefore, be accursed so far as we are concerned. Let them be **Anathema Maranatha.** (1 Cor. 16:22)

That which proves Old School Baptists to be in line with Christ and his apostles, is that we today are preaching and believing the same things taught anciently by them; and that we are the only people doing so at this present time. They came to be called Baptists at the first because they were baptizers;

that is, they immersed in water their candidates for church membership. John, who Baptized Jesus, was called "the Baptist" because he was a Baptizer or an immerser in water. He was the first Baptist of whom we have any record. Jesus commanded his disciples to baptize believers in water, thus making them all baptists. But if any one thinks he can hold to immersion and preach any other doctrine whatsoever than that which Christ and the apostles preached, and still be called a Baptist, such an one is in error.

It takes vastly more than mere water-baptism to make one a Baptist. There must, of necessity, in priority be a baptism from above, a baptism of the Holy Spirit sent upon the believer by the risen and exalted Head of the church, Christ Jesus himself. Men can turn out Arminians by their thousands, but it takes God to make a Baptist. All the various denominations of the Protestant and Catholic religious worlds today are distinctly Arminians in their teachings and tone: all of them without exception worship some phase of the idol "free-will." The true Baptist is not, and never has been a "protestant", and it is a mistake for him to think of himself as a "Protestant". His spiritual lineage goes much further back than the days of the Protestant Reformation. All of the various Protestant denominations of this present day had their inception and rise during the days of the Reformation, when Martin Luther, John Calvin, and many other bold spirits of that time, revolted against the Catholic church and protested against its teachings and practices.

For these reasons, these protesters were called "Protestants." The Lutherans, Presbyterians, Methodists, Episcopalians, and other religious bodies of that genus, all had their rise in the days of the Reformation, when a great and widespread revulsion against Catholicism swept over Europe, giving birth to these protesting bodies. But if Baptists think so little of their splendid heritage as to consider themselves on a par with

these offshoots of Romanism, we feel sorry for them.

As these came out from Romanism, and are unmistakably the daughters of Rome, the day will sometime come when these wandering daughters shall return to their ancient mother and be again nestled fondly in her bosom. Not Baptists, however, for their origin goes away back beyond the first establishment of the Catholic regime, to the very days when Christ walked this earth, and was baptized by John in Jordan. Not that we mean John's baptism to have been gospel baptism, but that he was the first "baptizer".

At the very time when Luther and Calvin were protesting against Romanism, Baptists were in Europe then preaching salvation by grace; and had been doing so ever since the days of the Apostles. Baptists are an affirming people, not merely protesting ones. We should hate to spend our lives merely protesting. We must affirm, we must be positive. It does not satisfy true Baptists to be merely negative. Baptists do now, and always have affirmed the illimitable sovereignty of Almighty God; they affirm his predestination and foreknowledge to be as boundless as his sovereignty; they affirm salvation to be wholly free to all his elect chosen in Christ Jesus before the foundation of the world, on the one and only basis of grace and grace alone; they affirm the resurrection of the dead and the final and unfailing preservation of the saints to glorification at the right hand of God.

True Baptists have a noble and splendid spiritual heritage: the only religious body of people on earth today that are the spiritual heirs of the apostolic church. All other so-called religious denominations were spawned by their mother, Catholic Rome, and will eventually return to her — even now they are making overtures to her in every conceivable way. There have been several historians who were haters of Baptists, and yet who were honest enough to confess that their origin went back beyond the Reformation. For instance,

early in the nineteenth century, the king of Holland appointed two learned men to examine into the origin and history of the Dutch Baptists, and to report to him. Both of these men were members of the Dutch Reformed Church, not Baptists at all. One was professor of theology at the University of Groningen; the other was the royal chaplain. These men, after due research and study, reported their findings to the king in 1819. Here is what they reported:

"The Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages. The notion of the Catholics that their communion is the most ancient, is erroneous."

Is not this strong testimony for Bible Baptists from the pens of outsiders? Mosheim, the learned historian of the Luthern Church, a man who hated Baptists, had the good grace to acknowledge that the true origin of Baptists is hidden in the depths of antiquity, and is, of consequence, as he said, extremely difficult to ascertain. He goes on to say that before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the doctrine that the kingdom of Christ, or visible church which was established upon earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous; and further that this visible church of Christ has nothing to do with all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.

We ask, is not this exactly what Bible Baptists today believe? And this testimony, you must remember, comes from a Baptist hater. The Waldenses of the Alps Mountains in Switzerland, northern Italy, and southern France, during the middle ages, were true Bible Bap-

tists. They believed in immersion for believers only; and in their Confession of Faith, they state, "In him (Christ) all the fullness of the Godhead dwells, and that by him alone we know the Father." "We believe in the Holy Spirit as the Comforter who creates us anew unto good works, and from whom we receive the knowledge of the truth." Dr. Alexis Munston says, "The Waldenses of the Alps are, in our view, primitive Christians or inheritors of the primitive church. It is not they who separated from Catholicism, but Catholicism which separated from them." Yet, Dr. Munston himself was not a Baptist. Nobody can possibly accuse any of the above historians of being unduly biased in favor of Baptists.

In conclusion, therefore, we affirm Old School Baptists not to be Protestants, but to be the present spiritual heirs of the apostolic church. They have never had any quarrel with Catholicism, inasmuch as Baptists originated far back beyond the setting up of the see of Rome. We are not protesters, not merely deniers, not sitting on the negative side, but we are affirmers, and we feel that we have an infinitude of glorious things to contend for with all our might.

(The above was an editorial of the late Editor, Elder H. H. Lefferts, and appeared in the July, 1926, issue of the *Signs*. It was written at the request of Sister Cooper, of Union, N. J., to follow up a conversation she had with him at Frying Pan Meeting house. We republish it at the request of Sister J. W. Gainer, of Belington, W. Va. — J. D. W.)

OBITUARIES

SISTER ALICE GLADDING

God in his infinite wisdom has seen fit to call our precious sister from this world of suffering. She had a stroke on Monday night after the second Sunday in December, and died in the hospital the following night, December 10, 1963. As with a great many cases afflicted as she was, she had seemed better several days before death.

Our sister was the daughter of Henry C. and Mary V. (Turner) Caines. She was born and reared and spent her entire life in the Baltimore vicinity. In early life (July 1912) she was married to our precious brother,

Quincy Gladding, and they lived together more than fifty-one years. She left three children, Melvin B., Henry A., and Jenny A. (Peggy) Osborne, six grandchildren, with Brother Gladding to mourn for her, and yet as they had had to watch her as she suffered from the deadly effects of surgery that left her nearly blind, they all bowed in gracious submission to the will of our heavenly Father. She was the last of her father's family.

Sister Alice joined the Old School Baptist church in Baltimore (Ebenezer) in 1916 and was baptized by the late Elder Joshua Rowe, who was the worthy pastor of the church for many years. It would seem that it could well be said of her that she did what she could. Only once after I came to Baltimore church was she absent from meeting, and that was because of illness. Such faith as God blessed her with is indeed rare, for so many that are well, and doing well, are looking for excuses to keep away from church, but she, in spite of her continued suffering, went far and wide to meeting each Sunday.

She enjoyed entertaining the people of God, and many of the saints will rise up and called her blessed because of her unstinted care in providing for them, and in sharing with them what the Lord had given her. One of the things that gave her the most delight was in preparing dinner at the church. It was her pride and joy, and she always would rather have a lot too much than a little to less.

Sister Alice was firm in the doctrine of the sovereignty of God over all his creation, and yet she desired the gospel in its fulness expounded. She enjoyed preaching that had a variety to it, and stereotypical preaching and a pattern in preaching for the pattern's sake, did not appeal to her. God had given her a keen perception, and blessed her with an active mind in spite of brain surgery.

Her funeral was held in the local undertaking establishment on December 13, 1964, and was conducted by the writer and Elder John D. Wood. The burial was in Black Rock cemetery, where we deposited her body in the earth from which she was formed, there to await the day wherein He that formed the body will bring it forth in victory over the grave and every opposition, to be carried soul and body and spirit, the complete dear sister that we loved, into the haven of rest.

Her unworthy pastor,
W. D. G.

W. B. TART

On October 6, 1963, Brother Tart passed away at North Carolina Memorial Hospital, Chapel Hill, N. C., after being critically ill for three weeks with the dreaded disease

cancer, and had been in declining health for a long time.

He realized a few days before his death that he had to leave his loved ones, but the God of all grace made him willing, and he said he was ready if it were the Lord's will. Brother Tart was a deacon of Liberty Church, and served his purpose well. He labored many weeks and days to get the building, and was ever ready when something needed to be done, and looking after the welfare of the Church, as long as his health permitted. He was faithful to attend church services, not only at Liberty Hill, but others also. He attended the Seven Mille Association one day three weeks before he died, but could not remain through all the services.

Brother Tart was born in Johnston County, N. C., March 6, 1886, a son of the late Nathan and Sara Tart. He was married to Sister Lillar Byrd May 25, 1906; and to this union eleven children were born. Surviving are his wife, eight children, thirty-nine grandchildren and twenty-one great grandchildren.

He and Sister Tart first united with Bethesda Church on Saturday before the first Sunday in July, 1925, and were baptized the following day.

His funeral was conducted at Liberty Church by his pastor Elder Lester Lee, assisted by Elder W. D. Godwin, Mr. Carrie Wadkins, and Mr. Sam Hardison. He was laid to rest in the cemetery at Banner's Chapel Church. We, the church at Liberty Hill, feel our loss, but believe it is his gain. We extend our sincere sympathy to the family.

BE IT RESOLVED, That we bow in humble submission to God who doeth all things well; that a copy of this Memorial be sent to the family; that one be recorded on our church record; and that one be sent the Signs of the Times for publication.

Done by order of the church in conference Saturday before the 1st Sunday in November, 1963.

Sister Liddie Byrd
 Brother James G. Young
 Sister Hattie Denning, Clerk
 Committee

ORA HALL SMITH

Sister Ora Hall Smith was born February 7, 1902, and departed this life October 17, 1963, at her home near Reidsville, N. C., at the age of sixty-one. She was married to Joe Albert Smith February 7, 1921, and to this union were born one son, Marvin, of Reidsville, and one daughter, Mrs. George Perdue, of Reidsville.

She had an illness several mounth before her death. On Sunday September 1, 1963, it was her request that the pastor of Pleasant Grove Primitive Baptist Church, Elder Harvey Smith, and the members, come to her home and hold services, since she was not able to attend. Elder Harvey Smith, having promised to fill another appointment, asked his son, Elder Wallis Smith, to go to her home. It was my pleasure to be there with many of the other members, to meet this lovely sister, and hear the wonderful sermon by Elder Wallis Smith. As she lay on her bed with earthly afflictions,, her spiritual value seemed great. She asked for a home in Pleasant Grove Church, and was accepted, while each of us shook her hand. I felt she was a dear humble sister.

Her funeral was held at Pleasant Grove Church by her pastor, Elder Harvey Smith, and Mr. Dubost, with burial in the Church cemetery.

BE IT RESOLVED, That a copy of this be sent to the family; one to the Signs of the Times for publication; and one kept for church records.

Written at the request of the church.

Mrs. Jimmie Hodges
 Elder Harvey Smith, Moderator
 Sister Robert F. Walker, Asst. Clerk

IN MEMORY OF OUR DEARLY BELOVED
 PASTOR OF MONTECELLO CHURCH,
 ELDER J. W. GILLIAM

It is with a sad heart that I attempt to write in his memory. Elder J. W. Gilliam served our little church as pastor for more than forty years. Each year he seemed to grow in grace, and in love and respect of our little flock.

Although discouraged many times, he always was faithful, and worked hard to prove his faith; and usually succeeded. He was a recognized leader in every phase of church, community, county and state interest. He took an active part in getting our present church building completed and furnished. It was a joyous day for him and our membership when the building was dedicated. He was a good pastor, as well as preacher of the gospel.

He was a true father in Israel. Though all his ministerial life, he was noted for his firmness, and always took a "Thus saith the Lord" for all that he preached and contended for. He stood firm but meek in defense of the doctrine. He was a servant of all, not only the people of his faith, but ready to help all in trouble. He traveled far and near to serve his people in his modest and meek way. His counsel and advise was sought by

many, and was heeded. The Lord blessed his labor everywhere he went. The greatest joy of his life was preaching the gospel he loved. I feel that of the greatest joys of his pastorate, which came in the last four months of his life, was when he baptized six into the membership of our church.

So has one of God's humble servants lived and died in the faith. He preached the last sermon in our church the second Sunday in July, 1963. Our loss is his eternal gain. He is now sleeping that peaceful sleep, waiting the second coming of Christ, to meet with those that love and serve God for what he has done for them. May we all meet him in the great beyond, in my prayer. Written by

Sister Vallie Chrismon, Clerk

ELDER S. C. DAVENPORT

Elder Steven Clarence Davenport was born April 20, 1869, in Stewart County, Georgia, and moved to Texas with his parents when he was eight years old. His father and mother were Briant and Anretta Davenport. His father died when he was fifteen years old, leaving his mother with seven children; and he, being the eldest, had some strenuous and sad experiences with his mother and family in providing a living by hard work; but, with the mercy of God, they made it through. He died December 3, 1963.

In 1890, he was married to Miss Ann Darden, and to this union two children were born. After her death, he was married to Mrs. Lena Attaway in 1898, and to this union seven children were born. He is survived by his wife; two sons: Harmon, of Denver, Colorado, and Jim, of Dallas, Texas; three daughters: Mrs. H. T. Faulk and Mrs. L. B. Alir, of El Paso, Texas, and Mrs. George Crow, of Vanderpool, Texas. Also by twelve grandchildren, twenty-eight great grandchildren, and five great, great grandchildren.

Elder Davenport was baptized into the fellowship of Hopewell Primitive Baptist Church, and was ordained to the ministry in 1918, at Oak Grove Church in Wood County. The writer can very pleasantly recall how he was wonderfully blessed of the Lord to preach the glorious and comforting gospel of our God and Saviour, to the glory of God and to the comfort of God's little children. Brother Davenport was in a very weak and bad state of health for several years.

He was wonderfully blessed with the evidence of the fruits of God's Spirit in preaching, and was humble and firm in these sacred things. He was deeply loved, and held in high regard in the minds and hearts of his brethren, and his neighbors and friends. We have suffered a great loss, but our loss we

feel, is his eternal and heavenly gain.

The writer, Elder J. L. Smith, Elder E. J. Lambert, and Elder W. W. Taylor all had part in his funeral, which was largely attended, and there were many beautiful flowers; all of which showed the high regard in which Elder Davenport was held. We desire that we might comfort his beloved and ageing wife, together with his family. May the Lord lead, keep and uphold you through every trial and affliction of this life. Our beloved brother is through with suffering, and it will not be long until Jesus will come again, and his saints who sleep in death, will awake and be like Jesus, and go home to praise the Lord forever.

In hope of mercy, grace, and salvation through Jesus Christ the Lord and Redeemer.

R. W. Rhodes

LAURA ANN EVERS

Sister Laura Ann Evers, widow of Brother L. B. Jack Evers, was born February 19, 1877, and died February 7, 1964, at a nursing home in El Dorado, Ark. She was the daughter of Mr. and Mrs. Jim Gibson; and was born in Claibourn Parish, but lived in the vicinity of El Dorado about seventy years.

She is survived by two daughters, Mrs. Charley J. Lee, El Dorado, and Mrs. Edna Berry, West Lake, La.; and one son, Prather Evers, of the Veterans Hospital, Big Springs, Texas. Surviving also are nine grandchildren and fifteen great grandchildren, and several nieces and nephews.

Sister Evers was an humble, affectionate mother, and worked very hard as long as she was able to do so. She was most loved and respected by the brethren, sisters and friends of her church, which was Smyrna Primitive Baptist, eight miles South of El Dorado; and by the brethren wherever she was known. She was deeply devoted to the church and doctrine which she had been so sweetly given to believe and love for many years. She will be greatly missed by the many who knew her in the fellowship of the Spirit.

Her funeral was held at Rumph Funeral Home by the writer and Elder David E. Turner, in the presence of a large congregation, with many floral offerings. She was buried in the Smyrna Primitive Baptist Cemetery.

May God bless and comfort her bereaved family and all who mourn her passing. I visited her three times while she was so sick and suffering, and I feel that she is much better off, for her sufferings are all over now. Soon the Lord will come and resurrect her and all his people, and receive them into heaven to forever praise him.

R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., MAY 1964

No. 5

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR SUBSCRIPTION DATE
IS 5/64
IT EXPIRES WITH THIS ISSUE

A PRAYER

Dear Lord give me a prayer to pray,
Not only tonight but every day,
To seek thy mercy and love to know;
To direct my steps wherever I go.

Keep me, Lord, from presumptuous sin:
Thy grace sufficient cleanse me within.
I pray tonight not only for me,
But thy dear people wherever they be.

If prayer be true it comes from thee,
And answer with joy sure to be.
Thy mercy is greater than my heart:
How could I praise thee if it should depart.

But I've found thee a faithful friend:
Burdens lessened and covered sins.
Help me Lord to glorify thy name,
And sinners to see thee and do the same.

If this is not my sincere prayer,
Be pleased, dear Lord, to make it clear.

Elder D. R. Pyrtle,
Star, N. C.

Rt. 1, Box 8,
Simms, Texas

Dear Editors:

I see my subscription to the *Signs* is about to expire. Enclosed you will find five dollars for two years: I don't want to miss an issue.

The good letters the brethren and sisters write are uplifting, and are manna to my poor soul, if you will allow me to call you brethren. I am a

strong believer in the Primitive Baptists, but am not a member. I had an experience last September under the sound of Elder W. W. Hudson's voice, at Paran Church, near Hawkins, Texas. The thought came to me that Elder Hudson was small, but mighty; and after that thought, a soft voice spoke to me out of nowhere, saying, "Stand still and see the salvation of the Lord."

These words were just like a commandment. They have been so sweet to me, and I hope I will be permitted to see some of that salvation.

Yours in bonds of love,
Mrs. Minnie Smith

"THE NEW COVENANT HAD NO
"IFS".

Dothan, Alabama
Box 268,

Dear Editors and Household of Faith:

It has been my mind for some time to write some of my thoughts on Jeremiah 31:31-34, which reads as follows:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know

the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The covenant which the Lord made with Israel when he brought them out of the land of Egypt, was based on their compliance with his statutes and judgments. If they did those things which he commanded them to do, and abstained from those things which he commanded them to abstain, they were promised certain material or natural blessings; and if they didn't keep these statutes and judgments, they would fail to receive them. They were commanded not to make a graven image, or the likeness of any thing, and worship it like the heathens were doing in the land they were to possess. They were also commanded to destroy the inhabitants of the land, and their cattle and sheep.

The covenant stipulated that if they did all the things which were commanded them, the Lord would fight their battles for them, and bless them in many ways: There would be none of them barren, neither would there be any barren among their cattle and sheep. If they did not do these things — comply with his statutes and judgments, they were to be utterly destroyed: they would be scattered amongst the nations and left few in number among the heathens.

We notice that this covenant had "ifs" in it. The New Covenant had no "ifs" in it. The Lord said "I will" and "you shall". I don't recall any place in the sacred scripture where the word "if" was used by the Lord, that the persons addressed met the requirements. We know the children of Israel didn't. We know also that the young man who asked our blessed Saviour what good thing he should do that he should have eternal life. Jesus said unto him, "Why callest thou me good? there is none good but God: but if thou wilt enter into life, keep the commandments." And he asked "Which"; and Jesus quoted a few. The young man, thinking he was as good

as anyone, said, "All these things have I kept from my youth up: what lack I yet? And Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

The Saviour knew he would not do that, or he would not have used the word "if". When the Lord told Abraham to go into a land that he should be shown, he didn't use an "if", but Abraham obeyed in each instance. When the Lord appeared to Moses in the burning bush, and told him, "Come now therefore and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt", Moses obeyed, because the Lord had spoken; and there were no "ifs".

When the Lord commanded the prophets to prophesy, they did it because it was "all power" speaking. When he told Jonah to go to Ninevah and preach the preaching that he bid him, Jonah thought he wouldn't go, and resisted to the fullest extent; but he went. When Jesus called the disciples, they each one quit what they were doing and came and followed him. When Saul of Tarsus was on his way to Damascus, and was stricken down by God himself, he was told to go into the city and he would be told what he should do; and what great things he must suffer for "my name's sake". Saul went just as he was told. When Ananias was told to "arise and go into the street that is called straight and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth", though he was afraid of Saul, he went as he was commanded.

When the angel of the Lord told Philip to arise and go toward the South unto the way that goes from Jerusalem to Gaza, which is desert, Philip obeyed. And there was a man returning from Jerusalem, an eunuch, sitting in his chariot reading in the prophecy of Isaiah, "He was led as a sheep to the

slaughter," etc. Then when the Spirit told Philip to go near and join himself to the chariot, Philip obeyed; and he began at the scriptures and preached unto him Jesus.

These all obeyed because "all power" had spoken. Our blessed Saviour told Pilate that he could have no power at all against him, except it were given him from above.

What we have written is enough to prove there is no power but of God: as Paul says, "The powers that be are ordained of God." The angel of the Lord said to Joseph to "fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shall call his name Jesus, for he shall save his people from their sins."

Paul in his admonition to Timothy, says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; 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." Jude began his epistle by saying to them that we are "sanctified by God the Father, and preserved in Christ Jesus and called. Mercy unto you, and peace, and love be multiplied." In the tenth chapter of Hebrews, we read, "Then said he, Lo, I come to do thy will, O God." Then again we read, "For by one offering he hath perfected forever them that are sanctified."

After the grace of our God has done the work of saving, sanctifying, justifying and glorifying, we are "blessed with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world."

After we have the good word of God, and experience the powers of the world to come, we are given that sweet hope which we have as an anchor of the soul, both sure and steadfast, and which

entereth into that within the veil whither the forerunner is entered for us. This hope keeps us pressing toward the mark for the prize of the high calling of God in Christ Jesus.

I am enclosing check for \$5.00 for two years renewal to the Signs. With best wishes to all those connected with the publication of the Signs, I remain

Your humble brother in hope,
Elder J. A. Tew

"THE REDEMPTION IS THINE"

Rt. 6,
Hopkinsville, Ky.

Elders Spangler and Wood,
Dear Editors:

Dear Brethren and sisters I have had a desire to write upon a subject for some time, but could not bring myself to do so until now; and I also realize that I cannot write except the God of Abraham, Isaac and Jacob direct my mind to the edifying of his humble poor.

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." (Jeremiah 32:17) If I understand aright, this was written while the prophet was in prison for his prophesying the coming of Jesus Christ and the new covenant. When the word of the Lord came to Jeremiah that Hanameel should come unto him, saying, "Buy my field, I pray thee . . . for the redemption is thine." Then Jeremiah bought the field, weighed the money, and gave the evidence to Baruch in the sight of witnesses present, saying "Take the evidence and put it in an earthen vessel that it may continue many days."

I know I have not quoted all of it as it is written, but hope I have not lost the substance. In Jeremiah 31:33, we read, "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts; and will

be their God, and they shall be my people." This brings to mind Malachi 3:1, "Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." etc.

Brethren, it seems to me that Jeremiah is prophesying of our Saviour, for there is, it seems, something precious in the field, so much so that he sealed the evidence before witnesses that it be not destroyed, and placed it in an earthen vessel, that it might last many days: And I believe that will be as long as there are any of these earthen vessels left here in the earth to carry that evidence about before the world; for there was evidence that was sealed, and evidence that was open, which was to occupy the earthen vessel. The open evidence to me, is the earthen vessel in his nature: he is no different from other men. I know there is a difference in deportment, and I am glad that it is so. Solomon says that man in his best estate is altogether vanity — what must he be in his worst estate? The man when left to himself, turns back to Jericho, back to the idol gods of works; wherein he must fall.

But let us consider the sealed evidence. This is something that is precious to every child of God, for the prophet wrote, "I will put my laws in their inward parts, and write them in their hearts." Brethren, I believe this means the law of grace, which is of faith, that precious hope which makes us not ashamed to declare the power of God, and his Christ. "I will be their God, and they shall be my people." How many times would you have laid aside this hope, if it had been possible? The apostle said, "Woe is me if I preach not the gospel." He could not lay his calling aside, neither his hope; for he received it not of man, neither was he taught it, but by the revelation of Jesus Christ.

So, dear children, there is something precious in this field; something chosen of God, for He sent his darling Son ac-

ording to the purpose that he purposed before the world was, that he might redeem that jewel which had become lost according to the law of works. That precious Son, in whom there was no guile, was made sin for us, that we might be made the righteousness of God in Him. He hung between the heaven and the earth a perfect sacrifice, and poured out his blood in order that our sins should be remembered no more; for, if we are Christ's, he stood a Lamb slain before the foundation of the world for the sins of his people. His coming here in time was manifesting that truth; and when that blessed messenger is come, and prepares the way, and the Lord whom ye seek, comes into his temple (your body), and you are made to see the Christ like appearance in the faces of your audience, or the brother who is delivering the discourse, is it not so, my brethren, that you are made to feel that the messenger has come indeed and in truth. Your hope rises to the mountain tops, and you are made to rejoice in the Saviour's love; and to know that you love Him because he first loved you.

Yes, we have offered incense to Baal, and have been a provocation to our God, but he has loved us with an everlasting love; and the stake (Jesus) cannot be moved, neither the cords of his love be broken, for they are from everlasting to everlasting. He who clothes the lilies of the field, has promised never to leave nor forsake us, but will be with us through these dark and stormy travels here in time. The apostle said, "My God will supply all your need (not wants), according to the riches of his glory in Christ Jesus." "There is none other name under heaven given among men whereby we must be saved." He shows loving kindness to his children here in this life.

He is the Lord of hosts, great in counsel, and mighty in work, for his eyes are open upon all the ways of the sons of men. Great is he in knowledge: he knew all things from the beginning to the end; great in purpose: he pur-

posed all things whatsoever comes to pass. He has declared that not even a sparrow shall fall to the ground without him; even the hairs of your head are all numbered.

Dear children, He, even, Jesus, by his loving Spirit, gives us the desire to worship Him at one another's feet, for it is not in the natural man to humble himself to another. But when we are shown, as was David when he convicted himself, saying, "Lord I have sinned against thee," then we are made to recognize our nakedness and undone condition, and are but filthy rags before God. "There is nothing too hard for thee, O God."

"Comfort ye, comfort ye, my people, sayeth your God; speak ye comfortably unto Jerusalem, and cry unto her that he warfare is accomplished, that her iniquity is pardoned . . ." What does pardoned mean? Surely not to be bought, but is a gift whereby we go free, (not may go free), for we are made free by the blood of the blessed Lamb of God; and we are washed in that pure river of water of life that flows from the throne of God and the Lamb. I believe that was manifested when the soldier pierced the side of the Saviour when he hung on the cross. It takes the blood of our Saviour to save, and that pure river, or that pure life, to cleanse. It is represented as having the tree of life on either side, and in the midst of the street thereof, covering Israel, and reaching into eternity. Yea, we are pardoned, set free to enter in by the door, which is Christ. He opens and none can shut; shuts and none can open. He is the way, the truth and the life, he that entereth in by him shall go in and out and find pasture. "No man cometh unto me except my Father which sent me draw him; and no man cometh to the Father but by me." "Ah, Lord God! there is nothing too hard for thee."

The Lord God in declaring his purposes said, "I have spoken it, I will also bring it to pass." Some people say, "If we will let him;" but they are burning

incense to Baal, for that is their nature, and being blind, they cannot see the truth. But the God we worship is able to bring to pass whatsoever he has purposed; and will cause every little child who is ordained to life, to come to him. I believe the world is the field represented, and God's children the jewel, and they are gathered together in Zion, (the militant church), and made to sit together in heavenly places in Christ with the brethren. This is just a foretaste of what shall be at His coming.

I realize that I have hardly touched upon this great subject. May it be His will to sustain you many days for the work set before you, is my wish. A sinner saved by the grace of God, if saved.

(Elder) Wade Y. Chandler

(We regret our delay in publishing the above — J. D. W.)

"WHEN BLESSED WITH REMEMBRANCE"

218 Shad Point Road,
Salisbury, Md.

Dear Editors:

Elder Griffin sometimes asks why I do not write something for the *Signs*, and I always answer that I cannot; but since the first of the year, I have felt impressed to try. I hope this comes from the Lord, if not, what I write will be of no comfort to anyone.

I cannot remember the time that I did not love the Old School Baptists, and felt they were the people who preached the Truth. This has been a great trial to me, and I have tried so hard to go back in my mind to the time when I first understood what they preached. So many dear ones can tell of the first sermon they heard with understanding; and I have felt that I would feel more sure of a home in heaven, if I knew this.

When I was thirteen, I was in the

hospital to have my tonsils out, and I was sure I was going to die. I knew I was a sinner, and was very afraid. I could not sleep, but after a while felt a presence, and something told me that my sins had been taken care of. I went to sleep, and through the operation, with a perfectly satisfied mind; but that condition did not last.

For several years my main thought was wanting a home in the church, but felt I had nothing to tell them; and felt so young and knew so little. At the association Elder Walker spoke from the eighth chapter of The Acts: When the eunuch wanted to be baptized, Philip told him, "If thou believest with all thine heart, thou mayest." It seemed after that sermon that nothing stood in my way, and the next Sunday I asked for a home with the Forest Grove Church; and they took me in. At times I wonder why, but have never been able to tell just how much this union and fellowship means to me.

One Summer I had been very low both physically and spiritually: I went to meeting each Sunday, but the preaching meant nothing to me. I felt that maybe it had all been a mistake, and that I really did not know anything. On Labor Day my husband and I had been to Rehoboth Beach, and he wanted to take a nap, but, as we had a house full of young people, we decided to go to the park. He went to sleep as soon as the car stopped; and I sat there thinking how far I felt from God, and wondering how I could continue, when someone seemed to tell me of all the times the Lord had helped me when I could not help myself; and reminded me of some of the very comforting sermons I had enjoyed. I felt as if I had been to meeting, and left the park rejoicing in the Lord.

In March, 1961, we were living in Ocean City, Maryland, when there was a Northeaster: the most destructive storm the town had ever seen. Before we knew there was any danger, the water was all around us and the street was under water, and we could not

leave. When we watched the big house on the next corner break up and go into the ocean, I was the most terrified I have ever been in my life. I went down on my knees to pray, thinking I would ask for our home to be spared, but when I started to pray, I could only ask for strength to see through whatever was before me. My terror left me, and through that night when the State Police came and took us to safety — and even when we went back and saw the dreadful damage to our places, I felt the Lord was with me, giving me strength.

I cannot always remember these Bethel spots, but when I am blessed with remembrance, it is a great comfort to me; and then I feel that nothing in the world can overcome me as long as God is my strength. Like the poet,

"I muse on the years that are past,
Wherein my defence thou hast proved:
Nor wilt thou relinquish at last
A sinner so signally loved."

Yours in hope,
Ethel Holloway

SERMON BY ELDER W. W. TAYLOR
DURING THE
VIRGINIA CORRESPONDING
MEETING
1956

"The Lord called unto Adam, and said, Where art thou?" (Genesis chapter three, verse nine.)

I wonder how many of us have experienced these words. If we have, they mean much to us; if we have not, they mean very little, if anything at all. The important fact is that it was the Lord calling, and we are taught both by the Scriptures and by experience that the Lord never speaks in vain. He surely did not speak in vain when he spoke to Adam: It produced its proper result when he said, "Where art thou?" It is not proper for a man to do or say anything without a purpose, and we should not suppose that God would do or say anything without a purpose.

Then we would like to know what was his purpose in speaking to Adam, saying, "Where art thou?" God is everywhere present and nowhere absent, and he knows all things — and always has known all things, so it could not have been that he was making inquiry that he might know where Adam was.

If these words include us from an experimental standpoint, if we have felt the power of that voice, saying "Where art thou?", then we know something of the purpose that God had in asking. If we have not felt any part of it in our experience, I cannot tell you what it means.

God came into the garden, according to the scripture, in the cool of the day; and Adam heard his voice walking in the garden, and Adam was afraid. Here again, for it to really mean anything to us, I believe that it is necessary for us to know by experience why Adam was afraid. I believe there are some things that I know in part. I do not know anything with a perfect knowledge, because I am not perfect. When I speak of not being perfect, I speak in the sense in which Paul spoke of himself. He says that we know in part; and I believe that we know something about this to the extent that God has revealed it unto us.

The occasion upon which this call was made, was brought about by the fact that Adam had become a sinner. Now he said, "I heard thy voice walking in the garden, and I was naked, and I hid myself among the trees of the garden." Was Adam any more naked at this time than he had been before this time? There is no record of it being so. But there was a knowledge brought about — he had become a sinner; and God had come and asked a question, "Where art thou?"

Inasmuch as we are Adam multiplied, and inasmuch as we are sinners, and we trust that God has done something for us and has made himself known unto us, I believe we know something about that being afraid — we know something about how Adam felt: He had

become a sinner, and God had come into the garden where he was. Adam heard his voice, and was afraid because he had become a sinner; and the fact that God spoke to him, made him realize what it meant to be a sinner in the presence of God. I believe the children of God in their experience are no more sinners after God speaks to them than they were before, but they are **made to know** that they are sinners, — sinners in the presence of God, for God has come and called unto them, and they hear his voice.

If I know anything about it, it is in our experience that God has called unto us, the same as he did to Adam. We may not have heard audible words, but there has been an experience that has produced the same effect in the depths of our very being.

Has He called unto you? Have you ever been brought to the place where you had to give an answer as to where you were? and answered as Adam did: I was naked and hid myself. Have you ever wanted to hide yourself from the presence of the Lord? but there was no place to hide. The things of nature could not cover you from the face of the Lord when He called you. You had to give an answer; and the answer was in the form of a confession, "I am in a sinful state". Being in a sinful state, it is true that God's presence, God calling unto us and speaking words of life into the depths of our soul, we are then made alive, and certainly have the power given unto us of hearing, seeing, and feeling; and as we are brought into that position, we are made to realize that we are sinners. That's what Adam answered: I was naked, and hid myself among the trees. God asked, "Who told thee that thou wast naked? Hast thou partaken of the fruit that I commanded thee not to partake of? meaning, Hast thou committed sin?"

This is what it means, that we are made to realize that when that voice sounds, when our sins, our sinful self, are open before Him, (not anymore than they have always been, but we are

now made to realize it because He has spoken unto us), and his word has produced life, because: He that heareth the voice of the Son of God, though he were dead yet he shall live. I do not believe in a divided God. If the Son of God has spoken to us, it is God speaking, and you hear the voice; and when we hear that voice we are made alive; and when we are made alive, we are made to realize that we are sinners and are in the presence of God. We then confess that we are sinners, and realize as Adam did that we are naked, and try to hide. It seems to me that we begin to see the experience of the children of God unfold right here in the experience of Adam.

First of all, when he became a sinner, when he committed sin and transgressed the law by partaking of the fruit, he became ashamed of himself; and as he became ashamed of himself, he did the best he could to cover himself — he wanted to hide his sinful self; but the best he came out with was a fig leaf apron. Are we able to make any better job of righteousness today than Adam was when he came out with a fig leaf apron? I just don't believe that the best we can do, we will have any better robe of righteousness than Adam did with his fig leaf apron. Leaves are no good for a garment, no matter what kind of leaves they are, and fig leaves are the sorriest leaves there are.

That's the kind of garment he had — an apron; and we are poorly dressed if we have nothing more than an apron of whatever material. But that was the best he could do: He still wanted to hide when he heard the voice of God. Where did he go? He went among the trees of the garden: he was among the things of nature. Have we ever tried to hide among the things of nature to get away from the face of God? to get out of his presence because we are made to know that we are sinners, and that when he looks upon us, all our sins are naked and open before him. Certainly when we hear his voice, we feel the presence of God, and are made

to know that we are sinners before him, and we want to hide ourselves from him.

But there is no where to go. His voice calls, and that call we must answer. Adam answered it, didn't he? "I heard thy voice." He confessed that he was naked and had tried to hide himself. And God began to reckon with him. The thing that stands out so much in my mind when I think about this text, is the fact that God called to a sinful man and asked him where he was. This is what means much to us today, because He calls to sinners today, and asks where they are — not that He might acquaint himself with where they are, but causes them to realize right where they are. Every sinner that he calls, first of all realizes where he is. Now where is he? He is standing a sinner in a condemned state before God, and he is not able to hide himself, and is not able whatsoever to clothe himself with a garment of righteousness. He must have help from some other source if he is ever to be in any better shape than that.

What is the help that he must have? The Apostle Paul answers that for us in the first chapter of Ephesians, when he spoke of the spiritual blessings that God gives to his people: "Blest be the God and Father of our Lord and Saviour Jesus Christ, who has blest us with all spiritual blessings in heavenly places in Christ Jesus according as he has chosen us in him from 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."

Here is the answer to what must be done for the sinner and here is a beautiful picture laid before us: that everything that is necessary to make this poor, naked sinner that God has spoken to, holy and without blame before the God of heaven in love, is given him in Christ Jesus. Every spiritual blessing he ever has had, or ever will need in order to make him holy and without

blame, is given him in Christ Jesus according to the choice that was made. The choice was made for the very purpose of their being made holy and without blame — the very ones that he made choice of. He gave them everything necessary to bring about that purpose of holiness and being without blame in the state of love before the Father, in the person of Christ Jesus.

When Christ Jesus is given unto the poor trembling sinner, he has everything that is necessary to make him a saved character, a holy character, a perfect character before the Father in love. Outside of Him he does not have anything. There is where his clothing comes from. Adam could not clothe himself, but God could clothe him with skins, which are durable and will last and last. Jesus Christ supplies the robe of righteousness unto the sinner, and he is blessed with all spiritual blessings: Not with one spiritual blessing, but with every one that is necessary — every one you will ever have, and they were given in Christ Jesus before the world began. You had not come into possession of them before the world began: you had not come into existence only in the mind and purpose of God, not into this present world.

But when we came into life in this world, first of all, what did we do? Every descendant of Adam inherits a proclivity to sin, and he begins to put that into action; and when he puts it into action, he is a sinner by practice just as much as Adam was when he partook of the fruit that God told him not to eat. Then he goes through the experience of realizing that he is a sinner. I am talking about the children of God — they want to hide themselves.

I don't know how it was with you, but I tried to put on a robe of righteousness; and I had to make it, for I couldn't find one already made. And when I tried to make one, I did not come out any better than Adam did; and I was made to know that the kind of robe I had was no better than a fig leaf apron. When the Lord appeared to me and

called me to take a look at my life, it stood out before me as bright as bright could be, and it was impressed into my very being that it was my sinful life that I was looking at, and I had to confess, as did Adam, that I was a sinner, a sinner naked and fully exposed before Him; and all my efforts to prepare a robe of righteousness had failed, and I must go down a condemned sinner, with nowhere to expect to go but into eternal woe and misery.

I just cannot believe that anyone will ever appreciate the expression of God's mercy until he has been made to know something of the necessity of the mercy of God; and the only way that he can know of that necessity, is to feel that condemnation when they are made to know what they are, made to know that they are sinners, and have purchased eternal destruction by their own actions. I don't believe in trying to soften the matter by going back and saying it is something I inherited from Adam. My sins are mine, and I do not find anyone took blame for it but me, for I am the one that has acted; I am the one that committed sin. Therefore I had to cry that I was the one who was naked before God, the one who was a helpless sinner; and then realized that condemnation belonged to me if I were given what I deserved. Then the mercy of God looked good to me, and I believe it looks good to all the children of God when they face condemnation.

Where does it come from? It is a spiritual blessing and was treasured in Christ Jesus for you before the foundation of the world, but you didn't know about it. It would have been sweet relief to me when I saw myself, had I known that mercy was in store for me; but I did not know there was any mercy for me, nor could I see any reason why there should be. All I could think about was, I have transgressed thy law, O Lord, I have sinned in all my ways. I must admit that I deserve eternal destruction, and the sooner I get what I deserve, the better it will be — to get

out of the misery I am now in. It seemed that I could see other people's eyes looking through me and seeing everything I saw, and I would be glad to get completely away from them.

But God has given his people everything in Christ Jesus: Then it seemed something else came — does my experience fit your experience? — that when you felt you were condemned, something else showed up: It was Christ Jesus showing mercy; it was the grace of God that brought Jesus down to where he could lift you up from your condemned state, and give you relief from that awful feeling. The purpose of God is embraced here: the blessings of God are being bestowed upon a sinner who was chosen in Jesus Christ, as Christ showed mercy, giving you a hope that he would grant you strength to press on as you traveled along in this world; then you have hope that He will come again and lift you up.

He said to Adam, "Where art thou?" He found Adam naked before him; and Adam confessed it. What did he do for Adam? he clothed him with skins. What did he do for you? Did he give you something that lifted you up in your feelings from the place you were? That was an exposition of the purpose of Almighty God to show you what he already had in store for you; and you were given hope that he would take care of you all along the way, and give everything that was necessary to finally make you stand before him without blame in love.

I believe just this, that the purpose of God covers everything about us; and as time goes by, it unfolds and we experience it step by step, until we shall experience the final outcome of it, which is the resurrection and ascension into eternal glory to be with God and all the holy angels. Then it would be sweet to be called unto, "Where art thou?", standing in a redeemed state before God, eternally singing praises unto Him.

Everything that is necessary to make you that way, is given you in the person

of Christ Jesus.

(The above is from a recording, and is condensed for publication — J. D. W.)

Rt. 2, Box 59A
Spearsville, La.

Dear Elder Wood:

Inclosed are some thoughts that poorly express my feelings while visiting with so many of those we feel are saints of God in your section of the country . . .

Before leaving home with my husband to make the trip, I feared that my desire to go was only natural, and I desired that God would keep me from going, if such was the case. While in some of those hallowed places along the way, I was made to feel that I had been given a desire for the better things.

"Could I joy his saints to meet,
Choose the way I once abhorred,
Find at times a promise sweet,
If I did not love the Lord?"

I have always felt so little, and have such little writing ability, if any, but sometimes I must express with David, "My cup runneth over . . . Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever." (23rd Psalm) Then again, I'm so low that I am made to cry, "Draw me, we will run after thee." (S.S. 1:4) and, "Turn thou me, and I shall be turned." (Jeremiah 31:18)

I asked for a footstool at the Old Baptist's feet when I was only sixteen years old. I haven't grown any; and my prayer is to always be kept at their feet.

Hoping all is well with you and Sister Wood. John Lee joins me in love and sweet fellowship.

Your unworthy sister in hope,
Mrs. John Lee Smith

WHEN TOUCHED BY HIS LOVE

How beautiful are the faces
Of those who are made to love
To gather in heavenly places,
And sing praises to our God above.

Such a mystery no man can unravel —
The love of God's children for each other:
No matter how far away they travel,
Perfect strangers are our sister and brother.

No natural sight can e'er compare
To the view of an eye of faith;
Though withered with age, they are most fair,
When joined by this wonderful grace.

We meet with our fleshly kinsmen,
Or those from a far away state,
As long as they are taught by Jesus,
In our hearts they fill the very same place.

How could we know the same language,
Though thousands of miles apart,
But for Jesus who loved us and changed us,
And took away the cold, stony heart.

He is our meat, our drink, and our comfort,
Our refuge in the time of need:
Our joy and delight all must come from
The One who for our sins did bleed.

'Tis a foretaste of heaven to us mortals
When gathered to sing praises to God,
To feel in our midst that precious Spirit
Of the one who alone the winepress trod.

When our sins beset us on all sides,
We sink but for the words from above:
We know we have passed from death to life
Because of our brotherly love.

Should I never reach the fair heaven
So sought for and desired by man,
I have so much more than I merit:
A cup of cold water from my brother's hand.

Mrs. John Lee Smith,
Spearsville, La.

“WHEN WE FEEL THE NEARNESS
OF THE LORD . . .”

Rt. 1,
Yanceyville, N. C.

Dear Sister Smith:

At your request I shall try to write my experience. In the beginning, let me say that I have always loved and honored the Primitive Baptists. Some may think that is because I was raised in a Baptist home, and brought up by two wonderful and lovely parents; but that is not the reason: It is for what they stand for — Salvation is of the Lord.

When I was a small child, father and brother and I were up early one morning, when something happened to brother, and he passed out. It scared father and I; and he told me to go to the

kitchen and get mother. I went by the kitchen and told mother, and I went on out into the yard and laid flat on my face in the grass, and there, I think I prayed my first prayer. I felt that I knew who to pray to for life, death, and everything. Before I got up, I felt that I had been with the Lord. I went into the house and brother was all right; and I had two things to be happy for.

However, as life goes on, and troubles arise, I have often wondered if He ever knew me. I wanted to join the church a long time before I did, but it seemed too great for me to be a part of.

I had a dream, and it seemed the end of time had come; and I was worried as to where I would go. There was a large crowd gathering on one side, and a small, narrow path on the other. I saw mother going down the narrow path, and I ran to her and told her that I didn't know where to go: I had tried to pray, I had tried to find the Lord, but couldn't. I didn't know whether he knew me or not; or maybe I didn't know him. Mother just smiled and went on her way. Then I drifted around awhile, and saw a bench over in a green pasture. I thought that that must be the mourner's bench. I gave completely up and went over and sat down on the bench; and then it seemed like the Lord came into my heart and told me to go down the narrow path. I ran and caught mother and told her that the Lord had come to me, and I loved him, and wanted to give him all the praise and glory.

This was only a dream, but I have been just that helpless and low since then, that I was willing to do anything the Lord would have me do, for I knew it would be just. When I awaked from that dream, it worried me to think that mother did not try to help me in any way. Then it seemed a voice said to me, “This is your salvation, you will have to travel this way alone.”

The week before I joined the church, I kept wondering if they would accept me; and what Brother Smith would

think about it. I wanted him to know, but I was afraid to tell him or to write him, because I thought my mind might be changed; yet I wanted him to know. Finally it came to me that if there was anything to all this, the Lord knew all about it; and if I was going to join that day, the Lord had the power to send the message. At the meeting, when the doors were announced open, I went up. I was in tears and couldn't say much. Brother Smith said, "I knew she was going to join just as well as if someone had told me." I was amazed. Not that I doubted the power of God, but that he sent the message. Whenever I get low in spirit, and everything else is gone, I often think of this sweet experience, and the thread of hope lingers: It gives me look upward, and press onward toward the prize of the high calling; and to give the Lord all the praise and honor, for life, death, and universe.

Some mornings, I get up about four o'clock; and the first thing I do is to go out and gaze up into the sky: and, seeing all the stars and wonderful works, I can understand the 19th Psalm: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knoweldge." Another one of his wonderful works is the pretty white snow that is falling today. When we can feel the nearness of the Lord, everything is wonderful!

May his reigning grace be with us all.

Nellie J. Hodges

158 E. 17th Street,
Hialeah, Fla.

Dear Editors:

My last issue of the *Signs of the Times* reminded me that my subscription has run out. Enclosed is three dollars for another year, for I don't want to miss a single copy. The letters of God's saints speak for me much better

than I ever could, for through them I re-live so many of my experiences. I can't help but believe that it won't be too long until our blessed Lord will come again, and take "his own" to ever be with the Lord. I have a hope that I shall be in the number, for He saves us by his grace, and keeps us by his power.

May he bless and keep the editors of this paper, and his sheep wherever they may be.

Mrs. Chas. M. Hartman

"REMEMBERING"

Rt. 1, Box 134

Meadows of Dan, Va.

Dear Brethren in the Lord:

Enclosed is \$5.00 for two years subscription to the *Signs*. We have enjoyed reading the ones we borrowed from Brother and Sister Terry.

I would like to write a comforting letter, but my heart is a closed book today. I can see the beautiful snow capped mountains in the Blue Ridge, but I can see nothing spiritually. I have been a member of Bell Spur Church for almost a year now, and I feel today to be so much of a burden to them. But, if I am not deceived, our Saviour led me to this place; and I hope he is leading my dear husband there . . . May I ask that, the Lord willing, you pray for us and our family, which consists of one son, eighteen, and a daughter, seventeen. The son is away at his job in Richmond, and our daughter is to graduate this Spring and then go into nurse's training. We feel the need of the prayers of the dear people of God, which I do believe you are.

I shall never forget Elder Spangler's sermon, (or the Lord speaking through his servant,) at Green Hill at our association last year. His text, "And sitting down, they watched him there." My heart does rejoice when I can meditate upon the beautiful words that were spoken: and remembering, the tears start anew. How gloriously he pro-

claimed the beautiful truth. I shall never forget his countenance as he spoke. I have already written too lengthily, but my heart does rejoice, "remembering".

It seems to be a sad time for us; and again it seems to be a grand time: so much turmoil in our land. But when we see all the things that are coming to pass, the scriptures unfold so much to me: "Look up for your redemption draweth near."

May the blessings of our Lord and Saviour abide with you and yours, is my prayer today.

An unworthy one,
Mrs. Lewis C. Spencer

551½ Maple Avenue
Warwick, New York
10990

Dear Brother and Sister in Christ: —
(Elder and Sister Ruston)

It is indeed an honor and a privilege to write, live and speak to others as "Brother and Sister in Christ," and it was wonderful to receive your letters of January 27th. Yes, we are truly happy with both our little girls. We are given to understand, however, that although our children come through us, we are but "earthly guardians" so to speak, and that we cannot be the possessors of their souls, that their lives are truly in God's hands.

You have certainly gone through your share of trials, we too have had a few of our own, but always when we look about us, we can find some who have gone through much more. As someone once wrote, "I complained because I had no shoes; then I met a man who had no feet." The knowledge of Christ is the great reconciler. Religions are but systems of BELIEF, but always did I seek something more than mere belief. Belief is of the intellect, but faith is of the soul, a fruit of the Spirit of God.

While in college in 1945-46 I was led

to read the Bible, particularly the book of Acts. I do not claim to have understood it at that time, although I had my own conception of what it might be about. Since then I have studied in the field of morals and ethics, philosophy, psychology, psychiatry and religion, always to find something lacking, and continually seeking, and always would come to mind, "Seek and ye shall find", or "The truth shall make you free." Then, especially during the weeks of October and November of 1963, I underwent some of what, at the time, seemed the strangest experiences. I would find myself in deep trouble, seemingly not of my own making. Each time shortly thereafter it would melt away, and some mysterious power would always "save" me from it; and each time I would afterwards find myself strengthened inwardly in some strange way to where I dared to face life about me a little better, and discovered that I had been enlightened in fields not material, but in things not seen, which would always have some direct bearing on my so-called physical life. Often I feared, but was never quite sure of what, then would come to mind such words as, "The fear of the Lord is the beginning of wisdom," or "Work out your own salvation with fear and trembling." These acted as a sort of buttress, and, too, came to mind a prayer my grandfather, Elder Vail, often used, "Prepare us for that which Thou hast prepared for us," and I felt that I was being prepared, but for What? Much that transpired during this time cannot be written in these few pages, so I will not even attempt to go into all of it. Then one night during November I found myself suspended, taken up, but I knew not where, something like a negative was before my eyes, a few light spots showed up, but mostly it seemed black to my human perception, and my mind interpreted it as a black sinful life. Some time during the dream I could feel myself (not as a body, but as a soul) about to be lowered into water. At first I was scared but then

fear left. Shortly after, I awoke, feeling half frightened and half refreshed, so much had gone on in so short a time, more than in any other dream I had ever had. As time went on I seemed to be told not to worry, that I of myself had no power and never did have. One morning soon after the dream I awoke feeling as if I were at THE BOTTOM, and I cried out, "God help me." I felt almost as if my heart were being cut out. I asked my wife if I would be out of order if I were to ask a name in the church. I had truly never contemplated it before and even then I did not know that I ever would.

On December 1st I was let down into a stream of water. The day before, it had snowed and it was cloudy and cold up until the afternoon when I was to be baptized, and a short time before the baptism the sun came out brightly, and it gave me a lot of courage and faith. Now I find that God is ALL POWER, that even the amount of faith and hope that I have in Him is in His hands. I cannot humble myself, nor can I exalt myself, that too is of His doing. I never have, and never can of myself DO ANYTHING. I now feel that I can go on living in a totally different and wonderful light, and when persecuted it comes to mind that "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." Please forgive anything amiss.

With brotherly love,
Albert Vail, Jr.

Rt. 1, Box 240,
Snyder, Texas

Dear Editors:

I notice that it is time to renew my subscription, so am enclosing a check for two years.

Brother Wood, I heartily endorse your statement that God is not frus-

trated in any of the perilous events that are taking place in our nation, and the world at large. I believe He has the knowledge and power and takes care of each event without the advice of men. I hope I am thankful that God has given me the grace to believe the doctrine set forth in the dear *Signs*; and, as Brother Wood stated, I am certain the *Signs* will be published as long as God has a need for them to be published.

God is still inspiring his saints to write glad tidings for us to read, the same as he inspired the apostles and prophets to write the scriptures for our comfort and instruction, and his glorification. Praise His holy name!

May God's richest blessings rest upon each of you editors, those who write, and the many readers everywhere, is my prayer for Christ's sake. Much love from a little sister in Christ Jesus, if not deceived.

Mrs. J. P. Madding
(nee Minnie Lee Williams)

Dear Editors of the *Signs*:

I am enclosing a check for renewal of the *Signs* and for the Indigent Fund.

I do not see how I could get along without the paper: It is comforting to read such good, sound writings. It lifts us up, and we are made to rejoice and and to praise the Lord for the dear writers coming our way. We do not get to go to hear preaching very often, so it is food for our hungry souls. Let us praise the Lord for everything!

I feel sometimes that surely I am not one of the redeemed of God; then unexpectedly I am assured that I am included in that number before the world was. Oh, I know it is for nothing I have done: how sinful I do feel so much of the time.

May the Lord bless and keep you editors in your untiring efforts in putting out such a sound paper.

Unworthily,
Mrs. A. T. Couch

STAUNTON RIVER UNION

The next session of the Staunton River Union will meet, the Lord willing, with Strawberry Church the fifth Saturday and Sunday in May. The church is located on Highway 750, one mile from Wood's Store, on Highway 41, twelve miles north of Danville, Va.

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

Josephene Dodd, Clerk

NOTE TO ELDERS

As an encouragement and incentive for our ministering brethren to put the SIGNS OF THE TIMES in the homes of more brethren and friends, we will be glad for them to retain one dollar for each NEW SUBSCRIPTION sent us. This applies to new subscriptions only. Please keep the dollar when sending the subscription. The price is \$3.00 for one year, or two years for \$5.00.

Those elders who esteem the SIGNS OF THE TIMES should mention it to the brethren; and those who desire to subscribe can assist the elders in this way by subscribing through them. — Editors

NOTE OF APPRECIATION, AND REQUEST

We appreciate that some of the brethren and friends are complying with our request that notices of meetings and associations, and obituaries, be sent to us at Box 186, Manassas, Virginia. But there are some who have not complied, and it puts an additional burden and expense upon us; and also often causes the notices to reach us too late to be published in the issue desired. They should reach us at least five weeks before publication date; if they come earlier, we will hold until proper date.

All subscriptions, renewals, and business communications should continue to be mailed to Route 1, Box 539, Danville, Virginia. —

— Editors

CONTRIBUTIONS TO THE INDIGENT FUND

(To March 1, 1964)

Wm. O. Hall, Wash.....	\$ 2.00
Mrs. Ellis Hodgins, Can.....	2.00
Mrs. A. T. Crouch, Ala.....	3.00
J. A. Owen, Sr., Ala.....	2.00
J. R. Davie, Ky.....	2.00
Elder W. Y. Chandler, Sr., Ky.....	2.00
W. W. Kernoly, Mo.....	1.00
J. A. Brown, Ala.....	5.00
Mary E. Hendricks, Okla.....	1.00
Elder Louis Stewart, Miss.....	1.00
Grace and Helen Jones, Calif.....	10.00
Mr. and Mrs. Ray Hawling, Va.....	5.00
W. H. Thomas, Idaho.....	2.00
John Franklin Lax, Ill.....	2.00

Danville, Virginia

May, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

MATTHEW 18:15,20

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done

for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

For some reason not given, a precious brother has asked me to write on this passage of scripture. His request was accompanied by another request, which was that he remain incognito to the readers. Had the request come from one that had come under the censure of the church, I would have hesitated to comply with his request. Suffice it is to say that his standing among the brethren is unimpeachable, therefore I come before you to write on this much ignored scripture.

Before I venture too far, let me confess my sin. None among us have been more guilty in breaking this command of our Master than I have. How wonderful it is that we can see the truth in the Apostle's language, for, says he, "We know that all things work together for good to them that love God," and it was the lovely inquiry of our brother that caused me to have a train of thought that I had not had before. As the Lord blesses me with the Christ-like mind, will my efforts be worthwhile to the children of God.

There has been from time to time in the history of the church a great display made about the difference between public and private offences. How I need wisdom from above to deal with the solemn truths in this text. Not only that I have wisdom to deal with it, but likewise to deal with it in love to my brethren. I hope that I do not want to antagonize them, but so often it comes to the point where I must please God or men, to where I must obey God or men. The Bible does not say anything about public offences by name. What might be a public offence to one would not be to another, thus the treatment of private offences alone. One person in an assembly of believers might understand a minister to teach something, and no one else understand what he said. This could not with propriety be

called a public offence. However, we well know that there have been what would, with all reason, be called public offences. I know that sometimes a case could be so plain and so much in the public (not world, but publicly to the church) that the procedure in handling it would come first before the church. But even this is a matter that needs careful handling. It is true that a member of the church is to be well spoken of by those that are without; it is true that we are commanded to obey magistrates. But let us, as given grace, rightly divide the word of truth; let us search **and apply** all the truth. We are not to cast our pearls before swine, nor are we to go to the world for our final decision in matters that pertain to our internal affairs.

This world is not a friend to grace, nor is it a friend to the recipients of grace any further than what it is worth to the world for it to be. But the saddest thing that has ever occurred has been when the members of the manifest body of Christ have joined together with the world to crucify one of the little ones in the kingdom. The testimony of the members is to be received, but it needs weighing and examination to see what it is that motivates the giving of the testimony. If it is joined with the world, there should be a separation of the testimony from that which comes from the outside. There have been cases among our people when the brethren refused to hear the decision of the courts, although the court had found a minister guilty of bad conduct. This is not ordinary among our people, but in this case the brethren felt that it was a case of jealousy in the church and that nominal Christians had joined in with the world to crucify and put to death a lovely minister. Here, as in all things that the church is called upon to consider, there should be careful consideration given to matters that we call public offences.

Now for private offences. Let me draw you a picture. How many times have you been in an assembly of Old

Baptists when they spent half (a lot of the time that is a liberal estimation of the time) talking about personalities? How many times were they discussed and that about things that no one had ever mentioned to them? How many times has such conduct been justified by saying, Oh well, the predestination of God must be carried out. I do not know of any sadness that is equal to that of a people that professes the religion of the Lord Jesus Christ, that hides behind the predestination of God to justify their wickedness. I do read of God's people meeting to worship God; I have found right much evidence of them meeting to confess their faults to one another; I do remember of ministers meeting to pray for the sick, but I have yet to find in the scripture of any meeting to find fault with one not present, to accuse and insinuate and to pick flaws in their walk and belief and preaching.

If p r e d e s t i n a t i o n justifies our wrongs; if it is our man of counsel; if we are using it to cover up our breaking the command in the text; if it is more important to us than to know the will of God and do it, as did the man Saul when struck down, then all of the reasoning and expounding of the scripture will be useless and fruitless as far as good to the household of faith is concerned. But if the love of God is in our heart, this, with all other commandments, will be a joy to obey; if we desire to know the will of God, and are a constant beggar at a throne of grace for help in each hour of need, there will be a careful bridling of our tongue lest we be found as a broken down city (Prov. 25:28). In short, if we are interested in the Lord Jesus Christ we will be interested in his kingdom, and in the subjects of that kingdom. Our picture may not look so good, but I need to look long at it, for I assure you that it shows me up as being in rebellion to my Master's commands. The love of God has been discussed so much in an abstract way, as though you could say a lot of times that you

loved God and that it was true because you said it. This is about as far from our true condition before God as we could get. Our assertions mean nothing unless our action shows as the result of what has been said. To talk about loving our wife or husband and then treat them every way except as they should be treated; to talk about loving the Lord, and loving his people, and loving his doctrine, and loving the ordinances of the church, and then spend our time and strength and money in serving this ungodly world, is nothing more nor less than mockery, and I feel that it is my duty to warn one and all that God is not mocked, and I do hope that I desire that he engrave that upon my heart.

There is not much said among us about the so-called Golden Rule. WHY? Why do we not say anything about it? I think that I can tell you why that I do not. **I am afraid of men.** I am afraid that I will be called soft; that a charge will be placed against me which will label me as an Arminian. I am more afraid of the creature than I am of the Creator. I am free to say to you that I had much rather have an afflicted saint of God to live as my next door neighbor in whom this so-called Golden Rule is the criterion of their walking before the Lord and of their treatment of their fellow-saints, even though they do not understand deep doctrines, than to have a professor of deep doctrines and a lack of the true concept of this good rule. Does this rule give us any concern? **Does it?** Does it ever cut us to the quick when we maliciously spread rumors about someone who is absent, or about someone that has done us a fancied wrong? Or do we excuse ourselves by saying "It is all predestinated and I cannot help spreading this venom?"

Our text is not dealing with us and the world. The only rule that has been given about our dealing with the world is this: Do not have anymore to do with it than you can help. Our writing and preaching, if acceptable and well pleas-

ing to God, and beneficial and consoling to God's people, must be directed to the family of God. If men (ungodly men) do wickedly, let them alone; if men justify themselves in their evil conduct, let them alone, but if God's children need it, reprove them, rebuke them; if the ministers of Jesus Christ do not get their charge from the one that Paul gave Timothy and Titus, they are not charged according to Holy Writ, and if they have been so charged and are neglecting it, they need a Peter to talk to them (2 Pet. 1:10,12;3:1). Now, dear brethren, let us look at the scriptural reading. If our brother transgresses against us what are we to do? Will anything "just as good" do? If it will, nothing at all will do just as well. If we are rejecting what He said, or if we are substituting something for what He said, where does it place us? If it does not place us in rebellion, what would place us in it? I am not putting words in anybody's mouth, but it places me in rebellion to the Lord Jesus Christ. The only action that is Christlike in a case of offence is to go to the offender. There is not any exception to this rule. To say one word to any one about an offence by another is an offence on our part.

What is the first step necessary in order to comply with the command of Jesus? If a brother does something to you, what is the first Christlike step? What is the first thing that you can do not to become an offender? Is it to meet around somebody's hearth and scatter what has been done or said? Is it that? Is it to see a brother across the street and call to him and say, "I do not want to talk about anybody, and I want you to not tell this, but I think that So and So is this way or that way, or Brother So and So has treated me with contempt?" Is any of this permissible? Is it ever permissible? Are there any extenuating circumstances whereby we have the authority to abrogate the rule given us? If so, where is the authority, and who is it that Jesus has abdicated His throne to?

When a man or woman of Adam's race is born again, comes into the kingdom of Jesus Christ, he or she then becomes under his jurisdiction. As far as I remember there has never been a rule given that would exempt any of us. Have we done this? Have we first gone to our brother when we became offended? Have you done this? Has this been my rule since I have professed a hope? No, I am guilty of breaking it many times. But does that abrogate the rule? Does that lessen the force of it? Our text tells us to go first to him. It does not suggest that we take somebody with us at first. It does not say that we should consult Elder John Doe before we go. What does it say? Our Lord and Master tells us to go to him alone. If He is our Master that is what he has said to us. If we have not always done that, at the time that we did something else, he was not our Master.

Now what do we do? He hears us. That closes the matter. If we are led by the Holy Spirit, no one in or out of the church will ever know of this. But he does not hear us. What then? Are we to build up our standing with one or two others, showing how free of fault we are in the matter, and then take them to hear the matter out? No, that is not what we are to do. Have we always done that? I have not. Have you? The fact that we have not always complied with the command has not removed it, nor has it lessened the force of it. If he will not hear us when we go alone, then we are to take one or two more. What for? Who is it that is to be the object of this work? Who are we to save by doing this command? If we are **doing** the command, it is to save our brother.

But when we take one or two more what do we do? If he hears us, that will be the end of it, and no one inside or out of the church will ever hear about the incident. But if he does not take our coming to him in the right way. What are we to do? It is now to be told to the church. Why is it told to the church? Both of you belong to the Lord;

both of you are professed followers of the Lord; both of you have come before the church. If he does not hear you then what? Do we have the privilege to scatter it now? Never. It is to be told to the church, the whole of the offended and one or two others taking part and witnessing to what has been done. The offender is now as an heathen and a publican to the church. This going with one or two others is not to be the whole church. It is one or two others. That is all. This meeting is outside the church. It is not the church. It is what is under consideration when the Saviour says "that whatsoever is bound on earth shall be loosed in heaven, and whatsoever is loosed on earth is bound in heaven."

Now there is one other thought that must be stressed. All of this must be done in His name. If the so-called offended one is in the wrong, he cannot meet anybody in a right way. He could not take one or two others and have a meeting for the purpose of settling the matter when his motive was not for the glory of God. If two or three meet in His name, God is there. If they do not meet in His name, God is not there in this sense.

I acknowledge my shortcomings dear brethren. But my sin has not proved the Saviour's command wrong. I feel to acknowledge him in all my ways (Prov. 3:6), and if this feeling is because of a desire to meet in his dear name, I feel sure that a closer following after the command of our Saviour would be followed by less bickering and backbiting among us.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

THE TWO LAWS

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity

to the law of sin which is in my members." (Romans 7:23)

In our meditations on this subject we have arrived at the conclusion that there are two separate and distinct realms in which these two laws or principles, (for such we understand them to be), operate, and that it is so arranged in the eternal fixedness of things that it is impossible for one law or principle to invade the territory or realm of the other.

These two principles are variously termed in the Scriptures: the "flesh" and the "spirit"; the "old man" and the "new man"; the "law of the mind" and the "law of the members"; "my mind" and "my flesh"; the "inner man" and the "outer man"; and numerous other expressions, all referring to the same two principles. These various names are suggestive of the operations of the two principles, and their manifestations to the children of God in their experiences; and when it is all summed up and simplified, it is but two lives and natures which have been derived from their headships, to wit: Adam and Christ, and the fruits and developments of evidences of those two natures as revealed in the exercises of the children of God in their daily experiences.

The one of these laws or natures which we derive from our earthly parentage Adam, is manifested in our natural birth, and is corrupt, sensual, and devilish, and is not capable of higher ideals than that which exalts self, and fosters selfish ambitions. It seeks places of honor and nobility among men, such as the chief seats in the synagogues, and the uppermost seats at feasts. It leads to such conduct as will receive the praise of men, and cares little or nothing for the approval of God. It is capable of the greatest flight in the forms of religious ceremonies and religious pretensions, when it is popular to do so; but is careful to make that service conform to the manner which insures to its devotees the kingdom of this world and all the glory of them.

(Matthew 4:8, 9) Self denial is an unknown quantity, a misnomer with it; and the highest incentive of which it is capable of suggesting to induce religious service, is the hope of reward, or the fear of punishment. It is wholly incapable of originating one thought, word, or deed which is spiritually good, but it often deceives the child of God and makes him believe he is performing righteousness, when self alone is being served. It approves and commends us for doing that which is looked upon by the world, and suggests that an ease of mind and an approving conscience is assurance to us that we have done our whole duty. In this way, and numerous others, we are deceived and misled by this carnal nature or "law of our members".

The one of these laws or natures which we derive from our spiritual head, Christ, was manifested in our spiritual birth, and it is from it that all our spiritual exercises arise. It is said to be pure, peaceable, easily to be entreated, and full of good fruits. It has for its aim the glory of God. It abases man, discovers to him his weakness, pollution and utter worthlessness; reveals the unprofitableness of the flesh and the impossibility of any good thing emanating from the earthly Adam; teaches us to crucify the flesh and the affections thereof, and points out the righteousness of Christ as the only fit and acceptable offering to the demands of divine justice. It makes us abhor and despise self-righteousness, and at the same time creates in us hungering and thirsting after righteousness that is in Jesus Christ, so that it becomes our meat and our drink to do the will of God, and walk in his commandments. It lifts us above the level of a slave or bond servant, and introduces us into the family of God, and makes us His children. It binds us under the sacred obligations to God of children to parents, and leads us into the discharge of our duty toward Him for His sake, and because we love righteousness. It leads

us into the fellowship of the sufferings of Christ, and makes us drink from the bitter cup of self loathing. It makes us rejoice with exceeding gladness in the midst of fiery trials and bitter persecutions. It causes us to feed upon the flesh and blood of Christ, which is sweet as honey in our mouths, but stirs up the bile and gall of our Adamic nature, and becomes bitter in our bellies. It makes us suck honey out of the rock, and oil out of the flinty rock. It teaches us that God's ways are not our ways, and His knowledge is too wonderful for us. It reveals unto us that the smallest blessing in all of God's storehouse far exceeds in value our richest and most costly service.

All this, and much more, is taught the child of God: precept upon precept, line upon line, here a little and there a little, until we come to the knowledge that the heavens do rule, and the Lord doeth according to His will in the armies of heaven and among the inhabitants of the earth, and that none can stay His hand, or say unto Him, "What doest thou?"

These two laws or principles are, in their very natures, opposed to each other, and there is no process by which they can be reconciled, no terms upon which a peace treaty can be agreed upon, and consequently no suspension of hostilities can be looked for until a final victory is gained by one, and the other is completely overthrown and destroyed. This will come when death is swallowed up in victory, and when we are raised in the image of the heavenly Adam, the Lord Jesus Christ.

The battle field is the chosen vessels of mercy, in which the strong man is armed and keeps his palace and his goods in peace until the stronger comes upon him, and overcomes him, and takes away from him all his armour wherein he trusted; and divides the spoils. From this time hence there is a constant warfare between these two opposing principles, and makes our lives and exercises of mind a mystery to our-

selves. Such a profound mystery is it that the weakest child who has been born of God, knows much more of these exercises than the wisest scholar in the school of Christ has ever been able to describe.

We would not be understood as teaching that these two laws are not a part of ourselves, for they are as much a part of our being as are our bodies, and are that which identifies us in our relations with our two headships, Adam and Christ. In the former is the fountain and source of all our natural thoughts, actions and impulses; in the latter originates all our spiritual impulses and exercises. And what we meant when we said in the first part of this article, that it was so arranged in the eternal fixedness of things that it is impossible for one of these laws or principles to invade the territory or realm of the other, was that no natural fruit could grow upon this spiritual tree, and that no spiritual fruits could be produced from the natural tree. Before this can be done, the unchangeable decree of Jehovah which went forth in the morning of time, must be changed; and everything would cease to bring forth after its kind. If we, in the observance of the directions of a natural law, can render spiritual service, or perform the works of the flesh, then men may gather grapes of thorns and figs of thistles; and we can no longer know a tree by its fruit. But this is impossible, and the natural order of things is preserved here also, that a good tree brings forth good fruit, and an evil tree brings forth evil fruit.

Sometimes the child of God is led by one of these principles, and sometimes by the other. One of these principles always inclines us toward carnal living, and the other leads us to spiritual things; and one of the hardest and most perplexing problems which confronts the children of God is determining by which principle they are being actuated in their exercises of mind, and in their services. For they well know

that if they should do the things commanded under the directions of the law of the flesh, their services would be an abomination in the sight of God, as they would neither be actuated by the right principles in performing the act, nor have the right aim in view by its accomplishment.

The law of the mind never exalts us, never makes us jealous or envious of others; it forbids all of our complaining that we have not received as good as we deserve; it gives us a right conception of self, which is by no means gratifying to our carnal pride; it reveals our greatest wisdom as foolishness; our purest righteousness as filthy rags; and our most cherished riches as the dung hill.

But the law of the flesh gives us an exalted view of self; makes us stand up in the temple and thank God that we are not as other men; makes us boast of what good and great things we can do, and have done; makes us despise those who acknowledge their insufficiency and nothingness, and hurl at them the appellation "can't-help-it" as a derision; and even makes us claim the rich and priceless mercies of God as a reward for our service — as compensation for what we have done for the Lord.

These are some of the fruits of that warfare which is going on within the children of God by these two opposing principles. The apostles described it as the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things we would. The child of God is under the reign of grace, but not always under the influence of grace; for sometimes they are taken captive by the law of sin which is in their members. When one is taken captive, they are under the direction of their captor: they are prisoners, and so must remain until reigning grace comes to the prison house of sin and sets them free, and leads them back to the shepherd's tent, and makes them

sit down under the shadow of His wing, where His fruit is sweet to their taste.

By and by this warfare will cease: when our relation with the earthly Adam has been dissolved; when mortality is swallowed up of life; when the grave shall have yielded up its dead; when the mortal bodies of the saints shall have been raised and put on immortality, and changed and fashioned like unto the glorious body of Christ. Then the last enemy shall be destroyed; and perfect peace shall reign throughout the entire family of the redeemed saints; all tears shall be wiped away from our eyes, and there songs of redeeming and preserving grace shall ascend in thanksgiving and praise to God for ever and ever.

(The above is an editorial of Elder J. R. Hardy, in his *Advocate of Truth*, November 1, 1913. — J. D. W.)

OBITUARIES

J. R. CULPEPPER

J. R. (Uncle Jake) Culpepper passed from the cares and sufferings of this earthly life November 26, 1963. He was one of fifteen children born to James L. and Margaret Culpepper. He is survived by only one brother, Everett, of Beeville, Texas; and three sisters-in-law: Mrs. Everett Culpepper, of Beeville; Mrs. Curtis Culpepper, of San Antonio; and Mrs. Matthew Culpepper, of Stockdale; and by numerous nieces and nephews.

Uncle Jake was born January 29, 1876, in Lavaca County, Texas; and was married to Miss Nannie Dykes December 15, 1897, who preceded him in death by several years. Her father, Deacon M. V. Dykes, made his home with them many years; and theirs was a home, real home, for Old Baptists. Uncle Jake was a good singer, and loved to sing the old hymns which are so dear to all of us. He freely gave his financial means for church expenses, but through a felt sense of his unworthiness, he never united with the church. We are glad we have a Lord who is not limited to saving those that belong to the visible church: one who knows all of his own and causes them to walk in the way He would have them go; one who reveals himself to his children and gives them hope and comfort according to their needs. "As thy days so shall thy strength be."

Uncle Jake's passing makes the writer of this notice very sad and lonely, as she is the

last of four couples of Culpeppers: Deacon Jack and wife, Sister Alice; Uncle Jim and Aunt Allie; Uncle Jake and Aunt Nannie; and Matthew and myself. The eight of us for many years never missed one of our meetings unless providentially hindered.

Funeral services were conducted by Elders H. L. Ballard, G. D. Shipman, and J. W. Shipman in the Funeral Chapel in Stockdale; and interment was in Stockdale Cemetery.

RESOLVED, That a copy of this memorial be sent to the *Signs of the Times* for publication, and one entered in our church records.

Approved by Mt. Olive Church in conference the second Sunday in January, 1964.

Elder G. D. Shipman, Moderator
Lela Culpepper, Clerk

EDITH RISLER

Sister Risler was born August 24, 1873, in Mardela Springs, Md.; and it pleased the Lord to take her away from these mortal shores on August 1, 1962. We bow in humble submission to the will of our God, believing that she had spent her appointed time here.

Sister Risler was baptized on November 1, 1896, by the late Elder A. B. Francis in Washington, D. C., and remained a member of the Shiloh Church, which has become extinct, until December 2, 1900, at which time she moved her membership to the Ebenezer Church of New York City. She remained a faithful member of that church until death. Sister Risler was also a trustee of the Ebenezer Church for many years.

Sister Risler was married on June 6, 1900, to the late Brother Cyrus Risler who preceded her in death; and to this union was born one son Clark B. Risler, of Pittsburg, Pa., who survives; and where she spent her last days on this earth. There are also two grandchildren who survive her.

Sister Risler was a strong believer in salvation by grace, always giving God the praise for all things. The writer had the privilege of conversing with her on a few occasions and always found her rejoicing in her hope of a rest beyond the grave.

Funeral services were held by the writer, in the Holcomb Funeral Home in Flemington, N. J. August 4, 1962, and she was laid to rest in Rosemont, N. J. May it please the Lord to bless her son, and grandchildren, and all who knew her, to feel that their loss was her eternal gain, is the humble prayer of the writer.

Arthur R. Warren

(We would mention the much labor and assistance Brother and Sister Risler gave Elder Dodson while he was publishing the *Signs*. This should not go unnoticed in the passing of Sister Risler. — J. D. W.)

JOHN ALBERT ALDRIDGE

Brother Aldridge was born in Caswell County, North Carolina, April 8, 1873, and spent his entire life in the same community. He was the son of the late William and Betty Donahue Aldridge. Brother Aldridge departed this life May 2, 1963, at the age of 90 years and 24 days. He was married to the late Nancy Jane Vaughn and to this union were born four sons, Lonnie B., W. M., Amos A., and J. B. Aldridge; two daughters, Mrs. A. W. Chandler and Mrs. C. B. Stainback. He also leaves to mourn his departure 19 grandchildren, and one brother, Richard Aldridge.

Brother Aldridge was received into the fellowship of Bush Arbor Church at her October meeting, 1909, and at his death was the oldest living member of the church. His life was most beautifully spent, always attending his meeting if possible.

We feel that his spirit is now resting from all pain and sorrow with God, awaiting for the adoption of his body into the glorious family of God where sickness, pain, or death shall never come.

His funeral was conducted at Bush Arbor Church by Elders W. C. King, J. Harvey Smith, and E. F. Oakley. His body was laid to rest in the church cemetery to await the coming of the Lord and Saviour, Jesus Christ, to call his sleeping dust to come from the grave and to be made like unto His own glorious body.

May God richly bless all who mourn his departure and that the church at Bush Arbor may continue to be thankful for such a member.

Done by order of Bush Arbor Church at her July Meeting, 1963.

W. C. King, Moderator
Earl Rudd, Church Clerk

SISTER CORA ROWLES

Sister Cora Rowles, another dear member of our little flock was removed from our midst by death November 27, 1963. She was born June 20, 1887. She joined Springfield Primitive Baptist Church October 13, 1957 and was baptized by Elder O. K. Tench. Her husband, Brother Ashby Rowles, passed away March 17, 1944. Surviving are six children, Berkley and Ollie of Gretna, Virginia; Russell of Altavista, Virginia; Lonnie of South Sterling, Pennsylvania; Leewood of Princeton, New Jersey; and Mrs. James Owen of Jacksonville, Florida; and 9 grandchildren.

Sister Rowles loved the assembly of the church and filled her seat when possible for her to do so. She enjoyed having the members in her home and talking of the goodness and

mercy of God her Saviour.

Funeral Services were held at Springfield Church, conducted by her pastor, Elder O. K. Tench. She was laid to rest in Gretna Cemetery beneath a mound of beautiful flowers, there to await the Resurrection Morn when her Saviour returns to call his jewels home.

May it please God to shower his love on her family and remove all feelings of sorrow and loss, and let us all be submissive to His holy will who makes no mistakes.

Annie Tosh
Done by order of Springfield Church
Elder O. K. Tench, Moderator
L. R. Willis, Clerk

IN MEMORY OF SISTER SALLIE NYE

Sister Sallie Lupton Nye was born May 15, 1888, and was called from this stage of action May 2, 1963, making her stay here almost 75 years. She united with the Norfolk Primitive Baptist Church the 3rd. weekend in June, 1946, and was blessed to be a faithful member until ill health prevented her attendance at meetings.

May 5, 1963, the writer attended Sister Nye's funeral, and as I listened to the beautiful words of comfort and sure promises of God that fell from the lips of Elder Leslie Coker and Elder W. E. Turner. I was made again to know for a surety, that for those that have a hope in Christ Jesus it is far better to fall asleep and be with him, than to be in this time world which is full of sorrows, disappointments, trials and tribulations. Jesus plainly tells us in this world ye shall have them, but in me peace. When I looked into Sister Nye's face I felt no sadness, just a sweet feeling of peace. Christ Jesus being her foundation I believe heaven and immortal glory will surely be her home. Sister Nye spent approximately 75 years here, and, like all God's little ones, most of that time was spent in what she felt, was groping in darkness. However, I believe she was being led all the way, for Jesus said, "My sheep hear my voice and they follow me and another they will not follow."

Now if any are grieved at her being called home, may it please God to bless them with that peace I felt, for it removes all nature and turns your thoughts to heavenly and divine things and makes you to know God is to wise to err.

Submitted in love.
Ruby E. Coward

E. J. PARSONS

Brother E. J. Parsons was born January 26, 1906, in VanZandt County, Texas; and passed

from this life January 4, 1964, in Amarillo, Texas, at the age of fifty-eight. He leaves to mourn his departure his wife, Mrs. Hazel Parsons, Amarillo; one son, Bobby Parsons, Perryton, Texas; a daughter, Annette Parsons, Amarillo; his mother, Mrs. Olive Parsons, Hereford, Texas; three brothers: Oren, Grady and Buck, Hereford, Texas; two sisters, Mrs. Pauline Johnson, Lubbock, Texas, and Mrs. Maude Talley, Plainview, Texas; and one grandchild.

Brother Parsons was laid to rest in the Claude Cemetery, Claude, Texas, where his sleeping dust is being watched over until the dawn of the resurrection morning, when He comes to raise, own, and crown his heirs into that better kingdom above. We are made to feel assured that Brother Parsons will be among that blood washed throng of the general assembly and church of the first born. In the connection of all the brethren with this dear brother, all could say that he was a lovely brother; being so humble, and enjoying only the truth pertaining to his Maker.

Brother Parsons joined the Sardis Primitive Baptist Church in Amarillo in the Spring of 1951, and served the church well and faithfully, dispatching his duties without murmur. The little band in Amarillo will miss him no end. However, our loss is his gain, as he has been called to the eternal rest where pain and sorrow are no more, and his glass darkly has been removed, and he no more has the doubts and fears that befall all the children of God while here in this low ground of sin and sorrow. May God bless his family of loved ones, and make them to realize he is much better off than we who are left behind.

The services were conducted by Elder W. A. Winfrey, using a text from the 46th Psalm.

May the Almighty God, the maker and righteous dispenser of all things, be with all who are still stumbling and falling here on earth. We that are left feel the need of prayers: all His dear ones that are called home need not our feeble efforts, as they have been brought face to face with their Maker, leaving all carnal things and weakness of the flesh.

Written for the record of the Sardis Primitive Baptist Church, and for the Signs of the Times, for all who believe the truth to read.

W. A. Winfrey

ROBERT LEONARD BUCKNER

Robert Leonard Buckner was born May 27, 1878, to Mr. and Mrs. L. F. Buckner; and passed this life November 27, 1963, in the hospital at Mangum, Oklahoma; making his stay in this life eighty-five years and six months. Brother Buckner moved from Alabama to Greer County, Oklahoma, about the year

1900; and was united in marriage to Miss Lottie May Davis June 23, 1912, in her family home near Reed, Oklahoma. To this union were born four children — two sons and two daughters, who are yet living.

He joined Hopewell Primitive Baptist Church August 9, 1913, when they met in Jay Buckle School House near Reed. The church later met at Brother Buckner's home, and then later at his sister's, Mrs. F. H. Hatchett; where they continued until disbanding. After this he placed his membership with Little Flock Church, Altus, Okla., where he continued a very faithful brother until his death.

Surely we can say of him and his wonderful life which he manifested before us: "Behold an Israelite indeed, in whom there is no guile." (John 1:47) One could not be around him long but what he must manifest his great love for his God, and the wonders of amazing grace. We have spent many heavenly seasons in the presence of this father in Israel. His life before his family, friends, brothers and sisters, was one of kindness, friendship, and courtesy. He was a hard worker all his life, with strict integrity and fair dealings. He had no ambition for the pomp and splendor of this world, but rather was averse to the gayety and luxury of the age: with Moses, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He lived a very simple life, and desired no great show at the time of his death. This was manifested in the arrangements he had previously made for his funeral service.

His survivors are his precious wife; two sons, Sherman, Oklahoma City, and Herman, Sacramento; two daughters: Mrs. Madora Gibson, Mangum, Okla., and Mrs. Ed. Whisler, Chelso, Okla.; eight grandchildren, and three great grandchildren. Surviving also are two brothers: J. C. Buckner, Tony, Alabama, and W. D. Buckner, Pell City, Alabama; and two sisters: Mrs. F. H. Hatchett, Mangum, Okla., and Mrs. Rena Ferguson, Decatur, Alabama.

Brother Buckner's death was our loss, but his eternal gain: not gone to be no more, but only gone on before. As Watts says, "Why do we mourn departing friends, or shake at death's alarms? 'Tis but the voice that Jesus sends, to call them to his arms."

He was laid to rest November 29, 1963, in Riverside Cemetery, Mangum, Okla., to await the second coming of 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. 3:21) The funeral service was conducted by his pastor; and at the request of the family and Little Flock Church the above was written.

C. M. Haygood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., JUNE 1964

No. 6

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 6/64
IT EXPIRES WITH THIS ISSUE

EASTER

Our Lord was crucified
Like a lamb he bled and died,
And then they laid Him in a borrowed tomb.
Then the sun refused to shine
From the hour of six 'til nine —
How sad and doleful was the midnight Gloom.

Come and see the broken stone
Where they laid Him there alone.
They placed the watchmen there beside the
door.

Tho' in secret He arose
Never hindered by His foes,
He arose and now He lives forever more.

They placed a crown of thorns
On His weary head so torn,
And led Him to the place in agony.
Did the crimson tear drops flow
As He bent beneath each blow
While He Meekly staggered on to Calvary?

Round His weary thornpierced head
There's a halo now instead,
And no more He'll tread the winepress all
alone.

What a price the Lord has paid
While on Him the cross was laid
Oh! Was it for the sins that I have done?

No mercy then He knew
Distilled as drops of dew,
For God had turned away from His dear Son
But when the moment came
He called His father's name
It's finished-now the victory has been won.

This story now is old
Yet the sweetest ever told,
How Jesus came and died for you and me.
How he bowed His princely head
And numbered with the dead —
Yet He rose again and lives forever more.

April, 1955
Mrs. Evelyn Walker
Greensboro, N. C.

LUKE 23:28-31

"But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

A brother in Texas has requested that I write my thoughts on the above Scripture and send them to the Signs or certain other religious periodicals. So I shall endeavor to comply with his request, though I feel some hesitancy, not being in the ministry, in undertaking to offer my comments on a text from Holy Writ through the medium of a religious paper.

These words of Jesus were uttered on the eve of his crucifixion at the instigation of the caviling, stumbling, and unbelieving Jews though the Roman soldiers actually accomplished His ignominious death, by his sufferance, for He said, "I lay down my life . . ." (John 10:17,18) Then, in another sense, the sins of HIS people nailed him to the shameful tree of the cross, which sins He bore thereon to satisfy the demands of the moral law and the claims of divine justice, and to save these same people, and no others, from their sins, to the glory of God. He knew that his hour, which he more than once spoke of, was coming, and in his humanity there was naturally a shrinking from it, for He said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39) He drank the bit-

ter cup in sorrow, for He said that his soul was exceeding sorrowful, even unto death; and his people "take the cup of salvation" in joyfulness. And, "It pleased the Lord to bruise him; he hath put him to grief . . ." (Isaiah 53:10) But this solemn matter was agreed upon in the covenant of grace between the Father and the Son before the foundation of the world, and could not be otherwise. "It behooved Christ to suffer . . ." (Luke 24:46) The Scriptures must be fulfilled, but this did not excuse the wickedness of men in effecting the death of the King of saints, who anticipated the glory He would have with the Father after his suffering, death, resurrection, and ascension to heaven, where He "lives after the power of an endless life." However, He prayed for the forgiveness of his people among his crucifiers, and He is always heard.

So, upon the near approach of his crucifixion, the appointed Sinbearer tells the daughters of Jerusalem not to weep for him, but to weep for themselves and their children. This was said in view of the impending destruction of that city and the temple therein. "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) The Roman army laid siege to the city in the year of 70, and the inhabitants thereof were reduced to starvation for the most part. ". . . but for the elect's sake those days shall be shortened," meaning the duration of the siege. Evidently the elect among the besieged were saved from the calamity which befell the city. According to Josephus, a Jewish historian, who joined Titus (Roman General and Emperor) in the prolonged siege, "when Titus had so closely encompassed the city with a wall, there was no coming out for provisions, upon which a sore famine commenced, so that they fed on dung and dirt, and shoes, and girdles, one rich and noble woman, whose name was Mary, the daughter of Eleazar, being stripped of all she had by the seditious, killed her own child, and dressed it,

and ate part of it; and the other part being found by the soldiers that broke in upon her, the news of this shocking fact was spread all over the city, and every one looked with horror upon it." No wonder that they should say, "Blessed are the barren . . .", for "though starving themselves (they) were under no temptation to do such a detestable action."

Such horrible conditions as those related in the foregoing led the people to "begin to say to the mountains, Fall on us; and to the hills, cover us," to the end that they might be free from their sorry plight, which they brought on themselves and their children by their rejection and crucifixion of the Lord of glory. They said, "His blood be on us, and on our children" (Matt. 27:25), and it was so. The Jews have been scattered throughout the nations of the earth, following the end of the Jewish state, and millions were brutally put to death during World War II. It seems that it was Hitler's aim to exterminate them, but they still exist in great numbers, and of them there is a remnant according to the election of grace (Rom. 11:5). They deny particular responsibility for the crucifixion of Christ, and the man of sin seems ready to defend them in this denial. However, according to the New Testament, which they also deny, they stand chargeable with the crime of crimes. Denying that Jesus is the Christ, the true Messiah, they are still looking for another, but they will be disappointed, for "HE'S THE ONE." In I John 2:22, we read: Who is a liar but he that denieth that Jesus is the Christ?" This is a fitting characterization of the Jews and all other deniers of the Lord Jesus Christ, including the Mohammedans, and there are multitudes of them in the world. Jesus said to the Pharisees, "Ye are of your father the devil . . . when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44)

As to the green tree, this evidently refers to Christ. He is an evergreen

tree, for He ever lives to impart life and strength to His people, and to make intercession for them "on the right hand of the Majesty on high." He is the Tree of Life in whom all fulness dwells to supply the needs of the saints, who are called trees of righteousness, the planting of the Lord. (Isa. 61:3) He is compared to an apple tree among the trees of the wood, and his fruit is sweet to the taste. (S. of S. 2:3) Now if the generality of the Jews hated the Lord of life and glory, who is comparable to a green tree, and delivered him to the Gentiles to mock, and to scourge, and to crucify him . . . (Matt. 20:19), what was to be done with those dry trees? They, being dead trees, dead in sin, devoid of the sap of spiritual life, graceless and wicked, hardened and seasoned, were fit subjects for everlasting destruction by the fire of God's wrath. In Deut. 4:24, we read that God is a consuming fire. Yet He is love in Christ, who is the chiefest among ten thousand and altogether lovely. His transcendent beauty and loveliness will occasion the most profound admiration and approbation "when he shall come to be glorified in his saints, and to be admired in all them that believe." (2 Thess. 1:10) His is the very acme of goodness, and He is the embodiment of all that is pure and holy. I dreamed one time of saying that He is the greatest Personage that ever lived, and it is even so. His visage was so marred more than any man, and his form more than the sons of men. (Isa. 52:14) Yet he was fairer than the children of men, and grace was poured into his lips (Psalms 45:2), as the one Mediator between God and men. I like what the poet said of him in harmony with Scripture:

"No mortal can with him compare
Among the sons of men,
Fairer is he than all the fair
Who fill the heavenly train."

I cannot command language to adequately set forth His divine perfections, and the sublimity of His glorious attributes. And it will be the height of

celestial joy to view his endearing charms in glory without interruption to all eternity, for there will be nothing to obstruct the beatific vision of the saints in unearthly light.

C. W. Vass
Elizabeth City, N. C.

ELDER WEAVER TO ELDER HELMS

3415 Westbury Road,
Shaker Heights, Ill. 44120
April 12, 1964

Elder J. P. Helms,
Vinton, Virginia.

Dear Brother Helms:

Your good letter came, and I enjoyed it. I also enjoyed the April **Signs of the Times**: Your experience that was preached at the little church of Mt. Zion in the Corresponding Meeting, will go down in history. I feel proud to be a member of the church called Frying Pan there. I also enjoyed Elder Leffert's article on "Denominations," and Elder Lambert's Editorial. All were good reading. Elder Lefferts was pastor of Frying Pan at the time he wrote the article.

Brother Helms, it is good when brethren of the same faith and order can be together, for we can say, "Your God is my God". I remember well that in my boyhood days I would argue with the Bible. We had two or three around the house, as my grandparents were Old School Baptists; and grandpa was a deacon.

I would read the Bible, and get so disgusted with it that I decided to buy a new one with a shiny cover. As I read along, and would compare, to my surprise the both read the same. I said, "What's the matter with me?" and I found they were both the King James Version. I gave up; that there was nothing to religion and I could get along all right without any. So I tried to avoid reading the Bible, and quit going to church, and thought to attend to business and make some money.

After about a year, it seems I was

told I had to preach; and I laughed at the idea: I was not a member of any church — why does that preaching business bother me so? Something would say, "Preach the Word." And I would say that I was not able: "I cannot, I won't do it." At times I would feel my inability, for something had told me that I was a lost sinner; and I couldn't get it out of my mind: A lost sinner.

At last, as I sat, a man sat beside me, and said, "George, do you know me?" And he looked at me with eyes of fire which seemed to burn a hole in me when he spoke, and I was drawn to him with tears. "I am Jesus whom you have crucified. Think of the trials I had on earth: what I suffered for you; and I asked you to preach the Word, and you say, 'I won't do it.'" That brought me down in tears. I said, "O, Lord! take me back. What do you want me to do?"

"The preacher that has preached for the church here, has had a stroke, and will never preach for the folks again. I have sent a brother from Iowa; and they will call a meeting. You go to that meeting and offer yourself to them." And I said that my wife was expecting anytime now: "She will be all right, you do as I have told you."

I went to the meeting, and when the preaching was over, he said, "If there is anyone here that feels he would like to become a member of the church, to make it known." I arose about half-way in the room, and the preacher said for me to come down to where all could hear. I stood weeping, and could not talk. Finally I said, "Oh, that God could be merciful to me a sinner." One of the deacons arose and asked me if I desired to join the church; and I replied that it was my intention, but seeing I had made such a failure, and was so sinful, they had better put it off.

The deacon said that he had noticed quite a change in this young man of late. We were close neighbors; and we both stood still for a moment. Then the pastor said, "All who were in favor of

taking this young brother into the church, to raise their right hands." Every hand went up. Then two sisters joined also, and we went to the water and were baptized. I had never said a word about preaching to any one, but, as they were leading me up, my father came to meet me, and the preacher said to him, "John, (my father's name) here is a preacher for you." Then, as I stood, the sound again came to me, "Preach the Word." I started to say that I was not a member — and caught myself, and said nothing.

As near as I can remember, it was February 2, 1895, I was chosen Clerk of the church; and in two months licensed to preach the gospel wherever God should see fit to cast my lot. In February, 1900, I was ordained a minister of the gospel, of the Old School Baptists. And here I am at past ninety-one still proclaiming the same faith and order given me by Jesus Christ. Amen.

Brother Helms, here is my experience, as near as I can remember. Do with it as you like.

Yours in hope
George L. Weaver

BELIEVED WHAT ELDER PERKINS PREACHED

Rt. 1,
Naches, Washington

Dear Elder and Sister Spangler:

When I read the article by Elder J. M. Perkins in the Signs, my mind was carried back to a Sunday in July, 1900 when I heard him preach the first time. I was eighteen at the time, and had never heard anything like it, having always attended the Methodist Church; but I had married into a Baptist family, so couldn't help being exposed to their belief, (for which I am thankful).

The whole neighborhood had come out to hear a new preacher; so there were two or three denominations represented. I believed what he preached, and realized it was the true gospel. I

could see the mixed crowd shedding tears; and remember a young man saying on the way home, that it must take a lot of education to be able to preach like that. It didn't occur to me then that I would ever be a member of any church but the Methodist.

In March of the next year, he had an appointment to preach at the church where my mother and I were members. By that time I knew I wasn't a Methodist. I was anxious for my Methodist friends to hear him preach, thinking that he could make them see the truth: You see how much I had to learn. In fact we never cease learning; and what a wonderful teacher we have! Sometimes the schooling seems hard, but, looking back over the way the Lord has brought us, we can see all things were working for our good, and His glory.

In April of that year, the Union Meeting was held at South Mt. Zion Church near us. We entertained many visiting Baptists, and I enjoyed their heavenly conversation. "It was heaven below my Redeemer to know." Elder Perkins told my experience so well in his preaching on Saturday, I thought someone must have told him about me. I learned afterward that some expected me to ask for a home in the church at that time; or hoped I would. In October, 1904, I did ask for a home in the church, and was received. Of the members at that time, I'm the only one living.

We came West in 1917, and I wrote for my letter, and it was accepted here at Pleasant Grove Church in 1921. We have always been blessed to meet and be with those of like precious faith in California, as well as here. What a wonderful relationship is ours who believe that our redemption was accomplished in time without beginning, when Christ stood as a Lamb slain before the foundation of the world.

When I read the letters and articles in the *Signs*, I long to try to tell what great things the Lord has done for me; and trust that all I have written is in His praise.

Hope you are all well. Love and best

wishes.

In hope of eternal life,
Daisy Baker

976 Maxey Street,
Memphis, Tenn.

ELDER'S OR PASTOR'S DUTY

In all respects the Scriptural definition of a Pastor, his qualification and his work, is essentially different from, and in many ways directly opposite the ways of carnality. The Apostle Peter, who was an Elder, exhorted the elders or pastors among those to whom he directed his epistles, and clearly stated the proper work of the pastoral office, thus: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter v:1-3)

Pastor and Shepherd are related terms, and imply the existence of a flock: the flock of God is to be fed — and will be fed by pastors whom God gives for that purpose. This, however, is not the world, nor worldly congregations, but the flock of God which he has purchased with his own blood. "I lay down my life for the sheep", said Jesus. The sheep then are the flock which He purchased with his own blood; and his sheep exclusively. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish; neither shall any man pluck them out of my hand." This flock is comparatively little: "Fear not little flock for it is your Father's good pleasure to give you the kingdom." It is composed of none but those who hear the Shepherd's voice.

The pastor is instructed to take the oversight of the flock of God: by which we are not to understand that he is endowed with kingly authority, for that would make him a lord over God's heritage. But what is implied by the oversight which the pastor has, is to see

that they are well fed, and to watch against false prophets coming among them in sheep's clothing, while inwardly they are reviving wolves. If by oversight we would understand regal authority, it would seriously clash with the words above quoted, which expressly forbids ministers to exercise lordship over their brethren; and also with the language of Jesus: "And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matthew 23:9,10)

Timothy, it is true, was to teach with all authority; but all authority that is connected with the pastoral office, is the authority of the Lord Jesus Christ who is head over all things to the Church, which is his body, and the fullness of him that filleth all in all. Ministers are to preach the truth as it is in Jesus Christ, having no confidence in the flesh. They are to feed, admonish, and teach the flock, not by a written contract, but of a ready mind. Those whom God has given to his church, are by him made partakers of the Gospel which they are to preach to the flock of God.

"They that worship God must worship him in Spirit and in truth: God has directed in what manner He will be worshiped; and they who are given wisdom will testify with Peter that there is none other name under heaven given among men, whereby we must be saved; for there is salvation in no other. (Acts 4:12) He that hath God's word is to declare it faithfully, whether men will hear or forbear, knowing that the more faithfully and plainly they are enabled to preach it, the greater will be the opposition they will encounter from the world, the flesh, and the devil. But they can not turn back, but have to go preaching the unsearchable riches of Christ. "And Jesus unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62)

We do not find where anyone that

God called to preach, ever failed to; or told to perform a duty, but that he did it. Philip was sent in the way that all servants are sent: where to go, and how to get there (by faith), and they always arrive on time, and deliver the message that is given them — and he gives the hearer an ear to hear, and to rejoice with joy unspeakable and full of glory. The Gospel is preached by the commandment of God our Saviour, and is not by the volition of men. They preach Christ and him crucified, and it is heard in the same Spirit in which it is preached, and is believed by those called with an holy calling, not according to their works, but according to God's purpose and grace given them in Christ Jesus before the world was.

These are some of our views on the work of pastors of God's church; may he give us a ready mind, to be instant in season out of season, and always abounding in the work of the Lord. May the Lord lead, guide, and uphold us in the truth, is my prayer. I would like to hear from any of the brethren.

Elder H. R. Prince

"RESTORE UNTO ME THE JOY OF THY SALVATION"

After attending the meeting at the Reidsville Church Sunday March 8, 1964, and hearing such wonderful preaching by my dear pastor, Elder D. V. Spangler, from the text, "And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them," (Job 37:21) somehow old memories were restored unto me.

Upon returning home, I listened to a recording of Elder Griffin's sermon that was preached at the association in 1961, at Pleasantville, from the text, "There shall be an handful of corn in the earth upon the top of the mountains; . . ." And although several months divided the time between the two sermons, and several pages of the Bible divided the two texts, except for the voice of delivery, they seemed to be preached by

one man, or one mind.

The same night I attended services at Dan River, my home church. Before I left home no one could have told me of the joy that was in store for me that night. Somehow the clouds spoken of in Reidsville Church that morning had been removed, during the preaching from the text, "Oh, Lord, I know that the way of man is not in himself; It is not in man that walketh to direct his steps." (Jeremiah 10:23) This text was several pages removed from the text of the morning, but seemed to have a more joyful sound, (to me, that is,) than the morning text. Several times during the preaching I was made to remember a favorite text of a lovely brother to me, Elder Rufus Brown, Ecclesiastes 3:1-8, concerning the time for the God of all heaven and earth to manifest his wondrous power to us frail mortals. During the meeting it seemed that more scriptures were brought to mind than I had experienced in several months. One of them was made to stand out: "The preparation of the heart in man, and the answer of the tongue, is from the Lord." (Proverbs 16:1)

I was sitting behind a dear brother and, although I could not see his facial expressions, I could tell that he was experiencing some of the same joys I was being blessed to share. The heavens and clouds seemed to open up, as the pastor began to bear down on my favorite doctrine, absolute predestination. He made the remark that he only intended to speak a few minutes, but, "Now I don't know when I will stop." As long as the joy lasted, I would have been willing to sit there drinking it in.

Oh, the thoughts that went through my mind; whether false or not, I don't know. I could not help but envy one who was blessed to stand before a body of believers and expound such wonderful doctrine of our Lord and Saviour Jesus Christ. I am fully aware that we should envy not. For a fleeting moment, I felt that if I had the wonderful privilege to stand before a body, the good Lord would enable me to speak words

of comfort to his children. I actually felt that I could have added to what was said from the pulpit, without fear of being booed or scorned out of the meeting house. I would have told them of the futility of the carnal weapons of Saul to prevail over David; that our Lord had said that unto us a Saviour would be born out of the city of David. Oh, the wills and shalls of our dear Lord! How frail is man, to think he could frustrate His wills and shalls. He is of one mind, and who can turn him.

The Bible speaks of lighting a candle and not covering the same with a measure. Brethren, there are some things that you cannot hide; and I believe that God has a purpose in that, too. Our pastor was receiving as much joy from delivering the sermon, as were his hearers: The joy he could not hide, but the sweetest of all is the thought I had: I didn't believe he wanted to hide anything. To prove we are not all fed alike at the same time, after the service a brother remarked to me that he didn't get too much out of the morning service at Reidsville, but the tonight's sermon was as good as he ever heard. Well I could not witness with him, for I felt it was the best sermon I had been blessed to hear for a long time. Still, I had to agree that I received more joy from the night service than the morning.

Another brother brought to mind some of my experience of months or years back: he asked me what the text was, for he knew some people he wanted to show it to; and I answered, "Brother, you know better than that. You might show them the words, but never the meaning. The meaning must come from him who sits on high, and rules and reigns over the heavens and earth and the inhabitants thereof."

How vivid now is my experience when I thought I was well advanced on the road to evangelism, after being accepted into the membership of Dan River Church. Immediately after coming out of the water, it was plain to me that all I had to do, was to tell it to others, and they would see it as I did. As I

had no dry clothes, I had to go home to change; and as I was so filled with joy, and I so wanted to share it with my dear sister who lived across the street from me, instead of going back to the church for services, I went to her house. It seems that my visit with her should have taught me that I could not share my joys: that they were mine personally; just as they could not gather more manna than actually supplied their needs; they could not gather enough to share with someone else.

But instead of the experience teaching me, I was more determined than ever: I thought evangelism was one purpose God had determined for me. But all I ever received from that road, was ill will from some good friends, and even my own kin. Now referring again to Elder Brown's favorite scripture concerning God's time and purpose, for almost two years I had been on the evangelistic road, and I believe I can witness with Saul: His mission was to bind the saints, and mine was to tell them certain things; when in fact neither of us had at the time seen the light. The time came, and I believe it was God's time, when I saw the light. Elder Lambert, on one of his visits, quoted a scripture concerning when they were led captive by the river in Babylon, they hung their harps on the willows; and when taunted by their captors to sing one of the songs of Zion, they replied, "How shall we sing the Lord's song in a strange land?" From that day until this I have never had the desire to impose my sweet belief on someone who did not already believe as I do.

Since my evangelistic desire has been taken away from me, I have had the feeling I would like to stand before believers and tell them of the wonderful things the Lord has done, but the obstacle there is, they know better what He has done for them than I do. Speaking before God's people and talking evangelism, are as far removed from each other as the East is from the West. I learned that lesson well, Brother

Spangler, on our trip to Canada: After we had our rooms and were settled for the night's rest, you asked Sister Spangler to get the Bible, and asked Elder Wray to come over to your room; and I had the thought that it would be a wonderful opportunity for me, if you should ask me to speak, and I remember the joy that filled my heart when I first had the thought. How well I remember when you said, "Jim, I want to hear you talk some; I haven't known you to have much to say in a good while now."

How well do I remember the first thought that came into my mind after you spoke: What a fearful thing it is to fall into the hands of a living God. Oh, how I know how helpless a condition one can be brought into. How little and insignificant I felt. I was as Peter when he compared Moses and Elias with Christ on the Mount. My experience seemed to all fade away.

Now to get back to what I started to write about: Job 37:21. The clouds spoken of seemed to fit my case. First, I came out of the water on the morning of my baptism on a cloud which I did not purchase with my works; and I rode that cloud around two years without having to renew my ticket. The moisture content of the cloud always seemed to be perfect. Then, almost suddenly, the cloud seemed to dry up, and conditions were not just right for that joyful feeling. True there were times when there was a light sprinkle, now and then. I know at least there was enough for me to fear to say that I had a hope, or that I didn't have one. The cloud seemed dry almost two years. I wanted to be among the dear children of God; wanted to hear them talk, but to say anything myself, I couldn't find words.

Then, Sunday morning March the eighth, how well watered the cloud seemed to be! It was just right. (I would go to meetings before that determined to receive the joy I saw evidence of others receiving; but it was not for me.) If I know anything of David's

prayer, "Restore unto me the joy of thy salvation," I believe I was taught that morning where those joys come from. The sweet part was that they came freely — something I could not attain by my own determination.

Yours in bonds of Christian love,
James Carter
Ruffin, N. C.

Box 512,
Fayette, Alabama

Dear Elder Spangler:

I have thought of writing you so many times, to thank you for sending the dear *Signs* to me. It comes regularly, and I can't tell you how I do appreciate it. My dear husband was taken from this old world of trouble some years ago, but the good old *Signs* still comes every month. I would miss it so much, if it did not come. I feel so unworthy of such a blessing.

I am still able to attend church when I have conveyance. There is not a Primitive Baptist Church in Fayette. But through the kindness of others, I get to attend our churches out of town most every Sunday; which is the greatest pleasure I have, spiritually speaking. I live alone, but my home is near two of my children, Newton Poe, my oldest son, and my only daughter, who owns Moore's Flower Shop.

Wishing you a prosperous New Year, and hoping you can visit us again. Please remember a poor old sinner at the throne of grace.

Mrs. George W. Poe

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union is appointed to be held at Bush Arbor Church the fifth Sunday in May. The church is located on Highway 62, about sixteen miles north of Burlington, N. C., about nine miles south of Yanceyville, N. C.

All lovers of the truth are invited. Meeting time is 10:30 A. M.

Earl Rudd, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, with the church at Aycock's the fifth Sunday and Saturday before in May. It is located about five miles north of Fremont, Wayne County, N. C., on rural paved road. All that have a mind are invited to attend.

Eli T. Smith, Clerk

BRETHREN PLEASE NOTE

Elder Julius Bocock left his home in Roanoke, Virginia, several months ago, and, as far as we know, has not been heard from since. The brethren are concerned about him, and are anxious to know if any of the brethren or friends know of his whereabouts. If any should have seen him, or know anything about him, please write Elder J. P. Helms, 327 W Cleveland Avenue, Vinton, Virginia — J. D. W.

Danville, Virginia June, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

CONTRIBUTIONS TO THE
INDIGENT FUND

(To May 1, 1964)

D. R. Pyrtle, N. C.....	\$ 5.00
Ben F. Preston, Ore.....	5.00
Mrs. Nanna M. Carney, W. Va.....	2.00
Elmer Hastings, Md.....	8.00
Reidy Pickeral, Va.....	12.00
Mrs. Thomas E. Dillon, N. C.....	1.00
Mrs. Walter Black, Nebr.....	2.00
A. Friend, Mich.....	10.00
Mrs. Lillian Holt, Va.....	5.00
Chas. A. Taylor, Okla.....	5.00

EDITORIAL

DANIEL 4:35

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

How wonderful it must have been and confirming to the faith of Daniel and his three Hebrew brethren, to witness step by step the God of heaven humbling this mighty king and to hear from his mouth, "Now I Nebuchadnezzar praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

The will and purpose of God are, like himself, perfect and complete. He doeth his will in the army of heaven. "The heavens declare the glory of God and the firmament showeth his handywork." Psalm 19:1. In Isaiah 40:26, The Holy One saith, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." All these wonderful orbs are, according to the above Scripture, sustained by him that created them, they are inanimate yet declare the glory of God.

"The unwearied sun, from day to day,
Does his Creator's power display:
And publishes to every land
The work of an Almighty hand."

David in Psalms 33:6 says, "By the

word of the Lord were the heavens made; and all the host of them by the breath of his mouth." From this we believe that angels were made by the breath of God: this heavenly host were God's messengers, to come and go at his command: but we learn from God's word that there were some of them who disobeyed. Jude 6 tells us, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The same breath of God that made angels, was also breathed into man, and man became a living soul. As angels are in the presence of God, so man, in his innocence, could walk in the garden of Eden with his God. We are told, "By the law is the knowledge of sin;" man disobeyed as also did angels. When man sinned, he fell as angels fell, and died to that innocence in which he was created. The angels who kept their first estate were kept by the power of God and they are called by Paul in I Timothy 5:21, "the elect angels." We have said that those who were not kept, died to the innocence in which they were created, but they, like mankind, still live on in sin. How many of God's dear children in soul trouble have envied the beasts of the field, why? Because they know that they have a soul that they fear will live eternally estranged from God. Our Lord Jesus makes that very clear in Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Now it has been a truth that has astonished angels and men, that the Mighty God would leave the angels that sinned to await a judgment to come, and yet would reveal a purpose to fallen man which he had purposed in Christ Jesus before the world began. No wonder that dear John Newton, who declared himself to be once an infidel, a libertine and a slave of slaves in Africa, could write.

"Amazing grace, how sweet the sound,
That saved a wretch like me."

Before going further I would like to show that among angels, elect as well as fallen, God doeth his will. Turn to 2 Chronicles 18. A good king, Jehoshaphat, is persuaded to join a wicked king, Ahab, to go with him to war. Ahab had many false prophets who promised him success; Jehoshaphat, having no confidence in Ahab's prophets, asked if there were not there a prophet of the Lord, that he might enquire of him. Ahab said there was one, but, said he, "I hate him, for he never prophesied good unto me, but always evil." The messenger that Ahab sent unto Micaiah would have him give the same word as the false prophets. Micaiah said, "As the Lord liveth, even what my God saith, that will I speak." Among the things he spoke I give the following as it bears upon my subject. 2 Chronicles 18:18-22. "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? and one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, THOU SHALT ENTICE HIM, and thou shalt also prevail; GO OUT AND DO EVEN SO." We give this instance to show, according to God's word, that that evil spirit could not go until sent. God uses a devil to do a devil's work, even in the host of heaven. God's purpose which he purposed in Christ, as we have before referred to, comprised a number that no man can number, of whom, from the start of a work of grace in them, it can be said that they are not of this world. These are the Army of Heaven and Jesus is their Captain, the captain of their salvation. They are THE SEED

that serve him: "it shall be accounted to the Lord for a generation." Psalm 22:30. "This is the generation of them that seek him, that seek thy face, O Jacob." It was distinguishing grace that made Abel a citizen of heaven and left Cain an inhabitant of the earth. The spirit of Abel's mind was renewed or he never could have offered a more acceptable sacrifice than Cain. In that early age it was, just as it is to-day, the work of God that any believe to the salvation of their souls. This Army of Heaven is spoken of in Hebrews 12 as a great cloud of witnesses, who walked by faith and moved with fear, and it says, "but now they desire a better country, that is an heavenly." When Abram was called out of Ur of the Chaldees, it was a sovereign act of God, and Abram went, not knowing whither he went. Enabling faith was given when he received God's word, for faith cometh by hearing and hearing by the Word of God. God's time is always the right time, from Abel to the present day. Jesus said in John 5:25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." God's people in this world were all of the same lump, "Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another unto dishonour?" God called Abraham alone and blessed him; while the nations of the earth were left to follow their own desires, Abraham desired to be led of God.

Sarah was blessed with a son, Isaac, and God said to Abraham, "In Isaac shall thy seed be called." Abraham could not change God's will even though he prayed "O that Ishmael might live before thee." "The children of the promise are counted for the seed." for God ruled in this number that no man can number. When Joseph's brethren saw him coming afar off, they conspired against him to slay him, but Reuben pleaded for him. Why did not they kill him outright? Because God had a purpose, and "His purposes will ripen

fast, unfolding every hour." A sovereign God sent a famine which brought them down where Joseph was, and when he made himself known to them they were troubled, but Joseph, a type of Jesus, said "Be not grieved: for God did send me before you to preserve life . . . So now it was not you that sent me hither, but God."

In the following history of the family of Jacob there is continued evidence of God's word being fulfilled, which he spake at sundry times and in divers manners unto the fathers by the prophets, and their prosperity and adversity, as a people, are told in the various books of the Old Testament, proving the words we have at the head of this article.

Perhaps, at the time of Mordecai and Esther, after Ezra and Nehemiah had led some of them back to their land, many remained settled and prospering in various parts of the Assyrian empire, buried in the world, far away from the remnant who had been sent to restore the ruined walls of Jerusalem. In the book of Esther, a strange book where we do not find God's name mentioned even once, although God is in it from start to finish, the whole book is a proof of Proverbs 16:33. "THE LOT IS CAST INTO THE LAP: BUT THE WHOLE DISPOSING THEREOF IS OF THE LORD." Haman, an Agagite, represents the flesh. In Exodus 17:10-16. we find that "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." Remember here how in I Samuel 15, king Saul lost his throne for not fully doing God's command, sparing Agag, the king of the Amalekites. Joshua discomfited Amalek and Moses built an altar and called it Jehovah-Nissi, which means, "The Lord my banner."

Such was the distress of Mordecai, Esther's cousin, that he rent his clothes and put on sackcloth and ashes. Haman had got the king to make a decree that all Jews should be destroyed, and none could change it, for the law of the Medes and Persians, which altereth not,

could not be changed. Daniel 6:8. God ruled even there, and the wicked Haman was hung on the gallows he had erected, on which he had planned to hang Mordecai. Though they began to cast lots to find the time that they should carry out Haman's scheme, the lot did not fall, day after day and month after month, until the 13th day of the last month, giving all the time needed for the Jews to be warned to defend themselves. No wonder that ever since, the Jews hold feast on those days called the Feast of Purim or Pur, which means lots. None could stay God's hand or say unto him, "What doest thou?"

Coming to the New Testament times, when the fulness of time had come that God's Word should be made flesh and dwell among us, the Romans had conquered much of the known world. God had said by the mouth of Isaiah, "A virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14. The virgin of God's choice was also Joseph's choice, and it grieved him when he found that she was with child, but the angel of the Lord assured him, "That which is conceived in her is of the Holy Ghost." Ere long he had other matters to worry him, for the Emperor Caesar Augustus commanded all the world to be taxed. Joseph was forced by the powers that be (and we are told that they are ordained of God) to take Mary, his espoused wife, great with child, from Nazareth to Bethlehem, a long distance, over hill and dale. No doubt when they arrived at Bethlehem, he wanted the best room he could get, but that was not to be, Mary's babe was laid in a manger. Wise men, guided by a star in the East, came to Jerusalem and inquired, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him," naturally thinking a king would be born in a palace. "Herod was troubled and all Jerusalem with him." Matthew 2:3. He gathered all the chief priests and scribes together and demanded of them where Christ should be born. They

told him in Bethlehem, for God had settled that by one of his prophets, (Micah 5:2) and Augustus had to help to accomplish it, for God was ruling among the inhabitants of the earth. Herod sent the wise men to Bethlehem, "And lo, the star, which they saw in the East, went before them. . . . When they saw the star, they rejoiced with exceeding joy." Evidently, they had lost sight of the star while inquiring in Jerusalem. The testimony of the shepherds, who were abiding in the field, keeping watch over their flock by night, must have given Joseph and Mary a peculiar joy as they told of the multitude of the heavenly host praising God. That wicked Herod, like a dragon ready to devour the child, Revelation 12:4, was slowed up some when the wise men, warned of God not to return to Herod, departed into their own country another way. We will pass over what occurred in the temple when Simeon, to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, came by the Spirit into the temple and adoringly took up the child in his arms, confessing himself ready to die in peace, for said he, "Mine eyes have seen thy salvation; which thou hast prepared before the face of all people: A light to lighten the Gentiles and the glory of thy people Israel."

Jesus had come to save all those that the Father had given him, they are the elect, the flock of God, which he purchased with his own blood. They are the ones who can truly say, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6. Paul could therefore truthfully say, "But the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear:) unto this day." Romans 11:7-8. "He is despised and rejected of men." Nathanael expressed the popular opinion, "Can any good

thing come out of Nazareth?" (John 1:46) yet there were a number then who were to know his love and see his power. When John the Baptist sent his disciples to ask Jesus, "Art thou he that should come or do we look for another?" Jesus said, "Go and shew John AGAIN those things that ye do see and hear: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." Matthew 11:3-6. The Jews hated him; Jesus told his disciples, "If the world hate you, ye know that it hated me before it hated you." John 15:18. They called him a devil and said he was mad. They would have slain him, but his hour was not yet come. When it did come, it was God who said, "Awake, O sword, against my shepherd, and against the MAN that is my fellow." Only a devil could have betrayed him, and the devil was there in Judas; our Lord knew what he was and could have stopped him, but instead he said, "That thou doest, do quickly." How pleased those rulers of the people were to have him betrayed into their hands; yet he was still God, fulfilling the purpose of God which he had purposed before the world began, for he was the lamb slain from the foundation of the world.

When they came to take him, "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? As soon as he had said unto them, I am he, they went backward and fell to the ground," fulfilling Psalm 27:2. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." He said, "If therefore ye seek me, let these (his disciples) go their way." Simon Peter, still thinking that he had something to do, having a sword drew it, and smote the High Priest's servant, and cut off his right ear. Jesus said, "Suffer ye thus far. And he touched his ear and

healed him." Luke 22:51.

Pilate, remembering what his wife had said, after examining him, would have let him go, but such was the hatred of men and devils, they said, "If thou let this man go, thou art not Caesar's friend." They chose Barabbas to go free, and cried of Jesus, "Crucify him". And when Pilate took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person, see ye to it;" then answered all the people, "his blood be on us, and on our children."

When Joseph begged for Jesus' body and they laid him in Joseph's tomb, they knew not that this was fulfilling God's word, nor did the soldiers know, when they left his legs unbroken that God's word had said, "A bone of him shall not be broken." The Jews knew that his disciples loved him and lest they should go by night and steal his body, Pilate set a watch over his grave, telling them to make it as sure as they could. Jesus had said early in his ministry, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." How wonderful! On the first day of the week, very early in the morning, "Behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. . . . And for fear of him the keepers did shake and became as dead men." God rules still, and "None can stay his hand, or say unto him, What doest thou?"

In conclusion, has not his blood been upon the Jews and their children just as surely as he said himself in Matthew 23:35. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar?" So all the words of God's judgments spoken of by Moses and the Prophets, in which their children should be wanderers among the na-

tions, have been poured upon them. Through it all they have been kept as a nation, for God still has a purpose concerning them, that his word shall be fulfilled. G. R.

EDITORIAL

"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matthew 24:32)

The Saviour used the above parable when telling that a great event was unfolding, and that certain things pointed to the fulfilling of that event. It is quite easy for us to look back and see that certain events were pointing to things which proved of great importance; but it is another thing to be aware of events in the making.

We are glad that Isaiah wrote: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 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. (Isaiah 46:9-11)

These things are characteristic of God, and it is not to be questioned but that he causes all things to work together for good to them who love the Lord, and who are the called according to his purpose: For He that forknew, predestinated, called, justified, and glorified them, also fixed it so that nothing could separate them from his love. It is evident, therefore, that tribulations, distresses, persecutions, famines, nakedness, perils, and swords, are used just as it is written: "For thy sake we are killed all the day long: we are accounted as sheep for the slaughter." Nevertheless "in all these things we are more than conquerors through him that loved us." So we are fully persuaded with the apostle 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.

It is certain, therefore, that all these things, (all things, for there is nothing omitted), are under the positive control of Him who will not let anything separate us from his love.

It is true that we are often brought to ask the reason why for many things, yet so often have no answer other than, "It was the Lord's will, and good in his sight." It is then that faith which He gives us, certifies that all is well; and we "sit still" with Ruth to see the end of the matter, or "stand still" with the children of Israel, and see the salvation of the Lord.

For some years we have been rather silently wondering just why there is so much to distress the children of God (the church) in their pilgrimage, causing them to mourn and be disquieted; why there have been divisions and such things throughout the many years. And we have wondered why there are those who love the distinguished name, but not the full truth which Primitive or Old School Baptists have declared since this name was given them at the separation in 1832; for which those who have remained firm in this truth, still rejoice and praise their God, because it is as old as their great Redeemer.

Yet we are persuaded that the following scriptures are not just fruitless assertions: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." (Matthew 18:7) and, ". . . I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be manifest among you." (1 Cor. 11:18,19)

We are glad that we now have an encouragement: we detect "a going in the tops of the mulberry trees." The minds and hearts of the brethren and friends

are being stirred up. We have of late more correspondence and writings for the **Signs of the Times** than we have had for a long time. We hear it said that in various places the Lord's servants "are doing the best preaching of their lives." In places the congregations are large, and many are eager to hear the un-adulterated gospel; and we hear of additions to the churches.

And there is more! Many are being awakened to the fact that they have been fed "a do-it-yourself, conditional, time salvation, work system for years", as one of our correspondents put it, and "there are many holding the name of Primitive Baptist, who are Arminian from the new-birth to the resurrection, and only recognize God's power in the quickening of his people." Is this the doctrine of Baptists of the Old School?

Are there not many preachers who declare to their congregations that those who hold to the absolute sovereignty of God, make God the author of sin? and who are not willing to concern themselves as to what these really do believe, or note what their confession of faith declares to be their scriptural position.

It is evident that there are those who are not "discerners of spirits", so to speak, for some receive just about anything said or preached in the name of Primitive Baptist; yet again, there are those who detect the cunning, or not so cunning, handling of the scriptures, who are led to "search the scriptures whether these things are so"; and to search their hearts whether these are the things they have been taught of the Spirit. And, detecting a "wresting of the scriptures", they are turned away from such teachers, and become contenders for the truth, perhaps more earnestly. There is nothing that sickens the heart more than to hear it proclaimed in the name of Primitive Baptists, that we can earn blessings by our obedience; while at the same time the cry of "grace, grace" loudly sounds from the same lips.

Quoting again from our correspond-

ent: "When I read the London Confession, the Philadelphia Confession, and Church History, and then compare them with the only infallible rule, the Word of Truth, I see that somewhere in the last hundred years (or more) some have imitated the true church, with one very near it in many ways, yet lacking the Sure Foundation."

These are our sentiments also, for there is nothing in the writings of those Old School or Primitive Baptists of the Black Rock Meeting of 1832, and their declarations, to indicate that anything other than the absolute sovereignty of God was their doctrine; or that their blessings were of any other source than according as they were chosen in Christ Jesus before the world began; or that the fruits of righteousness are by any other than Jesus Christ, unto the glory and praise of God. From all contrary doctrines they were separated.

Isn't it sensible to say that the name of Primitive or Old School would mean nothing by way of distinction, if some of the underlying causes of their separation were to be yet believed by them. Does not a little leaven permeate the whole lump?

It may come as a surprise to learn of some things that have come to our attention over the years, which have been preached under the cloke of Primitive Baptists, such as: universal salvation, the annihilation of the wicked, conditional time salvation, limited predestination, no hellism, two seedism, etc. Some of these have been more widespread, of course, than others.

What we see is that the Lord uses the publicity which has been given the name Primitive Baptist through the pulpit, press, etc., where the truth has been preached through the Spirit, to confirm, comfort and edify his people. But, where the whole truth has not been preached under this name, He is awakening many who have heard it, to discern the departure from the truth: some to renounce it, and separate themselves from it; and some to be strongly confirmed in the doctrine which has

been believed from the beginning; and to know that it is Bible doctrine.

How easy it is for those who know these things and see the hand of God working, to believe that the counsel of God stands, and that He does all his pleasure: even that the unwary are executing his counsel, though they be a Pharaoh, a ravenous bird from the east, or a Judas.

These are serious and important matters, brethren. Every one who claims to be a Primitive Baptist should know that God is not mocked; and that, though there are those things which eat as a canker, and there are those who concerning the truth have erred, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every man that nameth the name of Christ depart from iniquity." (see 2 Timothy, 2nd chapter)

Each one who is blest to be vitally concerned as to his state before God, will be found to, "Study to shew thyself (himself) approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." and to, "Examine yourselves (himself), whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." (2 Cor. 13:5)

The branch is yet tender, and it is early in the season, but the leaves are beginning to come forth. May the Lord of the harvest grant a good growing season.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

FATALISM.

From my earliest acquaintance with the Old School Baptists I have heard all the Arminian tribes calling them Fatalists, and the doctrine preached by them Fatalism. When an enemy of the truth desires to bring odium upon the doctrine of Predestination, and to ca-

lumniate maliciously those who believe in salvation by grace, the choicest word that his vocabulary can afford him, is Fatalism. I find of late that some of our brethren have caught this favorite Ashdod word, and wield it with as much enthusiasm, skill and self-satisfaction as the most hot-headed Arminian in his rashest, bitterest and most malicious invectives against the truth. I have never been in favor of striving about words, but cannot allow this use of the term Fatalism to go unnoticed any longer. There are no two words in our language more directly opposite in their meaning than Predestination and Fatalism. The one is the strongest antithesis to the other. The most astonishing thing to me is that classical scholars, or even men of general intelligence, would weaken their claim to reputation as scholars and men of intelligence by confounding the meaning of these terms. I shall, for the benefit of the candid reader, endeavor to inquire into the origin, nature and import of the doctrine of Fatalism, and leave each one to draw his own conclusions as to the fairness or the correctness of the use of this term as a calumination of the doctrine of Providence or Predestination.

Fatalism as a doctrine, system of philosophy, or religious belief, originated among those nations of antiquity that knew not God; hence it is of purely heathen origin. The idea of fate must have been evolved in the following manner. Observing men of all nations, especially the shrewd, intellectual, ever watchful Greeks and Romans, discovered in the visissitudes of every day life, both of individuals and nations, things of great import transpire over which kings and sages had no control. They saw plagues, pestilences and famines consume and waste men, as winter cold blights, withers and scatters the leaves of the summer forest; they saw storms and earthquakes do their work of wholesale destruction, sweeping away men as grasshoppers, swallowing up cities as ant hills; they saw the weak perish before the strong, as the morn-

ing mists melt away before the advancing sun; they saw the overthrow of kingdoms, the downfall of nations, the laying waste of empires. Against all such things they found themselves utterly powerless, and in their helplessness were swept away in the bosom of destruction. In the midst of distress they resorted to their temples, they sacrificed to their gods, they invoked their patron deities, but all in vain; no help came, no deliverance from their dire distresses. Under such circumstances it was perfectly natural for men to conclude that there were either no gods, or that the gods themselves had no power to help and protect them. Some came to the conclusion that there are no gods, and that all events came upon men inevitably by blind destiny. This is original Fatalism. Others who could not give up their traditional deities, and the charms of a delusive worship, were driven to the conclusion that there is a power above the gods, to which the gods themselves were subject. This is the secondary phase of original Fatalism. This was the view held by many prominent men, among whom was Cicero, who defined fate as the power that the gods themselves were subject to.

This last phase of the doctrine of fate developed until finally an imaginary trinity was invented, called by the Latins, Parcae, and by the Greeks, Moirae. This trinity was composed of three women, called by the English reader the Fates, whose names were Clotho, Lachesis, and Atropos, and who controlled the destinies of gods and men after the most irregular, vindictive, and capricious manner. Shrines were consecrated to them, and temples built in their honor in many parts of Greece and Italy. The worship and doctrine of this imaginary female trinity was called Fatalism. Fatalism in its various ramifications formed the prominent features of all ancient literature, except that of the Jews. So clear was this people of the idea of fate that there is no word in the Hebrew corresponding to the For-

tuna or Parcas of the Latin, and the Mairoe of the Greek. The reason of this is that Moses and the prophets taught them that one supreme God rules this universe.

In Sophocles and some others of this time the term became synonymous with the word chance. At first glance it seems that these two words are directly opposite in meaning; but a little reflection will make it plain that chance and blind destiny are about the same things after all.

It will now be seen that Fatalism is first the belief that all things come inevitably upon the human race by blind destiny, with no God to send, direct or avert them. Second, the belief that there is a power above the gods to which they themselves are subject. And, third, that all things come by pure chance. Now who ever saw any one purporting to be an Old Baptist who believed any of the foregoing phases of doctrine? Who ever saw an Old Baptist that believed there is no God, and all things come by a blind and necessary destiny; that all events are fortuitous or by chance? Who ever saw a Baptist who believed there is a power above the gods, and that Clotho spins the thread of life, Lachesis determine the length, and Antropos with her inevitable shears cuts the thread. Then how silly, foolish and impertinent is this cry of Fatalism in Baptist pulpits and periodicals.

Now, if any one will consider the difference between events coming to pass that God himself cannot hinder, but on the contrary is bound to permit, suffer or endure, and events coming to pass as He himself has ordained by His own determinate council, such a one can see the difference between Fatalism and Predestination; he can see how ignorant a man must be of the meaning of his language when he calls a Predestinarian a Fatalist. Strange as it may seem, those very Arminians who are most vociferous in charging Old Baptists with Fatalism are really Fatalists themselves. It is true that they do

not think so, but they think that the ground of this charge is far from them; but upon a very slight analysis of their doctrine it will appear most clearly that the sin justly lies at their door. One sentence from their daily teaching will establish the truth of this assertion. Do they not persistently proclaim that men go to hell against the will of God? that God desires all men to be saved and has done all He can to save them, and yet men go to hell? that Christ made a full and complete atonement for the sins of all the world, and yet men go to perdition? If all this be true what takes men to hell but fate? Is there not some power that God himself is subject to?

I once heard Bishop Wilson, of Baltimore, say that when the will of man makes its choice, that God Himself cannot change it. Bishop Wilson may very justly and correctly be called a Fatalist upon the authority of his expression. Numerous quotations might be given from representative Arminians of all ages, as well as from the populace, to show the likeness of their doctrine to ancient Fatalism.

Again the Arminian rejects the decree of election on the ground of the certainty of the result decreed, and at the same time admits the foreknowledge of God. Is not the result as certain by foreknowledge as by the decree? There is nothing gained by denying the decree and substituting for it the divine foreknowledge. This denial involves the objector in a greater difficulty than that which he sought to escape, and which he imagined was chargeable upon Predestination alone. By rejecting the decree, and admitting the foreknowledge of God, he has shut himself up to the dread alternative of blank Fatalism, which rules God out of the empire of human history, including even the divine redemption. The question which now arises for all Arminians and partial predestinarians to answer is, as the whole future is known to God, and therefore **certain**, therefore determined, by whom or by what has it been

determined and rendered certain? The objector has ruled God out, let him bring forth his substitute. He has now dethroned the eternal Jehovah, will he leave the throne of the universe vacant, or whom will he place upon it? He here places himself in a dilemma from which he cannot escape. He has on the one hand a vacant throne, and on the other an absolutely certain future. He has to account for a determined future, while his principles will not allow him to admit an intelligent, personal determiner. Here it can easily be seen that outside of God's decrees as the determining cause, all must be attributed to the soulless, passionless, unintelligent idol, Fate.

It is not so much the Arminian that I desire to deal with in this article, as those of our own brethren who, when they wish to dispute the doctrine of Predestination, call it Fatalism. It has just been shown that Predestination and Fatalism are terms of directly opposite meaning, and it may now be positively asserted that Predestination is the only thing that can rule Fatalism out of the universe. Wherever Predestination stops fate steps in. There is no place between to be occupied by any other species of events. History is full of instances where the fortune of dynasties, the downfall of nations, the course of empire, depended upon what seemed to be the most trivial matters, mere trifles, which came without the agency of the leading spirits, or even in defiance of their wills. Oliver Cromwell was about to emigrate to this country, when the departure of the ship in which he was expected to sail, was hindered. He remained, and assumed the leading part in affairs at home. Had he not remained, Charles the first might have retained his head, and Blake certainly would not have laid the foundation of the maritime supremacy in England. The treaty of Utrecht, which materially affected the social and political life of great nations, and was occasioned by a quarrel between the Dutchess of Marlborough and Queen

Anne over a pair of gloves. The difference between one color and another in the livery of horses begat two most inveterate factions in the Roman Empire, the Prosini and the Veneti, which never suspended their hostilities until they ruined that unhappy government. The negotiations with the Pope for dissolving Henry the Eighth's marriage, which brought on the "Reformation" in England, are said to have been interrupted by the Earle of Wiltshire's little dog biting the Pope's toe as he held it out to be kissed by that ambassador. The Tory ministry, which gave new shape to all Europe, was brought in by the Dutchess of Marlborough spilling a pail of water upon Mrs. Masham's gown. Mohammed when flying from his enemies, took refuge in a cave which his pursuers would have entered had they not seen a spider's web over the entrance, but on seeing this they concluded that there was no one within, and passed on. Thus a spider's web changed the history of the world. The turning point at Waterloo, one of the great decisive battles of the world, resulted from the singular circumstances that prevented the arrival of General Grouchy. The well planned attack of the Barbarians upon Rome was averted by the cackling of a goose. A series of most trivial events ended in the overthrow of Antony. Louis the Sixth cut his hair and shaved his beard to obey the order of his Bishop. Eleanor his wife found him very ridiculous in this condition, and avenged herself as she thought proper, and Louis obtained a divorce. She then married Count Anjou, who afterward became Henry the Second of England, and thus gave rise to those wars that afterward ravaged France for three hundred years, and cost the French three hundred thousand men.

Was the prevention of Cromwell's departure from England a mere fortuitous event, or was it the intervention of an active, working, ruling Providence? Did blind destiny spread the spider's web upon Mohamet's cave, or

was it provided by God, who works all things after the counsel of His own will? Was the biting of the Pope's toe by the little dog a mere caprice of the Fates, or was it one of the all things that work together for good to them that love God? We must here strike the balance between Fatalism and Predestination. If nothing is predestinated then all things are by fate. If all things are predestinated, then there is no such thing as fate. If some things are predestinated, and others not, then the government of the universe is divided between God and the Fates. The man who does not believe in predestination at all is in reality a Fatalist. Let him deny it as he may, and reason as he will, there is no other subterfuge for him. The dilemma has but two horns, and one of these he must take. Then just in the proportion that a man divides the affairs of this world between Predestination and that which is not predestination, just in that proportion that man is a Fatalist. This article is not intended for a defence of the doctrine of Predestination, but is merely meant to submit to the reader a fair presentation of Fatalism, and to show the difference between it and Predestination, and to point out the inconsistency and confusion of those who confound the one with the other. Those who insist upon a limited predestination, and who call our brethren who place no limit on God's decrees, Fatalists, are really much nearer the borders of Fatalism than brethren who are thus inconsistently stigmatized.

Again, if the term fate by modern usage means unalterable destiny, all Predestinarians, whether contending for limited or unlimited decrees, are alike Fatalists; for they all believe in the fixed destiny of the human race. Then why should the pot call the kettle black?

A minister passed through the churches of my care, railing against Fatalism, as he called it; but many of the brethren could not tell what he was driving at. They had heard Methodists

talk that way, but thought rather strange of a Baptist to speak so. At one place his argument was that a certain man who was a member of a church believing the predestination of all things, was caught in very disorderly conduct; and when brought before the church in discipline, he put them all to silence by gently reminding them that it was all predestinated, and he could not help it; and they could not exclude him for something that, according to their own doctrine, he could not help. Now this is very poor argument against Predestination; but I suppose that in the absence of better it is often used. In the first place, I do not believe such a circumstance ever occurred, that this is a lie concocted by some Arminian three hundred years ago, to bring odium on the doctrine of grace. In the second place, if such really did occur, the man did not love the doctrine he professed; it was not the doctrine of his heart, but was mere tradition; perhaps not so much as tradition with him. Instead of exposing the doctrine and the church, he exposed his own vile hypocrisy and insincerity in the truth he professed. This is about as pertinent against Predestination as the old saying, "If God has ordained me to salvation, I will take my fill of sin, and be saved any how," is pertinent as argument against unconditional election. The terms are of the same piece.

Where does Predestination cease to be a wholesome doctrine, and become a baneful Fatalism? Where is there any well defined line setting forth the limits of one and the beginnings of the other? What proportion of the affairs of this world can a man believe is predestinated, and not be a Fatalist? if Predestination of all things is Fatalism, is not predestination of some things some Fatalism? If the whole of anything is poisonous, is not any part of the same thing poisonous? Is it true that a quarter of Lamb is wholesome food when only a quarter is taken, but becomes putrid carcass when all the body is

taken? Those that call Old School Baptists Fatalists, in order to be consistent with their principles, should call Christ a Fatalist, for He said, "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27) Or when he also said, "Not a sparrow falls to the ground without your heavenly Father." Paul subjects himself to their odium by testifying that He will have mercy on whom He will, and whom He will He hardeneth. (Romans 9) Peter is also guilty of a like offense against their zeal for God's honour when he said, Herod, and Pilate, and the Gentiles, and the people of Israel, were gathered together against Christ to do whatsoever God's hand and God's counsel determined before to be done. (Acts) Also when he declared that those who stumbled at the stumbling-stone being disobedient, were appointed to it. (1 Peter 2:8) James places himself in the same company when he said, "For ye ought to say, if the Lord will, we shall live, and do this, or that." Jude identifies himself with the same kind of Fatalists by saying, "There are certain men crept in unawares, who were before of old ordained to this condemnation." Jeremiah must also be classed with them, for he said, "I know, O Lord, that the way of man is not in himself, it is not in man that walketh to direct his steps." Solomon belongs to the same company, for he declared that, "That which is to be hath already been, that which hath been is now, and God requireth the past." Upon the same ground these objectors must stigmatize all the divine writers as Fatalists, and call the Bible itself a book of fate. The charge of Fatalism against predestinarians is no new thing. The Pelagians were loud against Augustine in this charge, the Arminians against Calvin, and all manner of workmongers against men who held the truth in every age.

Elder H. M. Curry, Lebanon, O

(The above by Elder Curry was first published in the Signs of February 21, 1894, and was re-published in other papers, and included in "Feast Of Fat Things". We are glad to

publish it again by request, and because we feel it presents the subject clearly. — J. D. W.)

OBITUARIES

ELDER JOHN W. GILLIAM

The members of the churches of the Upper County Line Association were shocked and saddened by the sudden passing of Elder John W. Gilliam on August 10, 1963. Elder Gilliam was a former pastor at Pleasantville Primitive Baptist Church which was my home church. It is with a sad and heavy heart that I attempt to write of his death.

John W. Gilliam was a native of Alamance County, the son of John Wesley and Mary Jane Leath Gilliam. He was educated at Gilliam's Academy and Graduated from Eastman Business College in Poughkeepsie, N. Y. and Wilber R. Smith Business School of the University of Kentucky. Later he became business manager and professor of the business department of Gilliam's Academy. He also served in the 1933 General Assembly of North Carolina.

Elder Gilliam professed a hope in Christ and joined Gilliam's Primitive Baptist Church in 1908, and was licensed to preach the Gospel in 1912; and was ordained to the full ministry in 1915. He was chosen Clerk of the Upper County Line Association in 1916 and served ably and graciously for over 40 years. His real pleasure was in serving his churches and mingling with his brethren and dear friends. Elder Gilliam had served seven churches as pastor: Monticello, Lickfork, McGray, Pleasant Grove, Durham, Pleasantville and Gilliam's. He loved his Churches and was willing to toil and labor for them. He was sound in the doctrine, proclaiming the fundamental truths of the crucified Lord and Savior Jesus Christ and for the great cause of his church. Never at any time did he deviate from preaching Salvation by Grace and Grace alone giving God all the glory, honor and praise. He had many heartaches, trials, and persecutions, but his trust, hope, and faith were in his Lord whose maker and builder is God. Elder Gilliam served our church faithfully, with humble love and care that I will always remember. His services were not confined to the pulpit, always remembering to visit the sick and afflicted. He not only preached the word, but lived it in his daily life, work, and conversation.

Surviving are his wife, Mrs. Mary Idol Gilliam of the home; three daughters: Mrs. H. E. Sadler, Jr., of Burlington; Mrs. D. C. Davenport, of Tazewell, Va.; and Miss Sarah Gilliam of the home; six sons: Robert D. Gilliam and Charles G. Gilliam of Burlington, William R. Gilliam of Route 2, Elon College, and Theron I. Gilliam of Richmond, Va.; two

sisters: Mrs. Eva Matkins, of Burlington, and Mrs. C. E. Bernard, of Greensboro; three brothers: Dr. Frank E. Gilliam and Earnest Gilliam, of Burlington, and Paul Gilliam of Charlotte; and eleven grandchildren.

We shall miss his wise counsel and encouraging words, but we desire to bow in humble submission to the will of God. I feel that he realized in death what the composer of one of his favorite hymns was blessed to record:

"Death is no more a frightful foe
Since I with Christ shall reign.
With Joy I leave this world of woe
For me to die is gain."

Funeral services were conducted at Gilliam's Primitive Baptist Church by Elders, W. C. King, D. V. Spangler and J. H. Smith, where an overflowing congregation of brethren and friends were gathered in respect and sympathy, and where the many flowers gave silent tribute of those who loved him.

Interment was in the church cemetery where he awaits the second coming of the Lord, when he will be raised in glory and be fashioned in the likeness of the blessed Savior, be satisfied, and ever be with the Lord.

Written by the request of his dear wife by Emma S. McCollum.

(Please note that in the obituary in the March issue of the Signs, the name of Elder Gilliam's sister was erroneously given as Mrs. C. Edward Benard, instead of Bernard. — Editor)

ELDER J. W. GILLIAM

In loving memory of our esteemed brother, Elder J. W. Gilliam, who was born December 18, 1888, and died August 4, 1963. He was born and raised near Gilliam's Church, Alamance County, N. C., where he spent his entire life. He endeared himself to all classes of people, old and young, poor and rich, alike. He was firmly established in the doctrine of salvation by grace, and believed in good works as the evidence of faith. He was a kind and humble servant of God, and stood on the rock that cannot be moved, feeding God's little ones from the Master's table, and declaring the work of God until the end.

Brother Gilliam was chosen pastor of Lickfork Church in 1917, and was a faithful pastor for thirty-six years. Words cannot express how much he meant to us. Always on time, never too late, through rain, snow and ice, he came with a smile, greeting everyone with a handshake. He would have his dear companion with him whenever possible. He was widely known, being the senior elder of our association; and was loved by all who knew him. He will be greatly missed, but God saw fit to take him home. He fought a good fight, the

battle was won. He is now free from sin and sorrow — no more to strive with trials of this life, but at rest with God. May our heavenly Father comfort his dear family, and all who loved him.

We are glad that our dear Father saw fit to have him preach his last sermon in the Lickfork Church, a church he loved so well. We will never forget his text: "If God be for us, who can be against us?" No sweeter words will ever be spoken. He was declaring the truth from beginning to end. When the service was over, my dear husband (Brother Lee) went to Brother Gilliam and hugged and kissed him, feeling in his heart that it was the last time he would have to show how much he loved and esteemed him. It was a wonderful meeting for us all.

Brother Gilliam's body is resting in Gilliam's Church Cemetery, to await the resurrection morning, when it will be raised and fashioned like our dear Saviour's body. "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." We can only trust in one who doeth all things well, and ask Him to give us grace and strength to carry on without our brother, that our loss is his eternal gain. He was always reconciled to whatever his lot might be, never murmuring or complaining. His kindness and Christian walk will not be forgotten. "Blessed is the man that walketh not in the council 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." "Blessed be the name of the Lord." Therefore,

BE IT RESOLVED, 1st. That the church at Lickfork bow in humble submission to our Father's will. 2nd. That we extend to the family our heartfelt sympathy and love. 3rd. That a copy of this resolution be sent the Signs of the Times and Old Faith Contender; and to the family; and that it be recorded on our church minutes.

Done by order of the church at Lickfork.
Willie Lee, Clerk

MEMORIAL ELDER JOHN W. GILLIAM

The church at McCray extends their deepest sympathy to the family of the late Elder John W. Gilliam whom God saw fit to remove from this world of trials and afflictions "to be with God which is far better," so suddenly on August 5, 1963.

Elder Gilliam served this church as a true shepherd for nine years (1915-1924) and has been a regular visitor since, bringing the same sweet message from a far country, salvation by grace ascribing all power and glory to God.

We shall miss his lovely visits, his wise counsel, and encouragement. May God grant that we all can say, "Not our will but thine be done."

W. C. King, Pastor

MEMORIAL
ELDER JOHN W. GILLIAM

On August 5, 1963, God saw fit to remove from us our highly respected and esteemed Elder John W. Gilliam by death. We can't question God's ways or His reason for doing anything, knowing that His ways are as high as the heavens from our ways, His thoughts from our thoughts. May God grant unto each of us the spirit of submission to His holy will.

The church at Bush Arbor has lost a faithful and precious correspondent, together with all our sister churches of this association and corresponding associations.

We pray God's richest blessing be upon his dear wife and children and all who feel this departure so keenly.

Written on behalf of Bush Arbor Church.

W. C. King, Pastor

IN MEMORIAM
MRS. NANCY LENORA ALLIGOOD

In the taking of dear Sister Alligood
To the land of eternal rest,
We bow to the will of Jehovah,
Who always knoweth best.

It was my pleasure to know her
For a number of years,
And I was always glad to greet her,
Who now with Christ appears.

She was a worthy Old School Baptist,
Who loved the doctrines of grace,
And now celestial joys are her's,
While time rolls on apace.

She walked "worthy of the vocation
Wherewith ye are called,
With all lowliness and meekness,"
And with salvation walled.

She was truly a Mother in Israel,
By the ties of nature too,
And was beloved by her children,
For she was kind and true.

May we be blessed to meet her
Where sorrow is unknown,
And reign with the King of saints,
Who did for sin atone.

O glorious day when saints shall rise
To see Him face to face,
And to behold His glory for evermore,
Saved by sovereign grace.

C. W. Vass

BETTY (RAMSEY) PETERS

We, the Primitive Baptist Church of Christ at Camp Branch, Henry County, Virginia, mourn the passing of our sister Betty May Peters.

Sister Betty May (Ramsey) Peters was born to Willie Lee and Laura Gardner Ramsey April 29, 1896, in Henry County, Virginia. She was married to Henry Lee Peters April 2, 1916, who preceded her in death. She united with Camp Branch Church by experience July 25, 1959, along with her husband; and they were baptized by Elder Rufus Brown on Sunday morning July 26, 1959. Sister Peters attended church regularly, and was faithful in helping in every way she could.

She was dressed and ready to go to church at Martinsville the night she was taken sick: she had an heart attack from which she never fully recovered. She passed away at Martinsville General Hospital November 16, 1963. The following children survive: Clyde Peters, Louisville, Ky.; Henry J. and Zera Peters, both of Martinsville; Mrs. Barbara Powell, Richmond, Va.; and Mrs. Louise Biggs, Roanoke, Va.

Sister Peters was loved by all who knew her, and will be greatly missed by her church, loved ones and friends. But we feel that our loss is her eternal gain, and that she is asleep awaiting the second coming of our Lord, when the ransomed shall all meet Him in the clouds, and go home to be with Him in that Spiritual Kingdom.

Her funeral was held at Martinsville Church by Elder Rufus Brown and Elder P. E. Ingram; and her body was laid to rest in Roselawn Cemetery by her husband's side, beneath a mound of beautiful flowers.

Done by order of the church while in conference.

Elder Rufus Brown, Moderator
Mancy Haynes, Clerk

TRIBUTE OF RESPECT
IN MEMORY OF ELDER
S. C. DAVENPORT, MINEOLA, TEXAS

WHEREAS, GOD, in accord with His divine providence, took from us our beloved brother, minister, pastor, and friend: ELDER S. C. DAVENPORT, 1869-1963: during the 95th year of his sojourn here; who had graciously served Cana, Good Hope, Hopewell, and Paron churches of Christ as pastor for several decades: — AND

WHEREAS, HIS gracious preaching, wise counsel, godly walk, and pious conversation will long be remembered and highly treasured by members and friends of these churches — together with the young ministers who came up under his tutorship: — AND

WHEREAS, ELDER DAVENPORT was blessed to never waver from the fundamental principles of the doctrine of Jesus Christ, THE COMPLETE AND PERFECT SAVIOUR; AND WHEREAS, HE emphasized the proven fact that a godly walk and conversation were evidences which confirmed the work of grace; AND, his firm belief that ministers and churches should be careful to maintain good works with proper dignity and due regard for good order and right discipline: ALL THESE OUTSTANDING CHARACTERISTICS OF ELDER DAVENPORT SHALL LONG INFLUENCE HIS CLOSE FRIENDS:

THEREFORE BE IT RESOLVED, That we thank God for those many gracious favors bestowed upon us through the ministry of ELDER DAVENPORT: AND for having blessed us to share the benefits of his life; AND, that we pray God's blessings upon his wife, children, relatives, and friends: — AND BE IT FURTHER RESOLVED, that copies of this be filed in our church records; copies sent to his family; and copies sent to *The Signs of the Times* and to *Old Faith Contender* for publication.

(I certify that the above was unanimously adopted in church conferences of Hopewell, Good Hope, and Paron churches; and was approved by members of Cana Church.)

Elder E. J. Lambert

ROBERT ELTON NULL

The subject of this notice, Robert Elton Null, was born December 13, 1919, and departed this life December 4, 1963. He was a son of the late James Null and Ernie (McClanahan) Null. Besides his wife, Mrs. Verneeda Null, he leaves the following to mourn his passing: One son, John; two daughters, Carol Jean and Juanita Null, at home, Route 4, Charleston, W. Va.; six brothers: Guy and Marvin Null, Charleston; Lee Null, Charleston; Leonard Null, Raymond City, W. Va.; Andrew Null, Akron, Ohio; and George Null, Denver, Colorado; four sisters: Mrs. Marie Dolan, Detroit; Mrs. Letha Miller, Bancroft, W. Va.; Mrs. Ann Dolin, Allum Creek, W. Va.; and Mrs. Ruth McClanahan, Rt. 4, Charleston; and many other relatives.

Our friend, Mr. Null, never united with the church, but he was indeed a friend to the Primitive Baptist cause; and gave gracious evidence of a good hope through grace in the blood of Jesus. In our visiting and conversing together, his speech and conversation attested to his deep conviction and love for the doctrine of salvation by grace, and hope alone in the merit of the crucified and risen Jesus. He was a most humble, kind, and unassuming man: His walk and daily manner of life gave evidence that he had been moulded

as clay in the hands of the Master Potter.

Mr. Null had been sickly much of his life. He served in the armed forces in World War II, and had been plagued much with a nervous disorder. His passing was sudden, after a shot of penicillin had been administered by his family physician. We know not the ways of the Lord. We feel and do believe that he fell asleep in Jesus. We keenly feel our loss.

At the request of the family, the writer was called to conduct the funeral, assisted by Elder J. J. Smith, at the Cunningham Funeral Home, in the Big Tyler Mountain section; where I humbly hope I was blessed to briefly set forth the doctrine of grace, which he most surely believed. The song service was beautiful, sung by those who loved him. He was laid to rest in the family Cemetery on Poca River, near the old home, to await the resurrection of the dead.

May God in tender mercy comfort the bereaved, and visit the grace of reconciliation, for Jesus' sake. Written by request.

H. J. Bird

MAUDE ASENATH MILLER

Maude A. Miller was born at Edella, Penna., April 20, 1882, the daughter of the late Deacon Charles E. Miller and Sarah E. Stanton. She passed away January 11, 1964. She was united in marriage September 20, 1905, to Walter A. Johnson, who passed away November 15, 1942. Later she married Richard F. Miller, who survives.

Our forefathers were of the Pilgrim stock, and Old School Baptists, which was the doctrine she loved and lived by. For many years she wanted to be a member of the church, but felt unworthy. On July 7, 1944, she and her husband went to Kingston, N. Y. on vacation: the regular meeting was not being held, but the members called one at Elder A. J. Slauson's home that evening. At which time she told her experience, and was received a candidate for baptism; and later at a meeting at Sister Fanny Woodin's home on July 30, 1944, Elder Bellows baptized her in the Delaware River at Union Grove.

Mother's health had been failing for some time, so I asked them to come and live with me, which they did on December 3, 1963. On Christmas night she fell, and was taken to the hospital and later to a nursing home, but she lived only until January 11, 1964. She is now at rest in the Miller Cemetery, Edella, Pa.

The *Signs* was her constant companion through the years, and she re-read some articles many times. Written by her daughter,

Chrystal Johnson Severson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., JULY, 1964

NO. 7

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 7/64
IT EXPIRES WITH THIS ISSUE

WAS BLESSED TO ATTEND
MEETINGS

Box 77
The Dalles, Oregon
August 20, 1963 97058

Dear Elder Spangler:

I was happy to receive your very kind letter and to know you had returned safely to your home. It was sad to hear of the illness among the brethren and friends there, and about the amputation of the dear brother's leg. But we are made to know that God rules: "He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" He is a God of love and mercy, and able to comfort and make his children submissive to his will and reconciled to their lot in this time world of sin, sorrow and heartaches.

I was up to Naches to the last meeting, going on Saturday afternoon. Elder Attebery and wife also came that afternoon. I went by to get Mabel Schleismayer, but she was coming over Sunday morning with Johnnie Simpson and wife. So I then went by Josie's, and she was all alone. She decided to go over to Daisy Baker's with me, so we could all be together and visit for awhile. Mary and Jack Eckard also came in from Spokane. We spent a pleasant evening

there, and then the Eckards and I stayed over night with Josie. Sunday morning Elder Davis and wife came over. Elder Davis and Elder Attebery were both blessed to speak comfortingly to the little group assembled there. Elder Attebery said he was feeling much better that he was at the three day meeting.

I do feel so thankful that I was blessed to attend as many of the meetings as I did while you were here, and to get so many recordings, whereby I may still be enabled to feast upon the great truths of our blessed Lord and Saviour. I have felt myself to be a sinner so burdened with sin and guilt, and so unworthy of the many blessings that have been mine to enjoy. Oh! that I might praise him more. I know that if I am one of his little ones, that it is not because of anything that I have done, but all of God. "By grace are ye saved through faith, and that not yourselves, it is the gift of God; not of works, lest any man should boast."

I was pleased that you were one who seemed to delight in speaking upon the things of God, and giving your views on different scriptures while visiting among the brethren in the home. I do enjoy that so much.

.. I must bring this to a close. With much love to you. I extend my love and best regards to your wife, Mrs. Kepley, and Sandra.

A sinner in hope of God's
grace and mercies,
Ben F. Preston

HIS POWER MAKES HIS PURPOSES
EFFECTUAL

Rt. 1 Box 268,
Dothan, Alabama

Dear Editors, and the Household of Faith:

I have a desire to write you some of my thoughts on the purposes of the eternal God here on earth, and his omnipotent power that he manifests in making that effectual.

To begin, I believe that the scriptures both of the Old and the New Testament are the revealed word of God. In Genesis we read: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." He also said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." If I haven't made a miscount, the word "let" appears twelve times in this first chapter. We know that God wasn't just suggesting, or asking permission for these things to be done. It was "All Power" speaking, saying, Let these things be done.

By the same authority when Christ said to his disciples — remember that only his disciples were present — "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" It was "All Power" that gave the command, and not a request, they could not refuse. If it were left up to us and our willingness to respond to the purpose of God and of his kingdom here on earth, Jacob could have refused to obey; Moses could have refused — and all the prophets could have refused. The disciples could have refused when told by our Lord "to follow me;" and when He told them to tarry in Jerusalem until they be endued with power from on high. Then Peter and the other disciples could have refused to preach those memorable sermons on the day of Pentecost; and Peter to preach to Cornelius; and Philip to go toward the South; and Paul could have refused to be a minister to the Gentiles.

Suppose all these I have referred to, had refused, where would we be today as far as the church is concerned? Our God speaks and it is done; he commands and it stands fast. He works by love, purifies the heart, and overcomes the world.

Paul says in his letter to the Ephesians: "Blessed be the God and Father of our Lord and Saviour 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." These blessings do not come because of our obedience, but because of the love he has for those that believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him on his own right hand in the heavenly places. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. (1st chapter of Ephesians)

David said in Psalm 110:3, "Thy people shall be willing in the day of thy power . . ." In Job 23:13,14, we read, "But 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 is appointed for me: and many such things are with him."

I feel to know that God has blessed me bountifully, for which I hope I am thankful; and pray that his blessings will continue, not only for me but will all the blood washed through. Amen.

Elder J. W. Tew

EXPERIENCE

831 N. Woodland,
Amarillo, Texas
June 7, 1963

Dear Elders Spangler and Wood,
and all the Household of Faith:

It is after another night of tossing and turning, and writing my experi-

ence in my mind as I have many times since we were received by the Old School Baptists December 16, 1951. I even tried writing it the 17th, but never mailed it. But I have a desire to write this morning, and if it is worthy of space, please publish it in the Signs for the benefit of the brethren of our home church, Bethel, near El Dorado, Arkansas. I have never felt satisfied with what I remember telling them. Also for our two sons, three grandsons and granddaughter, sisters, brother, and nieces and nephews.

As I cooked breakfast this morning, I hummed hymn number 382 in Lloyd's hymn book:

"While sorrows encompass me round,
And endless distresses I see,
Astonished, I cry, can a mortal be found
Surrounded with troubles like me?" etc.

After my dear husband left for work, I softly sang the hymn; then got paper and pencil to write. I grew up attending Sunday School and church with the Missionary Baptists; and at the age of fourteen I joined and was baptized — not knowing what they believed. All along for many years I would find things that I believed that they did not. I believed in washing of feet and communion. My husband was reared by Primitive Baptist parents, which I never heard of until I married. As J. J. Davis said in one of his writings: "I was at home in the body." All the time I felt that way, I felt myself to be good, (Oh, how wrong I was!): I lived a moral life not to be ashamed of, I thought, and I was more concerned about my husband and other loved ones. He drank some, and to me that was so horrible and it caused me much grief. My troubles, trials and tribulations have been great. I am a child of sorrow and acquainted with grief. I believe the Lord saw fit to chasten me with the rod. I worshiped my husband instead of God. In 1941 my troubles were so great I was utterly cast down: worked out of tools and timber, and made to know of myself I could do nothing.

We had two sons at the time, one

ten and the other one and one-half years old. I was so despondent I felt I had nothing to live for. Oh, how could I ever think such a thought, with those precious sons to raise. I had it all planned: I'd take them to my sister's, who was living on our old home place, and I would go over the field and drown myself in the creek to get out of my troubles. But thank God that was not his plan.

About the time I was satisfied with my plan, my dear mother, who had been dead more than two years, appeared at my bed in a long white robe, and said, "They who endure until the end shall be saved." The many times I had read the Bible, I didn't remember reading that, but came across it later. This gave me a will to live, and I started reading the Bible more, prayed and wept most day and night for three weeks. Then my prayers were answered. Of ourselves we cannot pray; we have to be made to pray, and when we do, it is answered. We have to be made to hear and understand or preaching is no food for our hungry souls. My burden was then lightened to some extent.

In 1942 we moved to Mobile, Alabama, where my husband worked in a shipyard three years. I was still despondent; and after being there over a month, our baby fell and fractured his skull, and was in the hospital not expected to live: and I was sick in bed and not able to be with him; and my husband came down with pneumonia. We were among strangers, except for my brother and his family — and my sisters came from home. My husband grieved over our baby, and felt that he was being punished for the wrongs he had done.

While we were in this condition, I got a letter from church with envelopes to mail my tithes — and that turned me more against what I had once believed. Over the years we had gone with my husband's father to Bethel a few times: I felt it my duty to fix and carry lunch for him at communion time. I didn't enjoy the preaching: the seats

were so hard, and I would starve waiting for the ministers to quit preaching, so we could have lunch. I heard Elder E. J. Lambert preach his first sermon at Bethel, and it was interesting. I told my father-in-law that he was a good speaker, and didn't sing-song his sermon as some did. Oh, how sweet all the Old Baptist preaching is; and to think, it was then foolishness to me.

We moved back home in 1945, and soon afterwards my husband's father passed away. We started going to Bethel, and Elder John Lee Smith preached the first sermon I heard. When I realized what I was doing, I was holding the seat with both hands, and tears were rolling down my cheeks. My depressed feeling stayed with me for five years; but there was something Elder E. J. Lambert said at Mr. Aleck Smith's funeral that caused my grief to vanish, and I don't grieve over it any more. I still have my troubles, but they are about myself.

"Dear Lord, if indeed I am thine,
If thou art my sun and my song,
Say why do I languish and pine,
And why are my winters so long."

Another thing happened to me while in Mobile: I went to bed, and all of a sudden I started quoting scriptures, such as, "Come unto me all ye who labor and are heavy laden", etc; and, "I go to prepare a place for you", etc. I quoted it like I was reading it in the Bible, which, of course, I was not. A man passed by whistling, "Precious Memories", and I sang the song through. I realized I was doing it and that my husband was talking to me, (he was afraid I was dying), but I could not stop until I had finished. He called a doctor; and when they would stop rubbing me, I could feel myself going to sleep and drifting away.

After we moved back home, we attended Bethel Church regularly. Elder Lambert was the pastor, and still is. Thank God for him. We both desired a home with the dear brethren, but did not feel fit to ask. I didn't feel I had an experience of grace. Sister Cisco

Barron said in a letter to Sister Roswell, "No two people can have the same experiences." She writes so many good articles for the *Signs*. Her walk and talk bear signs of good fruit, and we love her so much.

I felt vile and unworthy, and still do, for, "When I would do good evil is present with me." On December 15, 1951, I wanted greatly to ask a home with those dear people, but couldn't go forward. After services were dismissed, I felt I could not leave without it, and I went up to talk with Elder Lambert, and my husband was telling him how unworthy he felt himself to be; and I started telling him a part of what I have written. He called the members in conference, and they received us joyfully. I still wonder why — I have so many doubts and fears.

The baptism was not until the third Sunday in April, 1952. My husband's youngest brother was a deacon of Bethel Church, and he talked with us and explained scriptures the night before he was killed December 31, 1951. Their father left six sons at his death: three of them united with Bethel Church — the youngest first, and the eldest last. "The last shall be first and the first last."

During the time when we offered and was baptized, I had a dream: There was a great fire, and a lot of people running; but at last it was only my younger sister and me. She would fall down, and say, "I can't go any farther"; but I would help her up, and say, "See yonder, when we get there we will be safe." And she would get up and go farther. At the water's edge she asked a home with the Old Baptists, was received and baptized along with my husband, Sister Bishop, and me. We have had many hours rejoicing, sharing our joys and sorrows: sometimes on the mountain tops, and then in the deepest valleys. We were made to believe in an all wise, all powerful God who needs no help of puny man. If our names were written in the Lamb's Book of Life before the foundation of the world, there is noth-

ing that can keep us from heaven and immortal glory; and if not, there is nothing we can do to get to heaven.

When my sister and I asked for our names to be removed from the Missionary church record, one of the ladies said, "You all better come back where you belong: all the Hard Shells preach is hope, hope, hope, I want you to know." But we would not trade our little hope, however small at times, for all their "know".

Many times I prayed, or tried to, as our sons were growing up, that we be spared to see them grown, and able to take care of themselves — and our prayers were answered. They are both married, and have children; the oldest has been married three years, and the younger one year. The younger joined the Navy when he was eighteen, and I thought he was so young to be on his own, and I felt he needed our guidance. He was in the Philippines, and I had many sad times, and shed many tears. Then a sweet calm would come: the same God would keep him over there that kept him here, and I couldn't guide him, for that was the Lord's business. We didn't see him for almost two years, and at times I felt I would die if I couldn't see him; but the Lord blessed me to be reconciled to his will. In my feeble way I try to pray, Thy will be done and not ours.. Make us humble and reconciled to thy will, and content with our lot. We were in a car accident October 21, 1962, and suffer much, but we try not to complain. Jesus suffered, and he knew no sin; why do we think we should not suffer. I believe we will suffer every pain intended us to suffer. We learn obedience by the things we suffer. May we be enabled to thank God for the many blessings he has bestowed upon us.

A sinner vile and needy, who stands in the need of prayer. When at the throne of grace remember us.

Annie Lee Davis

P. S. Following is a poem I wrote in memory of my husband's brother, Dewey, of whom I spoke above, and

who was killed. I wrote as if I were his eldest son, Mickey:

It was the 31st day of December,
Nineteen hundred fifty-one;
About 8:15 Monday morning
God said our dad's word was done.

When he left home that morning,
He was happy and walked with grace:
We didn't realize at that moment
We would never more see his face.*

He went to weld an oil tank,
And when he struck his arc
There was a great explosion
That broke our dear mother's heart.

About 9:15 that cold morning,
Uncle Johnie came to our home:
He said, "God bless you honey,
Our darling Dewey is gone."

Now we had a very dear neighbor
Who on bended knees did pray;
And we believe it was Jesus
Who sent him to help us that day.

Now we know the Lord is our shepherd
So it reads in the 23rd Psalm:
Elder Lambert beautifully preached it:
God made us loved ones calm.

Now we feel our daddy's in heaven —
He was so honest and true;
Someday we hope dear daddy
To be in heaven with you.

* The casket was not opened

HE WATCHES OVER HIS LITTLE ONES

P. O. Box 96,
Rising Star, Texas

Dear Brother Wood:

. . . I surely do enjoy reading the letters and articles in the *Signs of the Times*, and I don't want to miss getting each number. Words fail me to tell you just how much I do enjoy the contents in each number. It is good news and glad tidings from a far country, and is meat and drink to my poor soul.

The dear writers tell my belief and experience far better than I can. It is all the preaching I have now — reading the writings from the gifted writers, who can write so lovely of the goodness and wonderful workings of God our

Saviour to the children of men.

I feel that if it were not for my Bible and the writings of His dear servants and other saints, there would be nothing in this wicked and strife-torn world to live for. But thanks be to his great and holy name, his all seeing eye is ever watching over his little ones, to comfort and feed them, and shield them from harm, as it pleases him; not according to our will, but according to His will.

May the dear Lord ever bless you in your labor of love. If not asking too much, please remember me in your prayers, for I feel the need of the prayers of the saints. In hope of a better life beyond this world.

Mrs. Julia Boyd

Rt. 2, Box 460,
Corpus Christi, Texas

Dear Brother Spangler:

I am enclosing an article for publication, if you deem it worth valuable space in the Signs.

Alba L. Dean

"But sanctify the Lord in your hearts, and be ready always to give a reason of the hope that is in you, to every man that asketh you, with meekness and fear." (1 Peter 3:15) "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6)

I am, by the help of God, going to try to give a reason why I believe I have evidence of having been given a hope in Christ.

I was made to realize that I was a sinner and was greatly burdened; and had a desire to know the truth. I begged the Lord for mercy and to show me the truth; and, I believe, by faith I was given to look above me and saw the Lord God looking down on me; and I was filled with indescribable love, joy

and happiness, and Christ appeared by his side, and I saw him as my Saviour. My burden left me and I was relieved, and was given a love for the people of God and a desire to have a home with the church, and to be baptized. This was in August, 1913; and September 5th I offered for membership, and recited what I hoped was an experience of grace, and was received and baptized the same day into the Primitive Baptist Church by Elder Martin Stone, co-pastor with Elder J. H. Fisher. The church was known as Shilo No. 2 meeting place at the Acker School Building, five miles South of Wayland, Stephens County, Texas.

I feel that I was raised to a newness of life. When I came up out of the water and saw the church members standing beside the water, I could see a soft and heavenly light over their faces; and I was filled with love for them. For days I went praising the Lord for what he had done for me, and I seemed to be a completely changed person. My husband and two little daughters were at the water's edge when I was baptized. He was not a member but was a firm believer in absolute predestination of all things, and told me that he had gone for three months with the prayer in his heart that I would be shown the truth in Christ Jesus, we agreed on doctrine, and were thankful that the Lord had heard and answered our prayers. It is by revelation of Jesus Christ that we learn of Him: He reveals his truth in many ways, sometimes by dreams, visions, by a still small voice, and by "putting his laws in our minds and writing them in our hearts." (Hebrews 8:10)

The doctrine believed by the Old School Baptists, and as set forth by the **Signs of the Times**, came to me faster than I could tell it; and I wondered how I could see it, when I had not known it before. I was made to sing

"Amazing grace, how sweet the sound
That saved a wretch like me:
I once was lost but now am found,
Was blind but now I see."

The more the light of God shined in my heart, the more I could see and feel the sinfulness in my nature; and I decided that I had been deceived in thinking I had really seen the light. I thought of going to the church and telling them that I was afraid I had been deceived, but I could not give up completely. Doubts and fears would come and go: sometimes the Comforter would be with me, and sometimes I would seem to be left alone; and sometimes His goodness was so great that I would forget my trials. Sometimes I could see His likeness in the countenances of the brethren and sisters, but could see nothing good in myself.

In the School of Christ, after having been born again and have the Spirit of Christ in us, we are given knowledge and wisdom, and grow in grace as He sees our need. He says, "My grace is sufficient for thee." He makes us able to accomplish that which He purposed for us to do.

Some of the dealings of the Lord with me are as follows: I dreamed that I was in school, and was given a glass partly filled with milk for lunch. In 1st Peter 2:2-3, we read, "As new born babes desire the sincere milk of the word that we may grow thereby. If so be that ye have tasted that the Lord is gracious." It takes sometime for children to eat meat and solid food; so it is with children just born into the kingdom of God. He gives them spiritual food as the need arises for those called by him. Strong doctrine (meat) is not understood until learned in the School of Christ. We get lessons from our daily trials, and can see the hand of the Lord in them: he comforts his little ones and strengthens them to bear many sore trials for Christ's sake.

During some of these trials I have wondered how I was going to continue on, and a still small voice would say, "It is I, be not afraid." Or at other times would say, "I will never leave nor forsake you, even unto the end of the world." I had a vision of a small black heart in a circle of light; and as I

looked at it, I thought: That is my heart. Then it came to me that I had been given a clean heart. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us."

We know that without him we can do nothing. I was in much trouble of mind, feeling a need for comfort, I looked up and in a vision saw Jesus walking slowly up a hillside: I felt as a little child and wished that I could have him take me by the hand and lead me along the way, for I felt that I could not keep in sight, and was not worthy. I was reading the scriptures, "Follow thou me", and it seemed to be spoken to me by the Saviour. My desire is to follow Christ and not man. Man's ways lead unto death, and God's ways lead unto life everlasting.

In my early travels, I dreamed I was in a small cabin, out in a grassy glade with a group of small children, and I looked out and a grass fire was burning towards us; but I seemed to have no fear; it passed on, and we did not feel it. In Isaiah 43:2, we read of the promises of God to his people: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fires thou shalt not be burned, neither shall the flames kindle upon thee." We know that God's promises are sure, and we are happy when given faith by him to trust our all to him.

I dreamed of seeing a pure white tree; all of the limbs had been trimmed evenly so that all were equal in size. In a figure Christ is the tree, and we are the branches, if we are one of his, we will all be made equal in Him, from the tiniest infant to the most aged. I had heard it said the Primitive Baptists did not believe in infant salvation: this dream clearly showed me that all are equal regardless of age or race; if one

of the children given to Christ by the Father, not one will be lost.

In 1913 I dreamed of seeing a stone, like a corner stone, suspended over a dark pit, and there were people standing on it. I seemed to be standing by looking at it. Later I felt the answer was given when I read in Psalms 40:1-3, "I waited patiently for the Lord, and He inclined unto me and heard my cry: He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God: Many shall see it a fear, and shall trust in the Lord." Also, in Psalms 27:5, "For in time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me: he shall set me upon a rock." I was given a hope that I was one who had been delivered from the deep, dark pit, and my feet set upon a rock. I also had dreamed that I had been given a new song, and had sung it with all ease up before a congregation.

I dreamed of seeing a house placed in the yard beside our home; the house and everything in it was all new and bright, and exactly like the house we lived in, but that it was new. I wondered what it meant at the time, for I felt it must have spiritual meaning. In time I was directed to the Scriptures in 2 Corinthians 3:18, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In the beginning God said "Let us make man in our image." He gives us a precious hope that we will be glorified in the image of God and Christ, and will praise Him forever.

Like Paul, I believe that what I have been taught, was not of man; but by the revelation of Jesus Christ.

Yours in hope,
Mrs. Alba L. Dean

"HELP THOU MINE UNBELIEF"

Caledonia, Miss.

Dear Editors:

This is to notify you of my change of address to Caledonia . . . I do not want to miss any of the papers, for I enjoy them so much: they are my meat and my drink. They are each one filled with food from the hand of God, for from him comes all our blessings, both natural and spiritual. I feel so unworthy of the least of them, and I cannot find words sufficient to give Him thanks for the love and mercy he has bestowed upon such an one as I. But I pray for grace to praise him as I ought: I pray for that love which is of God — for God is love; love to love my brethren and sisters and my neighbors as I ought; love to love Him who first loved us, and gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Many times I have had to say, "Lord, I believe; help thou mine unbelief." And sometimes as did Thomas, "My Lord, and my God."

We had some wonderful preaching both at the Buttahatche and the Hopewell Associations. Though I was only able to attend the Hopewell one day, I surely enjoyed it.

May our Heavenly Father keep us and lead us in the strait and narrow path that leads to eternal life, where there will be no hate, no sin, no wars, trials or tribulations, tears or fears, but joy and praise around his throne, where Jesus is the light of that city eternal in the heavens.

Yours in hope of that peace beyond this veil of tears,

Minnie Seay

2768 Clifton Ave., N. W.,
Roanoke, Virginia

Dear Editors:

. . . Please renew my subscription for two years; I am enclosing check for \$5.00.

I may not be able to absorb or rightly understand all I read, but I feel the hymn with these words:

"One thing, with all my soul's desire,
I sought and will pursue;
What thine own Spirit doth inspire,
Lord! for thy servant do.

Grant me within thy courts a place,
Among thy saints a seat,
For ever to behold thy face,
And worship at his feet.

In thy pavilion to abide,
When storms of trouble blow,
And in thy tabernacle hide,
Secure from every foe.

'Seek ye my face;' — without delay,
When thus I hear thee speak,
My heart would leap for joy, and say,
'Thy face, Lord, will I seek.'

Then leave me not when griefs assail,
And earthly comforts flee;
When father, mother, kindred fail,
My God! remember me.

Oft had I fainted and resign'd
Of every hope my hold,
But mine afflictions brought to mind
Thy benefits of old.

Wait on the Lord, with courage wait;
My soul! disdain to fear;
The righteous Judge is at the gate,
And thy redemption near."

No. 921, Beebe's Hymn Book

The hymn expresses a feeling of prayer, and so, though plain language many confuse me in certain matters, and points of what is understood as doctrine, I still desire to read, not only the Bible, but the *Signs*, and to hear the expressions and confessions of a people that I once saw in a company: A great stream of people moved by an outstretched hand, bringing them to the feet of Jesus; and saw this one stoop, lifting them to His bosom, and placing them on His shoulder, and carrying them; and I wondered much. I desired to be a part of this company, even though they seemed so afflicted. I felt so in need of being carried; and I still feel that need.

For a long time I considered this *shoulder*; and the words came, "... and the government shall be upon his shoulder." That is what I feel I want to see among us: To be found seeking that government. At least, I feel I am not able to walk: I must be carried. I do

not feel excusable in any sense: so many sorrows, so many trials, and too weak to walk to meet them aright to the honor and praise of God; and not worthy of being brought and lifted and carried, but begging for that to come to me, that I may be in that number which is carried, and moved in and with that government. We cannot carry the government, as I see it; but it is already upon His shoulder, and we want to be found there.

These words, "Am I not worthy?" came with some force. Yes, Lord, thou art worthy of every thought, every effort to walk, talk, think, or breathe praise upon thy name. Yet I feel as these words express:

"Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone."

And so I yet cling, and cling: O Lord, do not let me go.

A sister, I humbly hope,
Catherine A. Houchins

Box 693,
Quitman, Texas 75783

Dear Elders Spangler and Wood:

... I am writing you concerning the change of address of my mother-in-law, Mrs. S. H. White, to 1210 Harrison Road, Longview, Texas. She has recently had to give up her last son, and is now going to live with her daughter in Longview. She is now past ninety-three years of age, and has been an invalid for more than a year. Although her body is weakened, her mind is just as alert as ever, and she looks forward to the coming of the *Signs*, which her daughters always read to her.

Brother Wood, you may remember her when you were here at Cana Church several years ago. She still speaks of you, and how she enjoyed your preaching. She has been a faithful member of Cana Church since the day it was organized forty-eight years ago last Oc-

tober. She has been a real mother to me for fifty-three years, I having been in her family that long. She and I are the only charter members still living.

In Christian love and dear esteem, I am an unworthy sinner saved by God's mercy, if at all.

Buena White

(Yes, we remember these two sisters, and many others we met while in that part of the country; and our memories are very pleasant. We found them loving the same things we do, which made it so pleasant to meet with them, and to talk of the Lord's goodness and mercy. We are glad that Sister White looks forward to the coming of the *Signs* each month. — J. D. W.)

HER HEART IS HAPPY

307 East Pine St.
Winnsboro, Texas

Dear Brother Lambert:

You can tear this up or do anything you want to do with it, but I have felt for some reason that I wanted to write my experience — the Lord being my helper. I believe it to be true that it is not in man that walketh to direct his steps. I did not direct my steps as I had nothing to do with directing my experience.

When I was about twenty years of age I had a wonderful dream. I dreamed I was an angel and could fly from place to place. Even when I awoke it seemed to be true. I felt so bad when I found it was not true. That dream has stayed with me for some reason.

I have gone to Good Hope Church ever since Brother Tatum and the older preachers were preaching there. Since then I have gone and heard Brother Lambert preach and have enjoyed his preaching very much. For a long time it would come to me that I wanted to be baptized before I died, but every time that feeling would come it would leave me. Then I would pray for God to guide me and lead me in the way He wanted me to go, as I knew no one else could. Then, joining the church

would come to me, but with it, it would come to me that I wasn't good enough.

One week it kept coming to me that the Bible says, "There is none good; no, not one." On the coming Sunday, January 22, 1964, we, Morris and I, went to church to hear Brother Lambert preach. His preaching was so wonderful that I sat there and cried. My heart was filled so that I thought I was having a heart attack, as so many have now. That night I couldn't sleep. Brother Lambert's preaching was going over and over in my mind. I felt I knew the Lord was with me, and He had all power and could do all things; He left nothing undone; He knew from the beginning what would take place all down through our lives. The Lord has been good to me; and, He being my helper, my hopes are all on Him. I believe once saved, always saved. I don't think our God is changeable, like man is. I think men just don't have any power at all.

On February 2, 1964, I joined the church at Good Hope and was baptized by Brother Lambert, he being our pastor. I am glad to say that *my mind is settled and my heart is happy*. I am proud to be a member of Good Hope Church; although I feel very weak and helpless. But I know there is some One stronger, with all power, who can lead us through this life. IF HE CAN'T — THERE IS NONE THAT CAN.

Mrs. Inez Hewett

A VISION AND A DREAM

112 Bunard Court,
Danville, Va.

Dear Brother and Sister Spangler:

As I enjoyed the good preaching so much this Thanksgiving night, it gave me a mind to write you a few lines. Since I started coming up there to church, and especially since I united, I have repeated it so many times: It has just seemed like an old fashioned Thanksgiving day ever since.

My daughter was born on Thanksgiving day twenty-one years ago this week; she was born with a "V" in her forehead that remained there for a good while. I believe the Lord through her has brought victory to my life in many ways. I feel the Lord has blessed her with a good husband, who has brought much sunshine into our home; because we love him. Only the good Lord knows what we are in need of.

Brother Spangler, I have wanted to tell you the vision I had on the 4th Sunday in April after I joined the church the night before. There were a lot of people there that day; and we had had such good preaching. It was after the services were over, and just about everybody had gone out of the church ahead of me. As I was going down the front steps, I glanced towards all those people there on the front, and, as I saw you shaking hands with them, suddenly they appeared to me as sheep in a beautiful pasture; and I could see you as a good shepherd over them. I could see you tending and caring for them, and keeping them in place with a staff in your right hand. It was made as plain to me as if a voice had spoken and said, This is the voice his sheep follow, because he has known all of their problems, and what they were in need of — just as he has known what you were in need of.

For weeks later I continued to see a staff in your hand caring for those sheep. I have wanted to tell you this ever since, but I didn't know how. I felt like everybody there had seen just what I had: it was all so plain.

I want to tell you a dream again that I had when I was about eighteen years old, because I have felt it come to pass in Dan River Church. I dreamed I was walking alone at night on a country road; and finally I came to an opening and could see this little white church on the side of the road. It was lighted up inside and out; and I could see all those people going in ahead of me. It seemed that I was the last one to get

to the doorway; and just as I stood in the doorway, my eyes went towards the pulpit, and Christ was standing there with his eyes on me. I started walking on down the aisle, and there was only one seat left on the right hand side; and as I sat down Christ was still watching me, and gave me a look of satisfaction, as if to say, All are here; and he was ready to start his sermon.

In the past year Christ has become so alive to me that I don't believe the glory of it could ever be told — especially the day I was baptized. And that afternoon when I partook of the Lord's Supper, it couldn't have been any different to me if Christ had been sitting there in the midst. It just makes my heart rejoice so, to know that all this has actually come to pass after so many years. I know that if salvation came by works, I could have never been numbered among the saints; because for many years I felt to be the black-sheep of my family because of the terrible sinner I felt to be. Only the goodness and mercy of God could have kept me through it all.

I hope that I haven't been too much of a burden to you good people; I often feel that I am. I would like for you to continue to remember my family in prayer.

Love from above,
Annie Barber

MEETING AT SARDIS CHURCH

831 N. Woodland
Amarillo, Texas
March 17, 1964

Dear Editors and Household of Faith:

I don't remember of ever being elevated to this height before. I feel I can say that I know my Redeemer liveth, and I want to tell it to every one. There is no one for me to talk to, so yesterday I wrote my sister, Viola Fitzhugh. I still wasn't satisfied, and I wrote Elder E. J. Lambert and wife, the beloved pastor of our home church near

ElDorado, Arkansas. But this morning I have to write more, hoping some little one will get a crumb from it, as I have from many letters in the *Signs of the Times*.

Sardis Primitive Baptist Church here in Amarillo had their meeting Saturday afternoon and Sunday morning. There were four sermons preached, and the ministers were blessed to preach the power, grace, and mercy of Almighty God, giving him all the praise, honor and glory; and we were blessed to hear and to feast on His unsearchable riches. We don't feel worthy of such a blessing, but I am so happy He saw fit to bless even me.

Saturday Elder Lloyd Wall preached, and Elder Winfrey was so filled and happy it seemed as if there was a halo around his head. His face just glowed, and he was so full he could not preach, and made only a few remarks. On Sunday Brother Oren Parsons was ordained a deacon. Brother Bradley from Lubbock, Texas, preached first, and it was so good; followed by Elder Wall, and then by Elder C. M. Haygood. Elder Winfrey made a few remarks between each one. He said that on Saturday he couldn't preach and on Sunday he couldn't keep from it. They all preached the same precious truth, if I know anything about the truth.

The ordination was impressive to us: Brother Parsons is so humble. There were brethren from Kansas, Oklahoma, New Mexico, and different parts of Texas there, and much love shown among the brethren. I feel that God's presence was surely there. Elder Haygood worded the prayer, and Elder Wall delivered the charge. It was a sacred occasion. After the ordination, Brother Bradley asked Elder Wall to remember him to some of the ministers. The ones I recall were Elders Rhodes, John Lee Smith, and Everett. When we shook hands with him and told him how much we enjoyed his sermon, we told him also that the ministers he mentioned were from our section of the country. And

he told me that his sister Leila McCann used to live in ElDorado; and we have known her for years.

Here is a thought I would like to pass on to all of God's little flock: Let the ministers know how you feel. When they feed you, tell them so. We often fail in this. The third Sunday in February Elder Winfrey was ill, and felt that he didn't preach anything of comfort to any one, but God blessed me to hear, and I told him he preached to me, if no one else. I was still feasting the next week, and I wrote and told him so — not dreaming that my letter could be of any comfort to him, but wanted him to know the comfort he had been to me through almighty God. He wrote a sweet letter to us; and he and his wife told us Sunday that that letter was just what he needed — he was so low. I just wanted to pass on to others this thought. There are many ways to give a cup of water to His little ones.

I fear this is lengthy, so will ask to be remembered when at the throne of grace. We have subscribed to the *Signs* for a good many years, and get much comfort from the writings in them. Since we move a lot, in many places we live it is our only preaching. May God bless you all to keep the dear paper as it has been all these years past.

Mrs. J. A. Davis

Rt. 3,
c/o Watts Nursing Home,
Jonesboro, La.

Dear Editors:

I enclose money order for which please send me the *Signs of the Times*. . . . Also I would like for either of the editors to write their views on the 21st chapter of St. John.

It seems that I can see something in this chapter relative to His disciples being fishers of men; also, as they were not able to "draw the net" after placing

it on the "right side", it seems that this fact bears relation to the fact that Jesus said, "No man can come unto me except the Father that sent me draw him." And that, "The Lord added to the church daily such as should be saved."

I feel that your scriptural understanding is far superior to mine, so I would like your general views on the chapter.

I have heard both Elder Lambert and Elder Griffin from the stand, and feel that the Lord has given them spiritual wisdom to declare His great and adorable name. And I have read the *Signs* much of the time for many years, and remember such writers as Elders Chick, Lefferts, Beeman, and others. I have noticed that in all the writing in the *Signs* that self-boasting is absent; and that suits me, for I feel that the love of God, the holy Spirit shed in men, never fails to humble one, and causes him to give not just part but all praise to Him.

Should you feel to comply with my request, it will be greatly appreciated. Wishing for you much spiritual joy and comfort. I feel to be among the very least, if one at all.

Yours in hope,
W. A. Chandler

"KNOWLEDGE FROM AFAR"

1718 Champagnolle Rd.,
ElDorado, Ark.

Dear Editors:

If the Lord is pleased to guide me, I hope to write a few words in praise unto my maker. "I will fetch my knowledge from afar; and will ascribe righteousness unto my maker." (Job 36:3)

When faith and grace is given us, then we ascribe unto him the time setter and the season maker, for he says there is a time and a season to all things; and we see him as the upholder and disposer of all things that were made, for he makes his light to shine

in the hearts and minds of his people.

He is the creator and maker of all things. He said, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." He is Lord of lords, and King of kings. The knowledge of his people is fetched from afar, when they are made to see, though through a glass darkly, the things that are prepared for them from the foundation of the world, by an all wise God who is from everlasting to everlasting. They see him as the way, the truth, and the life; the alpha and omega — the beginning and the end: the Saviour of his people, and one who does his will in the armies of heaven and among the inhabitants of the earth. He is the giver of every good and perfect gift.

We had the privilege of attending the association this Fall. The brotherly love and fellowship was wonderful towards each other. They ascribed righteousness to their Maker; and it seemed that the love and grace of the Lord was joyfully present. The joy and happiness there we don't have words to express.

Our meditations are often at night as we lie upon our bed, and the renewed memories of them are ours to enjoy during the day. But then come doubts and fears: our sinfulness causes us to wonder if the Lord gives us knowledge from afar, and enables us to ascribe righteousness unto our maker.

Through the given eye of faith his children see Him as the one who parted the waters, and they went over dry shod; and the one that hung on the cross for the sins of his people. We are made to realize each rising of the sun and going down of the same, that each beat of our heart is closing the gate of this timely life. It is through the grace of God that we are what we are, and sometimes we see the way opened unto the children of God, the elect family, to be received into that heavenly body; where praise, joy, and adoration never will end.

Oh! may He richly bless us daily with

knowledge from afar, that we may ascribe all righteousness unto our Maker. Realizing our sinfulness and short comings, our desire is that He will keep us and sustain us as we journey through this life.

J. J. Davis

STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will be held, the Lord willing, with the church at Canaan on July 10, 11, and 12, 1964.

Visitors should proceed to Danville, Virginia, and turn onto Highway 41 off Alternate Highway 29, and go approximately fifteen miles, or until reaching Highway 844 at Francis' Store. Turn left at the store, and follow 844 a short distance to Canaan Church.

The presence of the brethren of our faith and order is desired, and will be appreciated.

Burnell B. Williams, Clerk

PLEASE NOTE: We have on hand about thirty Obituaries and Resolutions of Respect yet to be published. These and any new ones will appear as we have space. When writing them, please condense as much as possible.
— Editors

UPPER COUNTRY LINE ASSOCIATION

The fifty-eighth session of the Upper Country Line Association will be held at McCleansville High School, beginning Saturday before the 3rd Sunday in July, and continuing three days. The host church is Greensboro.

Directions to the association are as follows: Travel six miles East of Greensboro on old 70A, and watch for pointers leading North approximately three miles to McCleansville. Our correspondents and visiting brethren are invited to meet with us.

SLATE HILL MEETING

There will be an all-day meeting, the Lord willing, at the Old School Baptist Meeting House at Slate Hill, N. Y. the first Saturday in August. Lunch will be served. All lovers of the truth are welcome.

A. J. Slauson

THREE DAYS MEETING OF BETHEL CHURCH, RIFFE, WASH.

The annual Three Days Meeting of the Bethel Primitive Baptist Church of Predestinarian Faith of Riffe, Washington, will be held, the Lord willing, the third Sunday, and Friday and Saturday before, in August. All interested brethren and friends are invited to meet with us.

E. J. Attebery, Pastor
Mrs. Opal Hunting, Clerk,
Silver Creek, Wash. 98585

PIGG RIVER ASSOCIATION

The Pigg River District Primitive Baptist Association will be held, the Lord willing, with the Roanoke Church, Roanoke, Virginia, July 31st, August 1st, and 2nd. Services on Friday will be held at the meeting house, which is on Burke Street, at the West end of Maiden Lane Avenue, S. W.

On Saturday and Sunday the services will be held at the Church of God State Camp, on highway 117, opposite the Woodrum Airport. The following are directions to reach the association grounds:

Those coming from the South over Highway 220 will continue on this route through the city, to the junction of the Airport Road, or Highway 118; take this for about two miles to Highway 117, then turn left one mile to a sign pointing to the association grounds.

Those coming from the North over Highway No. 11, before entering the city turn right on Highway 117 for two miles to the sign.

From the West, go through the town of Salem on Main Street for about two and one-half miles, turn left on Highway 117, and go three miles to the sign.

Our correspondents, brethren, and friends, are cordially invited to meet with us. Additional information may be had by calling DI 2-3183, in Roanoke.

John D. Wood, Clerk

WE ARE NOT AFFILIATED WITH ANY OTHER PAPER

We feel it necessary to state that the Signs of the Times is in no way affiliated with any other paper, and consequently is not responsible for anything published elsewhere. Any appearance of endorsement by the Signs of the Times is entirely without authority.

— Editors

CONTRIBUTIONS TO THE
INDIGENT FUND
(To June 1, 1964)

Mrs. Robert Richardson, Kan.....	\$5.00
Mrs. Drusiler Gillispie, Md.....	1.00
N. R. Roberson, N. C.....	2.00
James Carter, N. C.....	2.00
Mrs. Eliza Turner, Va.....	2.00
Mrs. R. L. Buckner, Okla.....	3.25

Danville, Virginia **July, 1964**

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler
R. F. D. 1, Box 539, Beechwood Lane
Danville, Virginia

Elder John D. Wood
P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin
39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert
306 Richardson St., Winnsboro, Texas

Elder George Ruston
Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

PREACHING

The most sacred and most noble profession is that of a gospel preacher, yet it is considered as the poorest trade. The preaching of the gospel is so sacred and great that I am continuously reminded of my weakness and unworthiness to fill such a sacred position. I take comfort in the thought that Paul felt

the same: "Unto me, WHO AM LESS THAN THE LEAST OF ALL SAINTS, is this grace given, that I should *preach* among the Gentiles the unsearchable riches of Christ." (Eph. 3:8) Paul considered preaching grace as a mighty and wonderful gift of God. I do not believe that a gospel minister can think too humbly of himself — nor can he think too highly of the Prince who called him into this noble profession. Our felt sense of unworthiness really graces us to bear great treasures to others. Many poor messenger-carriers have delivered great treasures to others. I may be an evil messenger but I know that I am not bearing an evil message. I may be as one of Noah's carpenters who helped in building the ark but had no place in it when the floods came; yet, my comfort is that I have part in bearing the message of God's love and grace.

I may be a castaway but I feel that I will be compelled to thank God for having blessed me to preach the unsearchable riches of Christ to the afflicted and poor people. When you see the despondent ones raised up to the point of rejoicing, it gladdens your heart to see that the Lord has graced your preaching to their comfort. A gospel minister could not conscientiously require a congregation to pay him for his preaching, because, if he has been given preaching grace, he has already received more reward of the Lord than he could possibly receive from the congregation. No true minister will ever complain of the sacrifice he has made in order to pursue this noble ministration. Paul said in 2 Cor. 12:15: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." What great love Paul had for the Lord's people!

Considering the sacredness and the success attached to gospel preaching, we are next inquiring as Paul did: "Who is sufficient for these things?" Read the last 6 verses of the 2nd chapter and the 3rd chapter of 2nd Corin-

thians and you will note the happy success which God gave to Paul's preaching; as well as this success being wholly accredited to God. Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves; but OUR SUFFICIENCY IS OF GOD." We are convinced that God's ministers are called, qualified, sent forth, and used of God for the good of His people, as well as to praise the Father, Son, and Holy Spirit. The outstanding evidence that God has called one to preach is that he preaches the power of God, for a person will preach the power that sent him as the excellent power. Listen to one's preaching for he will unconsciously identify his caller; whether it be money, man, the devil, or God. God qualifies his ministers in the furnace of affliction, and they come through great tribulations which burn the dross of pride, selfishness, vain-glory, and any other vice; which makes them beggars at the footstool of God's throne.

God's ministers experience to a greater degree all of the phases of Christian experience, both pleasant and unpleasant, in order to orient them properly for the profession they must fill. God sometimes suffers his ministers to follow the bidding of designing men, and to experience the consequences, in order to make them more willing to heed His commands. The minister must be well taught to go wheresoever and whensoever the Lord sends him. God uses His ministers as message-bearers and they are ordained to go forth in the fear of God — not man; to please God, not as men pleasers.

His ministers must be of good report within as well as without. They may become victims of false brethren and outsiders who give bad report; yet, their lives and conduct should be so that the mouths of gain-sayers may be stopped without the minister having to come to his own rescue. True brethren are always ready to defend their elders from vile effects of erroneous and damaging reports. God blesses the minis-

ters' gifts to find room in the hearts of true brethren sufficiently that it is needless for ministers to use valuable time in self-defense. Offenses must come but the woe is pronounced upon the offender, not the offended. A minister must realize that his temptations are more varied, that he is more closely watched, and he is the target of more envy and jealousy than anyone in the church. How careful we should be in our department.

A minister should be "Apt to teach." He should study to rightly divide the word of truth. He should be one who is given to use simple terms in explaining the scriptures and placing scriptural expressions in their proper settings. When one lifts a scriptural expression out of its context to such an extent that it has a very different meaning, he does violence to the right division. A minister should not take a few words and dwell upon them exclusively to get them all out of proportion, until they become vain imaginations which are foreign to their intended meaning. I have heard much of this, which results only in entertainment and arousing emotions, and the audience dismissed without being edified on the proper meaning of the expression. Sometimes we are tempted to use a few words to this extent in order that the hearers may talk about how wise we are, to get so much out of so little. Let us ask our hearers, who make such expressions, What did YOU get from it? I am convinced that the fact is the congregation was more entertained than edified.

Meandering preaching generally aims at nothing and hits nothing. I have heard people talk a long time, yet they never did tell me what they were talking about. I cannot tell what purpose they have in saying what they say. A true preacher preaches his convictions and attempts to support them with the scriptures. He does not emphasize his wisdom but his convictions. We read a scripture which says, "We also believe,

and therefore speak." (Read 2 Cor. 4:13.) I am becoming very conscious of how precious the time is which is devoted to preaching. This time must not be wasted by idle talking and vain repetitions. Some must travel a long journey to hear preaching and are not privileged to sit more than an hour or two under the audible sound of preaching each month. May God forbid that this precious time be ill-used by a careless person who seeks not to edify his hearers. This time should be used for the good of others and not for the speaker's own vain-glory. None but those who are as diligent to sow the wheat of good doctrine, as the devil is to sow tares, should occupy the time allotted for preaching. We should seek to use only enough simple words to clothe our thoughts, and only thoughts which tend to promote truth and virtue should be emphasized. Preaching time is too precious to be wasted by saying things without a purpose for saying them. Time is too precious for long preliminaries or telling amusing stories. The profession is too sacred to treat lightly and to talk loosely and for any display of ignorance.

God's use for preaching is so important that we should use proper dignity in the pulpit so that what we say may be properly enunciated. Our true hearers are interested in understanding every word spoken, therefore they listen carefully and appreciate it when every word is distinctly spoken. They are not so much interested in *how* we say things as *what* we say. Sometimes peculiar mannerisms of the preacher so attracts the hearer that he loses the thoughts expressed. Sometimes we become so emotional while preaching that our speaking is marred with incoherent sounds and our hearers do not distinctly understand what we say. If the things we are speaking are worth the time used in speaking them, surely they are worth being understood by our hearers.

Proper characteristics and suitable manners of God-called ministers are

especially stressed in Paul's letters to Timothy and Titus. These principles, tempers, and proper conduct are minutely named and specifically defined in these books of the New Testament. It would be well for ministers to read them carefully and often as letters of instructions addressed individually to each one of us. Each one of you have Bibles to read so it is not necessary for me to include them in this treatise, but is necessary for me to request you to read both letters to Timothy and the one to Titus as a part of this article. Cataloging scriptures is not preaching. Hearers have Bibles to read, and the earnest hearer reads it often. They are more interested in hearing you expound the scriptures than your precise quotations of them. Interested hearers often check your scriptural references, and, when they get to themselves, read the scriptures which are before and after your quotations. Then, they compare your treatise on them with the context.

Some may ask, Why preach? I have heard it vehemently proclaimed that God saves His people wholly and completely in every sense without the necessity of preaching. I fear that some who fill the pulpit feel exactly that way about it, considering the carelessness manifested while attempting to preach. If our preaching be not necessary, Why preach? I am thoroughly convinced that Paul spoke rightly when he said, ". . . it pleased God by the foolishness of PREACHING to *save* them that believe." God has use for preaching in saving the believer. What is the central text of Gospel preaching? Paul says, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Why preach Christ to a believer? Christ said, ". . . Ye believe in God, believe also in me." The eunuch of Ethiopia as well as Cornelius believed in God before they believed in Jesus Christ. God was pleased to use a minister to effectually preach Jesus Christ to them. In each case God commanded the minister to go, and it

pleased God that through these ministers' preaching that these should also believe in Jesus Christ. Let us quote Romans 10:13-14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Our reasons for preaching from the pulpits, by medium of writing, and in private conversations should be for God's glory and for the benefit of hearers and readers. Sometimes it is to stir up pure minds by way of remembrance of the things they have heretofore been told and have experienced. Sometimes it is to inspire a desire for spiritual development that the auditors may pray the Lord to bless them. Sometimes it is to admonish one who has strayed from the becoming walk of the Lord's people. Sometimes it is to unconfuse the confused so that the little bits of beliefs may be unscrambled and placed in an orderly manner to such extent that the hearer is more aware of what he believes. Spiritual stimulation and nourishment should be the aim of every minister.

Yes, preaching comforts the depressed ones, encourages the discouraged, and renews hope, as well as strengthens faith. No minister of God preaches for filthy lucre, nor to gain himself a reputation, nor to get a personal following. His purpose sometimes is to exhort his hearers to righteous and Godly walking; yet, while so doing he does not forget the sacred truths of sovereign grace. Should one treat upon vices and virtues only without the grand principles of grace and the mighty power of God, it would be like placing the wheels properly in a watch, setting the hands, and forgetting to put in the mainspring which makes the watch work. On the other hand, should you

preach the sovereignty of God only, it would be as though you observed only the mainspring and paid no attention to the works in the watch, nor the position of the hands on the face of the watch. It is often a vital question to me, What should I preach in order to preach a complete gospel sermon? When I first began to teach in the schools I was told to stress three "R's": 'Riting, Reading, & 'Rithmetic. I am convinced now that ministers should stress five "R's": Ruin, Redemption, Regeneration, Righteousness, and Resurrection.

Ministers preach that all of Adam's posterity was *ruined* through the sins of Adam to such extent that man could not reform himself to the original condition of Adam. All who were in the loins of Adam could hope for nothing but eternal death. All who were chosen in Christ were *redeemed* through the righteousness of Jesus Christ to such an extent that God's chosen ones would be delivered from the clutches of eternal death. All who were in the loins of Christ could be assured of eternal life because of this redemption by His life and His death. All those who were redeemed by Jesus Christ are subjects of *regeneration* by the mighty power of the Holy Spirit. All the redeemed are born again, being regenerated by eternal life. True ministers preach that *righteousness* being manifested in the walk and conversation of the regenerated ones is the evidence and effect of regeneration. All who are regenerated and have the gift of the living faith will be careful to maintain good works. All God-called ministers will point out to his hearers the goal of the high calling which is the *resurrection*. The crowning work of God's grace is the resurrection from the dead. We point forward to the change when this mortal shall put on immortality; when this natural body shall be raised a spiritual body. We point forward to the prize which will be the transition from time into eternity. When we are under the dew-drippings of God's sanctuary and

while feasting upon the gospel of Jesus Christ, we taste a little of Heaven. This makes it easier to endure the tribulations for a season.

Ministers love Jesus Christ and his people better than anything else in the world. The other day I read the first ten verses of 1st chapter of 1st Corinthians. I noticed that Paul mentioned Jesus Christ ten times in these ten verses. Even though I was alone I said aloud, "Oh! what love Paul had for Jesus Christ!" Dear Ministers, you are promised persecutions and you will go through great tribulations, but God has also promised to be with you unto the end. False brethren may turn their back upon you and attempt to do all the harm they can, but may God bless you to preach Jesus Christ as Lord of the salvation of His people. Paul said in 1 Corinthians 16:22, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." This means to let him be accursed, suspended, and not worthy of attention.

May our ministration be blessed in our conduct and preaching that we may truthfully say, "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly, and unblameably we behave ourselves among you that believe: and ye know how we exhorted, and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth,

the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men." (1st Thess. 2:7-15) The afore-quoted is what Paul, Silvanus, and Timotheus said to the church of the Thessalonians. Can we truthfully say the same things to the churches of our pastorate???

Our sincere prayer is that God will so grace us as ministers to walk worthy of the vocation wherewith we are called.

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

"GRACE FOR GRACE"

"And of his fullness have all we received, and grace for grace." (John 1:16)

We offer a few thoughts on the above portion of the inspired testimony by request of Brother W. B. McAdams . . . It is with a felt sense of my weakness and utter dependence upon Him who has the treasures of wisdom and knowledge, that I ever venture to write or speak on a Bible subject; and often, when I have finished and have time to reflect over what I have said or written, I think that I see so much of self in it, that the glories of Christ and his precious fullness are all obscured from the hearer or reader. Yet I hope I love the comforting truths of the gospel, and therefore delight sometimes to submit my meditations to the charitable consideration of my brethren in the common faith.

The quotation above was spoken concerning Christ. In the 14th verse of this chapter, Christ is said to be "full of grace and truth"; and in this 16th verse

it is declared that we have received of that fullness. And the following verse says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Herein the apostle seems to be contrasting what we were, and what we received under the law, with what we were, and what we received under Christ.

The law is the ministration of death: there is no peace, or life, or mercy, or pardon, or justification under its unyielding justice, for we all have sinned — we are all, therefore, unequal to the law's demands. We may come with our very best offerings, and, if produced by our own efforts, they are no better than Cain's offering; which God did not respect. If we bring all of our righteousness and ask justification from even the most trivial offence upon their merits, they are utterly condemned, for they are as filthy rags. We are ten thousand talents in debt, and have not so much as one farthing to liquidate the debt. It is not to be wondered then that Paul said, "That which was ordained to life I found to be unto death." Even so it was with us: when the mighty thunderings of Sinai demanded what we owed, we saw no escape from death, though we fled from percept to precept in search for one that we might shelter under, and be safe from the sword of justice in the hand of our "school-master"; but

"In vain we ask God's righteous law
To justify us now,
Since to convince and condemn
Is all the law can do."

The price of justice was not found in heaven, nor in earth, nor beneath the earth, but in Christ, "the Lion of the tribe Judah", who was full of grace and truth; this one in whom that truth which sprang out of the earth, and the righteousness that looked down from heaven, were sweetly blended. He came with all the redemption price and procured the release of the captives from all iniquity. He redeemed us from under the curse of the law; He redeemed us from death; He redeemed us to God by

his blood with eternal redemption; He justified us freely by his grace, and granted full and entire pardon; and sanctifies, preserves, and calls us in Christ Jesus, and keeps us by his power through faith unto salvation ready to be revealed in the last time. Herein is some of the fullness of Christ declared; and yet we are told that, "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for them that love him."

"And of his fullness have all we received." Paul said, "It pleased the Father that in him (Christ) should all fullness dwell." In Him then is everything that poor sinners need here, or hereafter:

1st. In Him are hid all the treasures of wisdom and knowledge. (Colossians 2:3) Then all we know, and all the capacity we have for knowing, must be given from His hidden treasure. If we know Him, which is said to be life eternal, it must be given; and we have received of his fullness.

2nd. He is rich in mercy and possesses great love, (Ephesians 2:4), and "Justice and judgment are the habitations of his throne; and mercy and truth shall go before his face." (Psalms 89:14) While the justice of the law inflicted its penalty upon Christ, the same justice set the lawful captive free, and wrested the prey from the mighty. We received the fullness of his love when our Elder Brother became "sin for us, who knew no sin, that we might be made the righteousness of God in him." Justice accepted Him as the ransom and perfect fulfillment of all the law's demands; and we are declared to be justified when he rose from the dead. Mercy had been extended, and the violator of God's holy law was made "an heir of God, and a joint heir with Christ." How abundantly have we received His fullness! "We who were sometimes afar off are now made nigh by the blood of Christ." (Ephesians 2:13) And though we were enemies to

God, we are now declared to be his sons. Not only this, but we are also given to believe on Him and to suffer for his sake. (Philippians 1:29) As the son of Mary, He was a man of sorrow and acquainted with grief: and in order that we partake of his fullness, we must be made acquainted with his sufferings also.

3rd. He is full of power. "There is no power but of God." He mightily displays that power in subduing our enemies; delivering us from the weapon of the master, and the tongue of the accuser: for they both shall rise against the servants of the Lord; and yet it is declared that they shall not prosper." (Isaiah 54:17) By his power we are kept in his grace through faith unto salvation to be revealed in the last time. Then shall the glories of his power triumph over death and the grave, and mortality shall be swallowed up of life; and we shall all come forth bearing no longer the image of the earthly, but in the full triumph of the glory of Christ's image.

In contemplation of this glorious fullness of which we are made partakers, we feel constrained to adopt the apostle's language, and say, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgements, and his ways past finding out." In a word: His precious fullness makes all things work together for good to them that love God: whether they be thrones or dominions, principalities or powers, life or death, things visible or invisible — all shall work together for good to them that love God; all shall be directed to that one grand event toward which the whole creation moves: To the praise of the infinitely perfect God, and his infinite fullness.

"And grace for grace."

The word *anti* from which "for" is translated in this verse, is also translated by some authors, "upon," making it read, "grace upon grace." This does not do violence to the truth, for we do receive grace upon grace — we must

have this heavenly manna everyday. Yesterday's, or last week's, or last year's supply will not suffice for the present time. Hence the apostles were taught to pray, "Give us this day our daily bread." Jeremiah confessed the same when he said, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." (Lamentations 3:22, 23) Yet, in a more common use of the word, "for" seems to be preferable to "upon"; and I think the expression is interpreted in Ephesians 13:4: "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."

Grace was bestowed in Christ, where God purposed that his children should be brought, and made to enjoy these divine favors. And now, in the manifestation and unfolding of the eternal purpose, we receive grace for, or because of, the grace that was eternally bestowed on Christ. No one for whom grace was given eternally in Christ, can fail of that grace in time, for He was made not only the receptacle of it, but the dispensator of it as well.

Let it be borne in mind that we do not receive, nor never have received, grace for works — but grace for grace. If one particle of the fullness of Christ was received for works, this text could not be the truth; for it must then read, And of his fullness have we all received, and grace for grace and works combined. But it is not so says Paul, "For if it be of grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then is it no more of grace, otherwise work is no more work." (Romans 11:6) But it is by grace, both our salvation here and hereafter, and everything pertaining to Christ's fullness, to the end that the promise might be sure to all the seed.

(The above is an editorial of Elder J. R. Hardy, which appeared in his

Advocate of Truth January 1, 1906 —
J. D. W.)

OBITUARIES

ARCHIE WILLARD MARRINER

We desire to express our love and fellowship for our friend and we truly believe, a brother in the Lord, Archie W. Marriner, who passed away at his home in New Church, Va., in September, 1963. He was born at New Church, Va., October 1, 1884, his parents being William S. Marriner and Margaret L. Marriner. He is survived by two daughters, Mrs. Ruby M. Collins, Snow Hill, Md., and Mrs. Doris M. Young, New Church, Va. Also four grandchildren and four great grandchildren.

He was not a member of the visible church but was a lover of the truth, and a faithful, loyal friend. In him was manifested the love and devotion to a sovereign God of all grace and mercy that is characteristic of the experimental regeneration of the Lord's people.

Those who knew him in the faith and belief loved him, and he was devoted to those who loved the doctrine of God our Saviour. We knew no one who suffered as much with such a degree of patience and forbearance. He was a man acquainted with grief and sorrow, but with all, he still was enabled to smile and say, "The Lord has been good to me, of which I feel so unworthy."

While visiting with him the night before he passed, he kept repeating, though so very weak his voice hardly audible, "I see a field and they keep coming over it — they are scattered and few but they will all be there that he died for." What a lovely experience for one to witness, with such a sweet and lovely countenance on his face as he tried to talk. We shall long remember our dear departed friend in Christ.

Written by,
Evelyn Davis

DEACON JOE E. CRAFT

"Precious in the sight of the Lord is the death of His Saints." (Psa. 116:15)

The above quotation is a fitting benediction for our beloved Brother and Deacon, Joe E. Craft, who peacefully fell asleep in Jesus March 10, 1963, at the age of eighty-three years.

Deacon Craft was born August 10, 1879, in Wilson County, N. C., and was thrice married: Firstly, to Jenny Rodgers, to which union were born six children, Raymond P., Rural

E., Burton, Ethel, Virginia and Mabel; secondly, to Rosa Wheeler, by which marriage were born two children, namely Douglas and Ida Rose. His third marriage was to Mary Speight who, together with all his children, survives.

Brother Craft united with the White Oak Primitive Baptist Church at Saratoga, N. C., in the year 1933. His meek disposition and sound judgment soon found their way into the hearts of his brethren who set him apart to the deaconship of his church. His gift in discipline and faithfulness was acknowledged by all with whom he associated.

The funeral service for Brother Craft was conducted by his pastor, Elder A. P. Mewborn, and the writer. His interment was in the family plot near his home.

Elder W. E. Turner

BROTHER OREN WREN HALES

"By grace are ye saved through faith." (Eph. 2:8)

The above quotation expresses fitting words as a last tribute to our beloved Brother, Oren Wren Hales, who fell peacefully asleep in Jesus on July 9, 1963.

Brother Hales was born April 15, 1897 in Nash County, N. C., and was married to Julia Hilliard June 10, 1917. To this union were born two children, Roxanna H. Lancaster and Charles W. Hales.

On the second Sunday in June, 1937, Brother Hale was baptized into the fellowship of Healthy Plains Primitive Baptist Church. He served this church as Clerk. His amiable disposition won for Brother Hales a host of friends who join with his family in mourning his loss. He was ever faithful in visiting the sick and attended with regularity his church services.

At the time of his death Brother Hale had been a resident of Wilson, N. C. for many years.

The funeral services were conducted by his pastor, Elder C. N. Bunn, and the writer. All visiting ministers present were asked to express their heartfelt sympathy.

Interment was in the family plot at Middlesex, N. C.

Elder W. E. Turner

GEORGE B. GENTHER

Our well known and much loved friend George B. Genther, of Hopewell, N. J., passed away March 17, 1963, and we bow in humble submission to the will of our God, believing that he had spent his appointed time here on these mortal shores.

He was born August 8, 1896, and his parents were the late Henry E. and Sadie B. Genter. He was married on October 4, 1922 to Alma Hixson, who survives. The writer knew him well, having spent many days and nights in his home and knows of no one who was more anxious to help someone in time of need. He was a trustee of the Old School Baptist Church in Hopewell, N. J. for many years, and, though not a member, was always ready to do anything he could for the welfare of the Church. He had many friends in Hopewell and elsewhere in whose minds will linger his kindness for many years to come.

Funeral services were conducted by Elder John D. Wood, of Manassas, Va., on March 20, 1963, and he was laid to rest in the Old School Baptist Cemetery in Hopewell, N. J.

May it please the Lord to reconcile his widow and his many friends who knew him so well to feel that their loss is his eternal gain, is the humble prayer of the writer.

Arthur R. Warren

ALBERT LEE GUTHRIE

It is with a sorrowful heart that I write of the sudden passing of my dear husband. On June 11, 1962, our Heavenly Father called from us our beloved husband, father and grandfather, Albert Lee Guthrie. He was born August 11, 1887, in Floyd County, Virginia, and moved with his parents to Montgomery County at the age of fifteen, and worked on a farm until our marriage April 17, 1912. We moved to Salem, Virginia, in November of that year, where we spent the remainder of our fifty years of happy married life.

To this union six children were born: our first boy, Willard Erskine, was born August 8, 1915, and passed away September 28, 1921, with typhoid fever. He was a darling child. Surviving are his wife, Annie Howell Guthrie; and the following children: Mrs. Myrtle Rhodes, George B. Guthrie, and Wilfred A. Guthrie, of Roanoke; Mrs. Dorothy I. Jones and Darius T. Guthrie, Salem, Va.; and twelve grandchildren. Surviving also are the following brothers and sisters. William N. Guthrie, Sibert M. Guthrie, Mrs. Beulah Reynolds, and Mrs. Carrie Hill, of Salem; and Wiley L. Guthrie, of Roanoke.

The good Lord had given him a sweet hope in the Primitive Baptist faith, and at God's appointed time he asked for a home with them, and was received into the church at Roanoke, Virginia the third Sunday in July, 1961, and was baptized by Elder Cecil E. Turner the fifth Sunday of that month. God only knows the happiness we shared. He believed in a God of all power in heaven and earth, and not

in the works of men. He was a true, faithful and devoted husband; a loyal friend and neighbor willing to lend a helping hand where help was needed.

Funeral services were conducted at Roanoke Primitive Baptist Church by Elder Cecil E. Turner and Elder David V. Spangler; and he was laid to rest in East Hill Cemetery, Salem, Va., under a huge mound of flowers: which showed the high esteem in which he was held. The last sermon he heard shortly before passing, was by Elder David B. Spangler, at the Roanoke Church; and on the way home he remarked what a wonderful sermon it was; with which I agreed.

Two loving souls have winged their way
To life in blessed glory:
There to praise instead of pray,
There to live the blessed story.

Written by a sad hearted wife, mother and grandmother.

Annie H. Guthrie

SMITHY FULGHUM

Sister Smithy Fulghum departed from this life December 11, 1962. She was born in Wilson County, North Carolina, June 25, 1901. Her stay here in this life was 61 years.

She was the daughter of Dempsey and Watie Coleman and was married to Kenneth Fulghum December 1, 1923. Three children were born to this union, Mildred, Jane, and Kenneth Daniel Fulghum.

Sister Fulghum united with the church at Healthy Plains in September of 1913.

She was a faithful God-fearing Sister, believing in the glorious hope of that eternal life with her Lord.

Funeral services were held at Healthy Plains Church by Elder W. J. Berry.

Cleveland Coleman, Clerk

MARY JANE WILKERSON

Sister Mary Jane Wilkerson passed away June 8, 1963. She was born in Wilson County, North Carolina, August 6, 1873. Death came to her in her 89th year.

She was the daughter of Monroe and Jenny Boykin and was married to Richard Fulghum December 20, 1893. Born to this union were five children, Myrtie, Carl, Claude, Monroe, and Pattie. Her husband passed away February 4, 1907. Her second marriage was to Henry R. Wilkerson.

Sister Wilkerson united with the church at Healthy Plains in June of 1910.

As her health permitted she was a faithful member, believing in the glorious hope of that eternal life with her Lord.

Funeral Services were conducted by Elder W. E. Turner, Mr. Wallace, and Mr. Wilkerson.

Cleveland Coleman, Clerk

ELVIS E. ANDERSON

Mr. Anderson was a life time citizen of the Downsville Area of Union Parish, Louisiana, being born in this area in July, 1874; and passed away at his home March 1, 1964.

He is survived by his widow, Sister Beula Calk Anderson; six sons: Berton, Ackerman, Miss.; Jessie, Bownesville; George, Texarkana, Texas; Jack, Thomasville, Ga.; Curtis, Baton Rouge, La.; and Paul, of Dallas, Texas. Surviving also are a sister, Mrs. Pearl Dobkins, Ft. Worth, Texas; and fifteen grandchildren and six great grandchildren, and other relatives, and many friends.

He was not a member of the Primitive Baptist faith, but he gave many evidences in his regular attendance with Sister Anderson and his family, and in his conversations, that he loved and believed the doctrine of God's sovereign and saving grace. He related many experimental things which were convincing that he loved the gospel of God our Saviour; and this being true, we would comfort his sadly bereaved family for he is much better off, and is through with the pains, troubles and sufferings he went through while here.

He was a Spanish-American soldier, and in his declining days spent quite some time in a Veterans Hospital. He passed away at his home, and was buried at Mt. Nebo Cemetery, after his funeral at the Mt. Nebo Methodist Church, conducted by the writer, assisted by Elder J. L. Smith, in the presence of a very large congregation, and many beautiful flowers.

May God bless and comfort each of you. He is better off; his spirit has gone to God who gave it, and his body is awaiting the glorious resurrection. Your unworthy brother in hope of mercy, grace, and salvation through Jesus Christ our Lord.

R. W. Rhodes

EARL WILLIAMS

Mr. Earl Williams was a life long resident of near Farmerville, Louisiana, and was well known and loved by the brethren and sisters of the Primitive Baptists and many others of this vicinity. He was a regular and loving attendant of Liberty Hill Primitive Baptist Church, and it was evident that he was a devoted believer of the doctrine. He was very kind and liberal in his assistance, which showed that he loved the church and the brethren.

This dear brother in the Spirit passed away suddenly March 31, 1963, with a heart attack

while at the Norris Clinic. He leaves his devoted wife, Mrs. Lois Williams, and his mother, Mrs. Joe Williams, of near Farmerville; one brother, Nash Williams, and two sisters, Mrs. Jurd Osborn, Bishop, Texas, and Mrs. Jessie Brantley, of Farmerville; and other relatives and many friends, to mourn his passing.

The writer and Elders J. L. Smith and W. W. Hudson were in charge of the funeral at Liberty Hill Church, in the presence of a large congregation and many beautiful flowers.

I desire to comfort his wife and mother, and all others who mourn. I feel that his God given love and devotion to the doctrine of God our Saviour, makes it evident that he is much better off, and we feel that he died in the Lord; and is far beyond any suffering or pain; and is waiting the glorious resurrection, where all will be love, joy and peace forever. May God bless and comfort each of you.

R. W. Rhodes

SISTER MITTIE (SPELLS) TAYLOR

Sister Taylor was born in Union County, Arkansas, near El Dorado, November 14, 1884; and died July 15, 1963. She was united in marriage to Martin L. Taylor November 10, 1899; and to this union six children were born: Mrs. Herman Cogdill, Pollack, Louisiana; Mrs. Mrs. R. E. McPherson, Madera, California; Mrs. Dave Dogwell, Denver, Colorado; Martin N. Taylor, Panama, Florida; Norman L. Taylor, Strong, Arkansas; and Elder W. W. Taylor, Dallas, Texas.

She and Dad lived most of their lives in Arkansas; and Dad passed away March 2, 1953. She joined the Old Baptist Church at Tinsman, Arkansas, in 1941, and was baptized by her son, Elder W. W. Taylor. She later moved to El Dorado, and placed her membership with the old Good Hope Church; where she was Clerk for several years, until her health failed her. She was in very poor health for two years before she passed away.

Many of the Elders visited her often, especially Elder Rhodes and Elder Hudson, her pastor, who had to travel many miles to see her. She loved the church and what it stood for; and was faithful in her belief until the end. We miss her and Dad greatly, but try to be submissive to God's will; for He is too kind to be cruel and to wise to make a mistake.

She was laid to rest in the old Good Hope Church Yard, to await the resurrection. Her funeral was conducted by Elder E. J. Lambert, Elder R. W. Rhodes and Elder W. W. Taylor. She left a written request for my brother, Elder Taylor, to read the 23rd Psalm.

Written by her oldest daughter, who loved her very dearly, and who misses her sweet smiles and kind words so much.

Mrs. R. E. McPherson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., AUGUST, 1964

NO. 8

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 8/64
IT EXPIRES WITH THIS ISSUE

THE LORD'S DOINGS ARE MARVELOUS

"Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2)

Dear Elder Wood, and Brother in the Household of Faith:

Beloved servant of God, whom He has called, and committed his glorious gospel unto your trust: We feel he has enabled you, and counted you faithful in putting you into the ministry. This we know by faith to be the work of God, when given grace to see; and the perfection of beauty that God has shined, does in a measure elate the soul, and quickens the desire to praise his holy name in spirit and in truth, and to confess that it is all of Him and in Him, that these glorious things are made manifest to poor, lost, helpless creatures.

If it please God, I would pen a few thoughts that so impress my mind, knowing that it is impossible to write as I have been made to see, and hope to feel, if not deceived. For the wonders and the beauty of the perfections of God do so shine forth that my soul is overwhelmed when given the eye of faith to see the work that God has wrought upon and within a poor and afflicted people lost in sin, whom He has ordained to be saved by the sacrifice of His only begotten Son Jesus

Christ.

I was privileged to attend the three-days meeting at Prospect Church, at Sims, Texas last weekend, and it seemed that this poor, weak worm of the dust did behold the perfection of beauty in such a measure that my poor soul desired with all that is in me, to magnify His thrice holy, and ever to be adored name: Seeing the people begin to gather, as they would meet and clasp the hand in such warmth of love and welcome, or embrace with tears of joy at once again being permitted by God's grace and divine providence, to look upon each other's face, and to behold in their countenance the image of Him who has shed this love abroad in their hearts, to the point of drawing them to this very place, to mingle their praise together unto Him in their conversation, in singing, and in hearing His precious gospel preached by the dear servants, whom He has called and sent to this purpose.

As I behold this, the words above, "Out of Zion, the perfection of beauty, God hath shined," so abounded in my heart that this poor soul must confess that this is the Lord's doing, and it is marvelous in our eyes. But more of the perfection of beauty shined in my heart as the ministering servants from far and near, began to appear in the assembly. Oh! how poor, how weak, how dependent upon the blessed Lord they came forth: nothing, nothing in themselves to give the little ones there who were hungering and thirsting, and looking to the undershepherds for a crumb of comfort, a word of reproof, a word of instruction in the mighty things of God. They, having been taught of the same teacher that schooled the minister, knew that it must come from

God through His servants, if they were to receive it.

In seeing this beauty in His appointed measure, we were made to rejoice: We saw, as it were, this people, a peculiar people so few in number, whom He in his love and mercy had called out of nature's darkness into the light of His dear Son, and made them to hunger and thirst after His righteousness; and by His love caused them to flow together to receive that which he will supply through his servants. Surely they are the servants of God, and just as surely they are the servants of the Church, for the church is the body and Christ is the head. Therefore, to be a true servant of God, he must be a servant of the members of the body. Paul says, "For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake." (2 Cor. 4:5)

Surely these God called servants are to be counted worthy of double honor: not honoring them for their own works, but the love of God in the hearts of the saints honor them as the workmanship of God the Creator; and honor the gift that is in them, which is of God. ("But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us." 2 Timothy 4:7)

The calling of the members of his flock and the calling of his ministering servants, both are the work of God our Saviour. Therein does the perfection of beauty shine. As said above, the true ministers of His gospel are to be counted worthy of double honor. Oh! how we are made humble, and drawn down at our Saviour's feet, when He blesses his little flock with a true and faithful Pastor to serve the poor and trembling ones. How we desire to praise God for his goodness to the children of men! and to thank our Lord for the precious gift. As we see him go into the sacred place with fear and trembling, to proclaim the truth as God is pleased to give him, we are made to say, "How

beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:15) And when he is filled from the Master's storehouse on high, and given tongue and utterance to speak forth the glad tidings in the power of the Spirit, the hearts that have been prepared by the same Heavenly Master, to receive the good things He has prepared for them, will be lifted in praise to His holy name; and at the same time will melt and flow out in love to the servant. And each heart is ready and willing to give of their temporal things to the utmost to succor his needs. No one is needed to ask for tithes; no one need say, "Pay your pastor", for, as it is said, "every servant is worthy of his hire." When God endows the servant to serve in spirit and in truth, He will also open the hearts of those he serves: even so much as to cause the poor widow to throw in her two mites — her all. Surely, "Out of Zion the perfection of beauty, God hath shined."

We believe that in God's sight each little child of grace is just as worthy of honor as His ministering servants, for we find Paul saying, "Henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day: *And not for me only*, but unto all them also that love his appearing." (2 Timothy 4:8) And His word testifies that this love dwells in each little child of grace; and we are admonished to esteem others better than ourselves, and to assist the poor and needy: The same unction of love that constrains the heart to assist the pastor, will cause God's elect to spend and be spent for one another.

And in the perfection of beauty which God hath shined, we were made to behold the deacons of the several churches represented there. Adorned by the grace of God, with the qualifications laid down in Holy Writ, they in much humility and love were attentive to the duties that office entails, as they went

about seeing to the material needs of the church. And filled with wisdom and the Holy Ghost, which none but God can give, they are ever ready to withstand those who would come against the true doctrine of our Lord and Saviour; even as did Stephen. We feel that the duties of a deacon are indeed grave; and we feel that as God calls and qualifies his ministers to a certain purpose, he likewise calls and graces certain men with the qualifications as left on record, to perform the duties of deacons. And furthermore, we believe that God calls *every one* of his little ones, and graces them for the very purpose he has fitted them.

As long as each one, minister, deacon, or the least of the flock, are kept in the Spirit of Christ, one will not want to rule over the other; nor would one ever think of lording it over God's heritage, but will all be of one mind and accord, seeking not every man his own, but every man another's wealth; and are in subjection one to another, clothed in humility, and kindly affectioned one to another with brotherly love; and in honor preferring one another. When it is thus with the dear saints of God, they can say with David, "Behold, how good and pleasant it is for brethren to dwell together in unity." And they sing in the Spirit

"How sweet how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word."

To this poor one, these are some of the beauties that the Lord our God has shined in Zion, though our expressions are very imperfect; and we are persuaded that they will continue to shine in God's appointed measure, in the little flock, in the ministers, in the deacons, and in the assembling together in the little sanctuaries of God's own right hand planting, as long as time remains.

If not deceived, these thoughts have been written in bonds of love to His holy name, and His redeemed family whoever and wherever they may be, in

whatever place, condition, or position He has called and placed them in their sojourn in this life.

One who is unworthy of the least of his mercies, yet whose only hope is in his mercy and free grace . . .

Buena V. Wright,
2713 White Oak Drive,
Houston, Texas 77007

Rt. 1, Box 59A
Spearsville, La.

Mr. and Mrs. Arthur Merigold,
Whitefield, Maine

Dear Brother and Sister:

Your letter of December 16th caused my wife and me to rejoice greatly. I trust the Lord was in the matter, or else it would all prove of no avail.

You desire my views on the following scripture: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-4)

How happy I should be to be able to write to your comfort and instruction, as well as to God's praise and honor. But, alas! I do not possess the pen of a ready writer; though I confess I have for the past several years have had no small desire to communicate with the Lord's dear children in this manner. I have held back, I think, from a sensible realization of my inability to thus express myself as clearly as I might desire, as well as of a great lack of spiritual understanding in the Scriptures.

However, I feel no disposition to offer any excuse to you blessed ones, the request coming from such "salt of the earth" as I deem you two to be, I feel a refusal to endeavor to comply would be downright uncharitable and unkind in me.

Whatever the considered text may teach, of one thing I am fully convinced: it is not Arminian! If so, then I would have to conclude the whole

Bible such; for certainly there can be no discord or contradictions in the blessed Word of God. Where any seeming discrepancy might appear (notice I said seeming), it would be due to a want of understanding in the reader; with no fault whatever in the scriptures. Never!

In order to a proper understanding of any portion of divine testimony, one must be born of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) I observe from your letter a feeling, or fear, within you that you have never been able to obey God, or keep his commandments. On that point, I would encourage you not to be unduly disconcerted. That feeling, dear saints of God, has ever, in a measure more or less, characterized the children of God while here; nor do we find any abatement of the same humbling distinction with the blessed sheep of God, as in sharp contrast to the goats, even in the awful hour of final separation. (Matthew 25:31-46)

The first verse proposed, the 3rd, speaks of our knowing, "Hereby we do know", etc. Do, then, the dear children of God know these things? Our answer must be "Yes", if we stay with God's word. "If we keep his commandments." But do I keep his commandments, is the question, doubtless, that stops the poor child of God stone-still in his tracks, when he has a view of himself as a poor, helpless sinner, feeling his just condemnation; not being able to think one good, sober, wholesome thought, let alone perform one righteous act. Can such a person thus described do these things? Can a poor, fallen sinner lay claim to such high honors?

In answering these two questions, I must, for the moment, state it in a two-fold sense: Yes, and No. Let me quickly clarify my meaning, lest I appear to speak in riddles. Yes, if he be in that happy category with the great Apostle

Paul: "I can do all things through Christ which strengthened me." (Phil. 4:13) No, it must be when our case is as described by Christ, "For without me ye can do nothing." (John 15:5)

But how, you may desire to know, can this be accomplished? how does the poor sinner do these things? I answer: Love is the one grand requisite; love is the paramount thing; though in such cases, I feel confident that love and faith never work separately, but that they work together — team-work, as it were, hand-in-hand — and that both (with all other things that pertain to life and godliness) are the gifts of God. (2 Peter 1:3)

And how does one obey from the principle of love? Let Paul answer for us: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." (Romans 13:8) Also verse 10, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." How do we love God, and thereby do these things, and assure ourselves? Again we must let the Bible speak, "We love him because he first loved us." (2 John 4:19) There we have it in plain, positive language: God's love the cause, our's the effect of his love upon, or within, us. The love of God's people is a mutual thing; it is reciprocal. We have it from 2nd John 5:1, "And every one that loveth him that begat, loveth him also that is begotten of him."

Now, we must consider this form of knowledge, not in an absolute but in a relative, or comparative, sense; being therefore nothing more or less than the seeing "through a glass darkly", the "knowing in part" spoken of by Paul the Apostle in 1 Cor. 13:12. Paul says this form of knowledge is "now"; but in reference to the future, he says, "Face to face", where there will be no "glass darkly", but where the saints — all of them, including of course Paul, shall "know as they are known". Here I deem it would be unwise to overlook Paul's words nearby, in verses 9 and

10, and I quote them without comment, though by way of emphasis, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Relative or comparative knowledge does not conflict with the Bible doctrine of one's hope while here; the idea of absolute or perfect knowledge, would. The former only is experienced in this life, and ties in without conflict with hope, desire, faith, expectation, trust, confidence, etc. While, if one possessed absolute, or full, or complete, perfect knowledge, there would be no need for any of those blessed items enumerated above. But, no, such is not true; the latter knowledge is not applicable to man in his present, imperfect mode of existence. But the saints of Almighty God without exception, shall possess this knowledge in the fadeless climes of eternal glory.

Though this letter is being swelled to a greater size than prudence might require, I feel I must touch, if but briefly, upon the 2nd verse proposed, the 4th, "He that saith that I know him, and keepeth not his commandments, is a liar, and the truth is not in him." To me, the obvious import of this language, is to show forth the false, rather than the true professor. It is, I think, the same as if the apostle had said, "He that saith I know him, without the love of God in his heart, is a liar or deceiver, and the truth of God is not in him." In this connection, I think the case of Cain and Abel is quite an apposite one. Here I make a last citation from 1st John 3:11-12, "For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*" The difference is sharply drawn here. Why? The points I have emphasized are the keys by which we are to judge the case. A final allusion

to these two blood-brothers, so vastly different the one from the other, is the citation from Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, *by which he obtained witness that he was righteous.*" etc. So it is most clearly shown that, instead of Abel's offering making him righteous, it only served as proof that he was such. The same rule will always apply to you, dear children of God.

In conclusion, I inserted Hymns numbers 305 and 607 of the Beebe Collection, which show, I think, clearly and implicitly the pros and cons of what I have endeavored to set forth. The first one is by John Newton, and is one of my choicest hymns:

"Great God! from thee there's naught concealed,
Thou seest my inward frame;
To Thee I always stand revealed,
Exactly as I am.

Since I can hardly, therefore, bear
What in myself I see;
How vile and black must I appear,
Most holy God, to thee!

But since my Saviour stands between,
In garments dyed in blood;
'Tis he, instead of me, is seen,
When I approach to God.

Thus, though a sinner, I am safe:
He pleads, before the throne,
His life and death in my behalf,
And calls my sins his own.

What wonderous love, what mysteries,
In this appointment shine;
My breaches of the law are his,
And his obedience mine."

NO. 607 — ISAAC WATTS

Had I the tongues of Greeks and Jews,
And nobler speech than angels use,
If love be absent, I am found
Like tinkling brass, an empty sound.

Were I inspired to preach and tell
All that is done in heaven and hell,
Or could my faith the world remove,
Still I am nothing without love.

Should I distribute all my store
To feed the bowels of the poor,
Or give my body to the flame
To gain a martyr's glorious name:

If love to God and love to men
 Be absent, all my hopes are vain;
 Nor tongues, nor gifts, nor fiery zeal
 The works of love can e'er fulfill."

My wife is staying a short time with our third son, Lyle, and his sweet wife, Charlene, and their new baby, their first one, and I am sure that she joins with me in declaring our steadfast, unshaken love to you, and all those blessed ones in your section; and to all the many loved ones we were blessed to mix and mingle with on our never-to-be-forgotten trip . . . God bless his saints everywhere. Praise be unto his holy name! I trust I am yours to serve in the gospel of Christ, and in hope of the mercies of God.

(Elder) John Lee Smith

338 McPhail Street
 Lebanon, Mo.

Dear Editors of the *Signs*:

It is time for me to pay for the paper another year. I get lots of comfort in reading it, but this one thing I know, I am not worthy of reading the truth it sets forth, for I can see my sinful life. All I can do is to try to ask for mercy to enable me to walk in the straight and narrow way. I know that if I am left to myself, I will do just like David, and maybe worse. But we are not left to keep ourselves — does not the Father keep them that believe on the Son of God?

Could we see our own selves before our eyes were opened? It takes Christ to open the eyes of one that is born blind. I hope the God of all grace has let me hear his voice, saying that he that climbs up some other way is a thief. How I do long to walk in that narrow path! Sometimes I look at myself and ask, "Am I what I profess to be, or am I just a man following for the loaves and fishes, or for popularity's sake?"

You will find enclosed check for \$4.00; the extra is for you to use as you see

fit. As ever, your brother, I hope, in the determinate counsel of God.

W. W. Kenoly

Rt. 4

Bassett, Virginia

Dear Brother Wood:

It is on my mind so much to write a little of what I hope the dear Lord has done for me, that I can't be satisfied. As I am getting older and my eyes getting dimmer, I feel I want to write while I can see.

When I was just a child I would have thoughts about my soul — would I be saved when I died, or would I be lost; I would wonder if the Lord would save me. I felt so little; I felt just like a dot, but still I was large enough to be lost. I grew up in a large family, but I was the least one, though sometimes the loudest, and was very jolly when I was with my young friends: I was the show-off. Then I began to feel that I was too wild when I was at a party. I liked to dance, and when I would get home I would feel bad, that maybe I was too jolly; and would think that the next time I went, I would do better. But the next time I would do worse. I said that I would just quit going, but my friends would come after me, and off I would go again.

I was married at the age of eighteen, and felt that then I would settle down. My husband and I went to a ball game and a stage dance, and I saw many of my friends on the stage having such a good time. I thought that I would go up and speak to some of them; and when I got on the stage, I felt like I was sinking: I felt so condemned, and looked around to see if any one saw me. I got off of that place, and have never danced any more. My husband and I liked to go to my mother's church, the old Primitive Baptists. I loved to hear them sing, and got so that I didn't like anything else: I didn't like the songs I used to sing; I didn't like the things I used to do; I didn't like the

places I used to go — I wanted to go to church, and wished so much that I could be fit to be one of them; but, Oh, what a sinful child!

I dreamed one night that I was in Roanoke, (I always liked the city of Roanoke), and it was night and the lights were beautiful. I looked a little ways from me, and saw a beautiful table: it was the most beautiful sight I had ever seen. There were about six people around it — the prettiest people I ever saw, and they were all just alike. But one was Jesus, and I knew him from the others. He came near me, and asked me to come and dine with them; but I said that I was too unworthy to dine with such people.

I awoke, and could hardly sleep any more that night for thinking of the dream. I told my husband about it, and wondered what it meant. He said that I should tell it to the church, but I said, "No, its only a dream." But I have never forgotten that dream. I went on for a long time feeling that I was such a sinner. I would like to play my organ, and sing to the top of my voice:

"When thou my righteous judge shall come,
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

This hymn was so dear to me. I went on until my family was six, and I was in much trouble, and my burden got so heavy that I wanted to be baptized. One day my baby took sick, and I felt that if I didn't go, I would lose my baby. I knelt beside its bed and tried to pray, and to ask the dear Lord to spare my baby, and that I would try to go that Saturday. The baby got better; and that week I dreamed that I was down at the spring, and saw two pipes hanging down and the clearest water was pouring out of the pipes. One was a little lower than the other; and I thought one was for me, and one for my husband. Something spoke to me, and said, "This is the water of life; take the water of life freely." We both

drank, and were satisfied.

When I awoke, I was willing to go and ask for a home with the church, which I did, and was received; then my husband came and was received, and we were baptized the next day. We have been members more than forty years, but I have never been able to live a Christian life as I would like to. If I am one, I must be the very least.

Mrs. J. T. Turner

FEELS UNWORTHY TO OFFER

307 S. Daniel Creek Road
Collinsville, Virginia

Dear Friends Over the Country:

I am supposed to be ironing, but as I look out over this beautiful land which the dear Lord made for us to live in, it seems I can see and feel such wonderful works of His hand. Doesn't it make us rejoice to see the beauty of the sun, moon, and stars? I don't have a single complaint to make against this world our dear Saviour made: its beauties are so wonderful, and with all the fresh air and water we need all the time. The trouble, I feel, is how we abuse all He made for our use while on this earth.

I was in the hospital yesterday waiting on my husband, who was a patient there. Another patient was admitted, and was in my husband's room. This patient was in an oxygen tent; and one of his relatives remarked that those things had saved many a life . . . and I said that when the Lord calls, none can stay his hand.

In November, 1949, our floor lady was taken away. We all dearly loved her; and for three days after the funeral I was so burdened that I could hardly work; but felt that the foreman would not let me go. I was told to go to her grave, and someone would meet me there. I wondered and wondered who it could be. I didn't feel to tell anyone about my feelings. But since then I feel I know who would have met me: it was my Lord and Saviour; who I hope is mine. I have regretted much that I did

not go. After the three days it all left, and I have wondered what this could have been.

Our children are all married and gone from home, and with my husband working and gone much of the time, I am left alone in the flesh, but not in spirit. I feel the presence of my Saviour, if I am not deceived. I have never felt worthy to offer to the church, but feel a part of it, somehow. When at the throne of grace, please remember a sinner.

Edith Brooks

NOTES OF A SERMON BY
ELDER LEFFERTS AT THE
BROAD RUN MEETINGHOUSE,
JULY 2, 1933

(Taken by Sister Grace Aston)

"Where sin abounded, grace did much more abound." Romans (5:20)

Grace abounded! Where? Just in the same place that sin abounded, not somewhere else. Verse 19 tells us, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Why did Paul say MANY were made sinners, instead of ALL? because it is the same many that shall be made righteous which were under consideration. The one man who was disobedient was Adam, the one who was obedient, the Lord Jesus Christ. Adam was created sinless, and lived in a beautiful paradise. God gave him a law, but Adam broke it, and so lost his paradise. This was no surprise to Adam's Maker. God did not have to change his plan because Adam transgressed, for he knew Adam would do so, and had provided for the salvation of the elect of Adam's posterity. Jesus stood as a Lamb slain from the foundation of the world, which was before Adam was created. Although the fall of man was in God's purpose, man is the sinner, and the child of God cannot hide behind predestination as the cause of his sin. Some have sought to prove Cain a child of God, but Cain said after he had killed his brother,

"My punishment is greater than I can bear." He thought he was getting more than he deserved, but God's children know that they deserve the pains of hell. When David's sin was discovered to him, he said, "Against thee, thee only, have I sinned."

There is such a thing as embracing predestination with the natural understanding without being a partaker of God's grace; but such an understanding is but to allow one to live as one lists. The believer is dead to sin by the dead body of Christ, so how can he live any longer therein? It is true that we do sin, our nature is not changed, but another mind is given us, warring against the old man of sin. The Scripture says, "If we say we have no sin, we deceive ourselves and the truth is not in us." But living in sin is very different from being plagued with it. When God spoke to Adam of his transgression, he said, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Eve said, "The serpent beguiled me and I did eat." Not much repentance there! They had made themselves aprons of fig leaves sewn together to hide their nakedness, but before they transgressed they knew nothing about nakedness. How foolish to think such a garment could hide them: but see the goodness of God: he made coats of skins and clothed them. This meant the shedding of blood, life to be laid down; for "without the shedding of blood there is no remission."

What is grace? We have often heard it said that it is the free unmerited favour of God: but it is much more than that. If a tramp should come to our door, asking for something to eat, there would be no reason why we should give to him. We might give to him, but that would not be grace, but kindness: but should the tramp beat us and ill-treat us, and then we rise up and set a meal before him, that would be gracious, so it is with God's favour. Not only is there no reason, no merit in us, why God should be gracious unto

us, but there is every reason why he should not. Not only is there NO merit, but POSITIVE DEMERIT. Grace did not merely abound where sin abounded. Man lost his EARTHLY paradise through transgression, and had grace only abounded where sin abounded, man would only have been placed from whence he fell, so would still be where he could fall again, but grace much more abounds and places the elect of God beyond the reach of sin, and into the presence of God, to go no more out. This grace abounds unto us through the suffering life and death of our Lord Jesus Christ.

Going back to Adam, we find that God told him that because of his transgression, "Cursed is the ground for thy sake." When we view the sufferings of the Son of God, how much more did grace abound than the guilt and consequence of man's sin! Jesus was made a curse for us, for "Cursed is every one that hangeth on a tree." Galatians 3:13. Though he knew no sin, yet our sins were imputed unto him, and as such (with all reverence we say it) in the sight of God, Jesus became an "accursed thing." In an agony Jesus cried out, "My God, My God, why hast thou forsaken me?" Some say that God did not really forsake him, that Jesus only felt forsaken; but, for one awful moment, God really did turn his face from him, for Jesus had to endure the hell due to his people, banishment from God, the just desert of their sins. God told Adam, "In sorrow shalt thou eat of it all the days of thy life." Jesus was a "Man of sorrows and acquainted with grief."

The Scriptures tell us "His visage was so marred more than any man," and that "When we shall see him, there is no beauty that we should desire him." We esteemed him stricken, smitten of God, when all the while he was smitten FOR US. "Thorns also and thistles shall it bring forth to thee." When Jesus was delivered to be crucified, they platted a crown of thorns and put it

upon his head: oh, what thorns! they also smote him on the head. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," and Jesus, in the garden of Gethsemane, was in such agony for sinners that his sweat was as it were great drops of blood falling on the ground. "For dust thou art, and unto dust thou shalt return."

You may say, but Jesus' body did not turn to dust. Let us turn to Psalm 22. This Psalm is testifying to the sufferings of Jesus, and verse 15 says, "Thou hast brought me into the DUST OF DEATH." Those of us who in days gone by went a long way at a funeral with horses in hot dry weather, will remember how we would be covered with dust. It was in our eyes, in our nostrils, in our mouths, and we were covered in it from head to foot. This is NOTHING compared to the dust of death into which Jesus was brought. Wretches who, but for the suffering and death of Jesus, would have been doomed to eternal torment, were the cause of his suffering, dead in sin, and Jesus was brought into this very dust of death. While the book of Genesis records the beginning of things, Revelation closes the sacred canon with the final consummation of things. Many things in Genesis, the first book, are verified and rounded out in Revelation, the last book; and Revelation closes with this awful warning, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." God verily told Adam that in the day that he ate of the fruit of the tree of the knowledge of good and evil, he should surely die. Salvation, or our having a part in writing our names in the book of life, is not a co-partnership work between the sinner and God. The sinner has no part in it. He is the blessed recipient of it, but has no part at all

in its accomplishment. Had Adam and Eve held to the command as God gave it, they might have saved paradise for themselves and so have avoided death, and so have had a part in the book of life, but they lost it, so that salvation is wholly of grace. Our federal head having anything to do with our salvation is blotted out. I would impress on your minds these two words, "MUCH MORE." Man's sin brought the loss of an earthly paradise, but this grace "much more" abounds, in that God will bring us into his presence with joy, placing us where we CANNOT lose it.

This sermon was followed by the observance of the Lord's Supper. How fitting! It was as the setting to a precious stone. As never before did one ENTER IN to this ordinance, one's feelings being that of mingled shame, sacred sorrow, and a holy quiet joy.

Grace Aston

THE WRITERS TELL HER TRAVELS

R. F. D. 1, Box 92,
Marryville, La. 70653

Dear Editors:

I am sending check for \$5.00 to renew the *Signs* for two years. We do enjoy reading them so much, and have been a subscriber for several years, and my parents were for years; as were my grandparents.

We enjoy the *Editorials* and *Voices of the Past*, and also the experiences. The writers can tell my travels better than I can. Oh! if I could only pen some of the wonderful things I've been through, it seems it would help my feelings so much. But I realize that unless the help comes from the Higher Power, its worth nothing; for in me dwells no good thing — all must be by

the giver of all perfect gifts; by him who has power both in heaven and in earth. Man is nothing and less than nothing within himself.

God gave his only begotten Son to save such sinners as you and me: He suffered, bled, and died to cleanse us from all our sins; that is, if I am among the chosen from the foundation of the world. And, if I be one of the dear children of God, it is not for something I have done. It is of His choice and no other way.

When at the throne of grace, if not asking too much, please remember me, one of the least, if one at all.

Mrs. J. L. Marze

Star Route, Box 70,
Poca, W. Va.

Dear Editors:

Am enclosing check for \$5.00 for another two years' subscription to the dear old *Signs*. I wouldn't want to be without it.

I love all the reading, and especially liked the Editorial in the January issue, "*Charity is the Greatest*", by Elder Lambert. I wish I could express how I feel about all the Elder's writings, for I enjoy them all.

I wish I could meet all of you in person, and hear you talk. I hope all of you have many years to publish the good word.

A sister in hope,
Mrs. Anthony McClanahan

SMITH RIVER ASSOCIATION

The Smith River Primitive Baptist Association is appointed to be held at Long Branch Church, the Lord willing, Friday, Saturday and first Sunday in September. (September 4, 5, and 6.) The church is located on Route 40, about ten miles West of Ferrum, Virginia.

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

Amos I. Hash, Clerk

THE SKEWARKEY UNION MEETING

The next session of the Skewarkey Union is appointed to be held with the Bear Grass Church, in Bear Grass, Martin County, N. C., the fifth Sunday and Saturday before in August, 1964. Elder C. E. Harrison was chosen to preach the Introductory Sermon, with Elder I. S. Connor, alternate.

We invite brethren and friends to visit with us.

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

LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is to be held in the Holcottville Meeting House the 16th and 17th of September (Wednesday and Thursday), 1964.

All lovers of the truth are cordially invited to meet with us. Entertainment will be at The Maples, the home of Mr. and Sister James Peet, in Holcott Center, as before. Those coming on Tuesday turn right at the Esso Station as they enter the town of Fleischmanns, N. Y., for Holcott Center. Those coming on Wednesday morning will go directly to the Meeting House in the town of Holcottville.

Prudence O. Hinkley, Church Clerk

MAINE OLD SCHOOL BAPTIST ASSOCIATION

The Maine Old School Baptist Association will be held, the Lord willing, at Whitefield, Maine, September 11, 12, and 13, 1964.

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

Mrs. Sanford S. Bartlett, Clerk

PIGG RIVER ASSOCIATION

The Pigg River District Primitive Baptist Association will be held, the Lord willing, with the Roanoke Church, Roanoke, Virginia, July 31, August 1 and 2. Services on Friday will be held at the meetinghouse, which is on Burke Street, at the West end of Maiden Lane Avenue, S. W.

On Saturday and Sunday the services will be held at the Church of God State Camp, on Highway 117, opposite the Woodrum Airport. The following are directions to reach the association grounds:

Those coming from the South over Highway 220 will continue on this route through the

city, to the junction of the Airport Road, or Highway 118; take this for about two miles to Highway 117, then turn left one mile to a sign pointing to the association grounds.

Those coming from the North over Highway No. 11, before entering the city turn right on Highway 117 for two miles to the sign.

From the West, go through the town of Salem on Main Street for about two and one-half miles, turn left on Highway 117, and go three miles to the sign.

Our correspondents, brethren, and friends, are cordially invited to meet with us. Additional information may be had by calling DI 2-3183, in Roanoke.

John D. Wood, Clerk

Danville, Virginia August, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

Dear Brethren;

I have been handed the following list of questions, and I purpose to answer them by way of the editorial page. I wish to call your attention to this fact. My answers may not agree with the

answers of some of our other associates and Editors. What I say in these answers are my own feelings in the matter.

1. Does the Bible teach the Absolute Predestination of all things?
2. Do you subscribe to that doctrine?
3. Do you believe that it does not make any difference whether we do right or wrong?
4. Do you believe that all men in their actions are doing the will of God?
5. Do you believe that God introduced sin into the world?

I am not sure about the motive of my querist, but I will leave that in the hands of the Lord. If his motive is to trick somebody or to cause confusion, I will leave that in the hands of God, believing, as I trust that I do, that God will get praise unto himself.

In the experience of God's children, there are two witnesses as to their standing before God. The first of these witnesses that they see and hear and feel, is their own experience; that which God has wrought in their heart and mind and soul. We might well ask what was the state of their mind before that. What did Paul think about himself when he was persecuting the church of Jesus Christ? Did he acknowledge anybody as his Lord and as his Master? I would to the Lord that I could ask this question of every professor under the sun so that the full import of it would reach their heart. Did Peter acknowledge Jesus as his Master when he refused to feed Gentile sheep? Did he acknowledge that when he denied knowing Him? Did he acknowledge Him when, after his death and burial (and before his resurrection), he went fishing again? Did Jeremiah acknowledge God in his refusing to go preach to Israel? Did Isaiah acknowledge God when he refused to go because of the uncleanness of his lips? Did Jonah acknowledge God when he refused to go to Nineveh and preach to them? No, none of these acknowledged the absolute sovereignty of God until he made them do it. Not that they did because he permitted them to, nor

because he let them do it. God made them do what they would not have done otherwise. Now have we had an experience like unto this? If so, we have acknowledged the absolute sovereignty of God.

Did you have any interest in the Bible before this? I am not talking about literature; I am not referring to the acknowledgements of nature to her Creator. I am asking you if you had a saving interest in the Bible as a living testimony of Jesus Christ? **And I am sure that you did not.** How could you, who were dead in sin, have an interest in the Bible as the **living** testimony of Jesus Christ? Until you were made alive you did not have an interest in something that lives. To you the Bible was a book, yes, but not a book showing where salvation was, for before this having been made alive, before this sovereign work of God in your heart and mind and soul, you thought salvation was in your hands. **After** the sovereign God of the universe made himself known to you, **only** then did you go to His Book for instruction and consolation.

Now if you helped him in saving your soul; if any part of that salvation came about by something of yours, then you will find in His Book the testimony befitting Him as a weakling dependent on you doing your part, and **YOU** as the man or woman that holds the destiny of your own soul as well as the destiny of God. But if He saved you, if He rescued you from the fiery domains of endless hell, without such rescue you would have been lost, **then** you will find in the Bible such a Character described.

Does the Bible teach the Absolute Predestination of all things? Now I am aware of the opinions of many good and honest men. I am not mad at them. I have mixed and mingled with brethren and sisters that do not believe that the Bible teaches this. I am aware that the most of them that do not believe this, do not have any fellowship for me and the doctrine that I advocate. But I want to go on record once again as not having

declared non-fellowship for a child of God just because that they are not able to subscribe to this doctrine. I am also aware of the fact that many of my brethren seem to think that if you believe this, that it does not matter how you live, what you believe, whether you obey or disobey. I have much less use for this than I do the inability of a child of God to believe in what men call the **Absolute Predestination of all things**. To be so blinded as to think that being a so-called Absoluter is all that is necessary to be a sound Old School Baptist, I would like to urge that more people believe that doctrine that do not even mention the name of Jesus Christ in their religion than believe any other tenet of doctrine. The followers of Buddha and Hindu and Mohammed (numbering close to one billion people) profess the eternal fixedness of all events, but none of them believe in Christ. If being an Absoluter is all it takes, **you take it all**.

God does not become a sovereign by something that comes up unlooked for in His governing of the universe. He is not a sovereign by being forced to act. So many acknowledge that he is a sovereign, but the things on which he carries out his sovereignty could have been otherwise. This is begging the issue, and places God in such a ridiculous position that we could not worship him as a Sovereign at all. God is the present Sovereign of His whole creation.

But does the Bible teach it? If there is one instance wherein God surrendered his sovereignty to some created dignity then I will be first to never refer to the predestination of God — in fact, I will quit the Old School Baptists. But I want it understood that all of his actions of sovereignty are the actions of an independent God; that he does not act in order to salvage something from chaos which his creatures have produced. It does not take the Bible to establish Absolute Predestination. All it takes is any one man or woman. They never, never, never, would relinquish the reins of governing over their own domain.

They never would begin something that they did not have it fixed all the way as to how it would come out. I do not say this to hurt anybody's feelings, but a man or woman is not telling the truth when they say that they would do different than this. The whole fabric of human nature does not act that way. There is not a man in the universe that by nature serves in a subordinate position. At least I have not met him, and my Bible does not mention him. Now does God ever become a subordinate position? Does God ever become a secondary actor in any event? If so, tell me where, in the Bible, that I will find it? If it is not there, then God is an Absolute Sovereign, doing his will in the army of heaven and among the inhabitants of the earth. If there is a passage of scripture that will give the charge of falsehood to what Daniel said about God then God did not purpose all things. But if Daniel could say that God doeth his will, has something come about since that day that will not allow me to say that God does his will now? If so, then the thing that changed the situation from that in Daniel's day to what it is in my day, is the Sovereign of the whole universe and holds the destiny of my soul and God and Christ and the world and the kingdom of heaven in its hands, and the Bible becomes a myth. The experience of this Sovereignty is wrought by a Sovereign, and it carries us to read and search the Scriptures of One who is Sovereign.

"Do you subscribe to this doctrine?" As noted above, the experience of every heaven born soul bends under the sovereign work of God. This lesson is learned in the outset. If I have not learned this lesson, then I have not been taught of God. I have said repeatedly for forty years that my hope here and hereafter is in the sovereign work of God. As to what I understand the term to mean I subscribe wholeheartedly to what it says. But I have not, and I do not purpose doing it at this late date, agreed to subscribe to what men say that it means. It means certain things

to me, but it does not mean to me what it would seem that it means to others. Elder Beebe is given credit for coining the term, but he did not do it. I am not a stickler for the phrase; I seldom use it, and not at all as being necessary to preach the gospel. But I do desire to adhere closely to preaching the sovereignty of God in his relation to all times, events, places, creatures and things.

"Do you believe that it does not make any difference whether we do right or wrong?" While this question is placed before us in an ambiguous form, I will answer it as best I can. If the reader will go back to his file of the Signs for August, 1960, he will see an answer to portions of the question. In the commands of our Lord, in the admonitions of His apostles, there is not any reference made to predestination. To me, it comes down to this: What is the criterion of our obedience, our walk and our talk? When we are impressed to do a thing are we then compelled to get us a prize pole and prize into the purposes of God as to whether we are to obey or not? When we read the Bible, and find the many lovely admonitions given to the church, the man of God, have we got to spend a lot of time wondering whether it is the time to do this or not? If so, then who is our Sovereign? Who is our Guide? Who is our example? I do not know of any phase of falsehood that I have less use for than I do this: It does not make any difference whether we obey or not; it does not alter our standing before God in any way; it does not change our feelings in anyway; we are just as well off when we disobey as when we obey; God is just as well pleased with our disobedience as with our obedience.

This is the most inconsistent thought that has ever come up among men. Several years ago I had an article in the Signs in which I wrote about the work of the ministry in admonition (See Signs for January, 1942). A very precious sister wrote me a strong letter of criticism, rebuking and reproving me for the soft doctrine that I advocated.

Imagine that. She did not believe that the minister had any authority to admonish, to reprove, to rebuke, but she really used it on me. In the last forty years I have been the object of more bitter rebukes from those that I labored among because that I contended for admonitions, exhortations, etc., than I have ever had from others because of the extremity of my position about predestination. If our brother has been prompted by the love of God to ask his question, then I would say to him, Do not be misled into thinking that it does not make any difference as to whether we obey or disobey. If it doesn't do any more, it will show whether we love Jesus Christ or not (I John 5:3). The obedience to the command of Jesus Christ comes from being born again, from the love of God being shed abroad in our hearts.

"Do you believe that all men in their actions are doing the will of God." I certainly do not? If so, they are all your brother and your sister (Matt. 12:50). If all men, in their aims and actions and intentions are doing the will of God, then all men, even the devil himself, is the brother and sister of the Lord Jesus Christ, and is ours as truly as they are his. To say that all men are doing the will of God is to make the New Testament the most ungodly and deceiving book that has ever been sent forth. If all men, in their actions, intend to do God's will, why did David say, "Teach me to do thy will?" seeing that all men are doing his will? Further, why did the apostles make such a broad distinction between those doing his will, and those not doing it?

But the question comes up, If God does His will in the army of heaven and among the inhabitants of earth, how can you say that all men are not doing his will. God doing his will, and man doing the will of God is something else. There was not any interest in the will of God when Jonah paid his fare and went to Tarshish. He was doing his will, but did not have any intention of doing God's will. God's will was for

him to go to Nineveh. Jeremiah was not refusing to go preach because of his delight in the will of God. He quit because he got mad, and Jonah also got mad. They did not desire to fulfill His will but to break His will. All of the wicked men in this world are not wicked in their eyes; they do not know God in their wickedness. The will of the Jews and Gentiles, of Pilate and Herod, was not to do the will of God but to thwart his will. The delight of God's spirit led children is to do the will of their Father, but wicked men are not delighted in what they are doing with the thought in their mind of doing God's will.

What will we do with the declaration of Daniel that God doeth His will in heaven and in earth, and the declaration that you have made that wicked men are not doing His will? For me, if the Lord is willing, I am going to rest in it, to rejoice in it. How will you rejoice in it? Because the wicked are the sword of the Lord. A sword does not feel does it? Is the inanimate sword a living object that feels the desire of the wielder? I hope that my handling of these things does not cause antagonism; I would to God that they cause us to answer the questions that I am propounding to you (not from the head with smart and cutting answers, but) from an humble heart, made so by the sovereignty of God. Let me ask again, even at the expense of being called trite, Does the sword have any interest or feeling in what the owner and wielder of the sword is doing? No, we know that it does not. Then why say that wicked men are doing the will of God? The righteous are not used as a sword, indeed not, for they have an interest in what they are being moved to do. It is their delight, but not so with the wicked. The wicked are the sword of the Lord.

Our people here in America (where the most of the controversy among theologians about the predestination of God has taken place) have all had an article of faith that reads about like this: We believe that the scriptures of the Old

and New Testaments are the word of God and the only rule of faith and practice. And yet, when the sentiments that I am writing are read, my name is cast out by a lot of those that have subscribed to their article of faith. The wicked are the sword of the Lord. All of them? Did the prophet say how many of the wicked were included in the sword? No, and neither do I. The wicked are the sword of the Lord, and the Lord wields His sword and accomplishes His will with it. But do you mean that God's children are a part of that sword? Why ask me? Ask God. The writer declared without any reservation that the wicked are the sword of the Lord (Psa. 17:13). Let me say again that the sword is not conscious of doing the will of its wielder. Was Peter conscious of doing the will of Jesus Christ? Was he? No, for he did not know the Man. God does his will in heaven and in earth, in his children with the sword of the Spirit, with others, the wicked sword.

"Do you believe that God introduced sin into the world?" As far as I have read in the Bible, I have not found that sin came by God. I am, I humbly trust, by the grace of God still searching that dear volume, and if I find that God bought sin into the world I will then quit asking him for mercy. I will then quit asking God to have mercy on me a sinner. I will quit my wearisome days and nights because I loathe my sin. By man came sin, and the man or woman, however long and loud that they may sing and shout, that is not willing to stop there, is not reconciled to God's revealed will, but is going about to establish his own. Sin is the act of the creature which God made. Is that not where sin came from? If sin did not come from man, why say that by man came sin? Why?

To our brother, I have endeavored to answer the questions. I do not deceive myself into thinking that I have satisfied all that read this. But I would beg for your patience that I might be found at his feet fully clothed and in my right mind.

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

SOME CORRESPONDENCE

The early part of this year, (1938) one of our friends here in Rutherford gave us a pamphlet, entitled "God for Us," to read. The crux of the whole matter as we viewed it was that God had done all he could for us and that the final outcome depended upon the creature's acceptance to make it effective. In returning the pamphlet to our friend we stated frankly that in our opinion it did not set forth the truth. Then ensued the correspondence which follows. In meeting our friend a little later he apologized for not having replied to our letter, but said he would do so soon, and that he would cite a number of Scriptures to prove his contention that it was left for the creature to accept the salvation which God proffers to sinners, otherwise they will be lost. We suggested that we would save him the trouble of looking up a lot of Scripture to support his argument, and that all we would require to prove his point would be just ONE single, solitary Scripture from the whole of the Bible that sustained him. This has now been many months ago, and, although he is a Bible student, up to the present time he has not yet produced the ONE Scripture we demanded. Being convinced that he will never be able to do so, since there is no such thing in the Bible, we are passing this correspondence on to our readers in the hope that it will be both interesting and edifying to them.

R. L. D.

THE LETTERS

Dear Mr. Dodson: — Thanks for yours of the 12th, with inclosure "God for Us." Commenting on it you say, "To my understanding it does not set

forth the truth. Salvation, from first to last, according to the Bible, as I read it, is of the Lord; therefore it is not left to, nor depends upon, whether the creature accepts or not." If that be the case, you have no responsibility whatever, and if you find yourself in hell after death it will not be your fault, I suppose you would logically argue. I assure you, Mr. Dodson, I am very certain you do not read your Bible right, nor do you give God thanks for his great salvation. Paul, by the Eternal Spirit, defines the gospel in 1 Corinthians xv. 1-8: Christ died for our sins. He was buried. He rose again. He was seen. The Corinthians had heard it from Paul, received it and were saved. (Verses 1, 2.) Also in Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, *to every one that believeth.*" There is your responsibility and mine. Also see John iii. 36. I sincerely hope you will not be in the class described in 2 Corinthians iv. 3, 4, blinded by the god of this world, even Satan, until it is too late. Please read my wish for you in 2 Corinthians v. 18-21.

Sincerely yours,
A. S. M.

Dear Friend: — Your letter of the 14th instant is before me. Various pressing duties have prevented an earlier acknowledgment. Any sincere discussion of true religion should be based upon the Bible. You should have no objection to our taking the word of God as the man of our counsel and accepting, as final, the divine record of Holy Writ. Presuming you will agree to this, I shall undertake to prove by the Scriptures of eternal truth, not only that my contention that "salvation, from first to last, is of the Lord, and that it is not left to nor depends upon the creature even to accept," is the doctrine of the Bible, but that your doctrine that "salvation depends upon the

act of the creature," or creature works, is absolutely false, and opposed by the Bible.

First, let me say that if Adam, in his upright state, was not able to keep the law and do that which was well-pleasing in the sight of God, it is not reasonable to claim that his posterity, who are steeped in sin and depraved in nature, can rise above their level to meet God any part of the way. Creation, from the highest to the lowest degree, shows conclusively that the higher must condescend to the lower, and not the lower ascend to the higher, only as it may be constrained by a power superior to its own.

May I take you back to Cain, the very first son of Adam, who was a tiller of the soil and brought forth of the fruit thereof an offering to the Lord, which was not acceptable to God, as an example, which holds true throughout the Scripture, that it is not by works of righteousness which we can do, but that it is because of his mercy he saves us. Let me quote the apostle Paul on this point, as found in Romans ix. 15, 16: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*" Please listen to this apostle further: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — 1 Cor. ii. 14. Come with me back to Romans viii. 5-8. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. 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.*" Jesus, the great head of the church, said, "Ex-

cept a man be born again, he cannot see the kingdom of God." — John iii. 3. Nicodemus marveled at this doctrine, since it forever did away with the chance system, or the creature having any part to perform in the matter, and Jesus continued to emphasize this vital point by saying, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, *Ye must be born again.* The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." — John iii. 6-8. What power hath puny man to command the winds to blow, or to direct the course they shall take, or where they shall end? As man has absolutely no control over the wind, neither has he any power whatsoever over the Spirit to obtain or retain it.

Again, may I take you to the ninth chapter of Romans, verses eight to thirteen inclusive: "They which are children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this: but when Rebecca also had conceived by one, even 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." You will see from this that the election was over and the polls were closed even before the children were born, so they could not have had any part in the matter, and it was to the end and purpose that to him to whom salvation belongeth, which is the Lord, should have all the honor and praise that is due his adorable name. You will gather from what I have said thus far, my conclusion is that if my

soul were sent to hell, God's righteous law would approve it well, but that if I am among the redeemed of the Lord, it is all due to mercy and his grace, which means unmerited favor on my part.

May I also say that I am made to earnestly hope that I do read my Bible aright, since there is often a witness within my own breast, which causes a burning within my heart, giving me the assurance that God is mine, and I am his, and then there is nothing that I can want beside. Contrary to the teaching in the pamphlet which you gave me, and which has brought about this discussion, the title of which is, "God for Us," and which maintains that the creature must accept of God's salvation in order to be saved, the apostle Paul in writing on this matter, from which no doubt the title of the pamphlet was taken, shows as plainly as is possible for language to state just the opposite to what is set forth in said pamphlet. Look at the record as it is found in the eighth chapter of Romans. In the twenty-eighth verse the apostle begins by declaring, "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." He then goes on to show that whom God did foreknow, "he also did predestinate to be conformed to the image of his Son."

And, moreover, he says, "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The question is then asked, "What shall we then say to these things?" And the answer that is given is, "If God be for us, who can be against us?" I can assure you, my friend, if God be for us, it matters little about the legions of devils who are seeking to devour our souls, or all mankind, including our own sin of unbelief, it has nothing to do with the matter, for God is above all, and where there is the word of a king, at least Israel's

King, there is power, and none shall ever be able to pluck one of the least of the flock out of the hand, or power, of the Shepherd who gave his life for the sheep. Paul carries on this connection about God being for us, by saying, "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?" Read the balance of this chapter and see how secured and safe are those for whom Christ died.

And as to whether all will be saved for whom he came into the world to suffer and redeem, let there be a "Thus saith the Lord:" "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." — Matt. i. 21. "*All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*" — John vi. 37-39. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it thee." — John xv. 16. He came to seek and to save that which was lost, those who were given him by the Father before ever the world was, and he said on leaving this earth in addressing his Father. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." — John xviii. 4.

I wish to devote some time and space to answering the scriptural references which you cite. In the order you have them, 1 Corinthians xv. 1-8, is the first to engage my thought. You say that "Paul, by the Eternal Spirit, defines the gospel," and that "Christ died for our sins. He was buried. He rose again. He was seen [you do not say by whom], etc." You say that the "Corinthians

had heard it from Paul, received it, and were saved," etc. Let us be more specific. Paul said, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," etc. There can be no question but that he is addressing the elect of God, and no others. In writing to Timothy (2 Tim. iii. 16) he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished unto all good works.*" You could not rightfully claim that this letter which I am now addressing to you is intended for the thirteen thousands of people there are in Rutherford, assuming that there are that number here. Therefore, the "our sins" for whom Christ died, are those under consideration; no more, and no less. Those by whom he was seen after his (Jesus) resurrection were his disciples, and I hereby challenge you to name one outside of this group and prove it by the Bible. Next, you quote Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to every one that believeth.*" The emphasizing here is yours; I wish to emphasize it also. First, I want to remind you that the apostle says the gospel is the power of God, and then I want to ask you, Is there any power in heaven, earth or hell, that can resist the power of God? Further, let me remind you that it is unto salvation to every one that believeth. This is quite different from saying that it is to any one who may if they will believe.

God's word does not leave us to guess or in ignorance as to how one believes. If you will accept the word of Jesus for it, he said, "This is the work of God, that ye believe on him whom he hath sent." — John vi. 29. You say that the responsibility for believing is mine and yours, and then refer to John iii.

36, which reads as follows: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Are you so blind that you cannot see there are no conditions there? It says, "He that believeth on the Son hath everlasting life." He already has everlasting life and this is why he believes. In Acts xiii. 45, we find it declared, "As many as were ordained to eternal life believed." God alone could ordain them to eternal life, and should the whole world join you in telling me that they will not believe, when God says they shall, I would not believe you. The psalmist said, if I remember correctly, "Let God be true, and every man a liar."

Next, you say you "sincerely hope I will not be in the class described in 2 Corinthians iv. 3, 4, which I will here quote: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is considerate of you to feel this way toward me, and I wish to assure you that I feel the same way toward you, but taking the scriptural method of deciding the matter, I am compelled to decide against you, since the Bible rule is to judge the tree by the fruit it bears, and you are not bearing spiritual fruit in the testimony which you have made. I must conclude according to the evidence in the case that you are among that number to whom the gospel of our Lord Jesus Christ is hid.

Finally, you ask that I read your wish concerning me, which will be found in 2 Corinthians v. 18-21. May I again remind you that the apostle is not writing to the whole world, but to the church and the saints of God. Paul in this portion of the word speaks of the servants of God as being "ambassadors for Christ." An ambassador speaks with authority only as he utters that which

he has been commanded by the Government, or power, which he represents. God's ministers must of necessity be called and qualified by him, for how can a man preach except he be sent? and as Jesus commanded Peter after he was converted from the error of his way, the belief that he could stand in his own strength and go with his Master into prison, death, etc., and having experienced his utter weakness in even cursing and swearing that he never knew his Lord, then realizing that the compassion of Jesus never fails, he was prepared to do as he was told, to feed the lambs and the sheep of God's fold. I am afraid that you need considerable sifting. God is able to consume the dross in you if you are a chosen vessel of mercy. I repeat what I said to you in person this morning, that preaching is for the purpose of feeding the living sheep; they cannot thrive on anything short of that which proceeds from the very throne of God, therefore he must fill the mouths of his servants who proclaim glad tidings to the poor and needy.

The chance system absolutely will not work, my friend. It failed in the case of the man who went down from Jerusalem to Jericho. Both the Levite and the priest came that way by chance, but neither of them administered to the poor man's needs. It took the Good Samaritan, as he journeyed, or came that way on purpose, to do that which was so much needed, and neither was anything from any other source whatever required. Not only did he have everything that was necessary done for him, but he was not left to even walk in his own strength, but the means of his transportation to the inn was supplied and every bit of the cost was paid by the Good Samaritan. This illustrates what I mean when I say, Salvation is of the Lord. It was perhaps more pointedly portrayed by Jonah when he was in the fish's belly, beyond even the sight of mortal man, to say nothing of his reach. It was when in the place where

he was cut off from all communication with human endeavor that he was taught of a truth that salvation is of the Lord, and he declared it in no uncertain terms. This is God's school, and not man's. Paul's language to the church at Ephesus is as follows: "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." — Eph. ii. 8, 9. And in Romans xi. 5, 6, he says, "Even so then at this present time also there is remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." You must get off the fence, or out of the middle of the road. It is one or the other, and not a combination of the two. Oil will not mix with water.

You said to me this morning that if your letter seemed to be couched in strong language, or words to that effect, it was meant for my good, and may I likewise reply in a similar strain by saying that if my sword seems sharp and penetrating to you, believe me when I say that it is because I feel I have been called in defense of the truth, which I have no desire whatever to compromise. May the Lord enlighten the eyes of your understanding, if it be his will, and may we both desire to preserve and not destroy that which is truth.

Sincerely yours,
R. L. D.

(The above was written by Elder R. L. Dodson and published in the August, 1938, *Signs*. It impressed us so much as being a faithful presentation of the subject, we felt it belonged under "Voices of the Past", for our readers to know our endorsement. — J. D. W.)

OBITUARIES

DOTTIE B. ANDERSON

At the request of Hopeland Primitive Baptist Church, Whitakers, N. C., I attempt to write the obituary of our beloved sister in the Lord, Mrs. Dottie Bell Anderson; 78 years of age. She was the widow of Mr. S. T. Ander-

son, who preceded her in death a few years ago. She passed away June 21, 1963, and her funeral was held at the Whitakers Funeral Chapel on Sunday by the writer and another minister whose name I do not remember, and she was laid to rest in Pine View Cemetery, Rocky Mount, N. C.

Sister Anderson united with Hopeland Church in 1939 or 1940. She was a faithful and devoted member until death. She was a loving and devoted wife and mother. Surviving are five sons: R. C., of Rocky Mount; E. J. and D. O., of Endfield, N. C.; O. L., of Scotland Neck, N. C.; and W. D., of Newport News, Va.; and three daughters: Mrs. George Robinson, Warrenton, N. C.; Mrs. Trueblood, Goldsboro, N. C.; and Mrs. Gordon Campbell, Newport News. Surviving also are two brothers and two sisters: J. W. Bell, Spartonsburg, S. C.; Dr. John Bell, Elizabeth City, N. C.; Mrs. Walker Johnson, Richmond, Va.; and Mrs. Sallie Crutchin, of Whitakers; and twenty-two grandchildren.

BE IT RESOLVED, That we the church at Hopeland, bow in humble submission to Him who doeth all things well. That the church has lost a devoted and loving sister in Christ, and the family a devoted and loving mother. May the Lord comfort the family in their bereavement, that they may remember that the Lord giveth and the Lord taketh away; blessed be the name of the Lord.

It is the request of the church that this notice be published in the *Signs of the Times*, and that a copy be spread on the church records, and a copy be sent to the family. Written by

W. B. Barnes, Pastor

SISTER LULA MOORE WHITE

The subject of this notice was born September 18, 1877, the daughter of the late Elder Andrew J. Moore. She was first married to Mr. George W. Price June 12, 1901, and to this union one son and two daughters were born, the son preceded her in death several years ago. The daughters are, Mrs. Margaret Davenport, Whitakers, N. C.; and Mrs. Elizabeth Hines, Roanoke Rapids, N. C. Surviving also are one sister, Mrs. Ruth Stallings, Littleton, N. C.; and one brother, Andrew J. Moore, Jr., of Wilmington, N. C.

In later years Sister White was married to Elder Jarrette White, on September 13, 1928; and she united with Hopeland Primitive Baptist Church in August, 1948, and was baptized by her husband. She remained a faithful and loving member until death. She served as Clerk of Hopeland Church from 1956. She fell asleep the 11th day of February, 1964, making her stay on earth more than 86 years. She was held in the highest

esteem by those who knew her; and she leaves a host of brethren, sisters and friends who deeply feel their loss. But our loss is her eternal gain.

THEREFORE, Be it resolved that we, the church at Whitakers, bow in humble submission to the will of our Heavenly Father, who doeth all things well; and that we pray our Father will comfort and console the troubled hearts and souls of the bereaved family and loved ones; and that this notice be published in the *Signs of the Times*; and that a copy be spread on our church records; and a copy be sent to the family. Written at the request of the church by

Elder W. B. Barnes

BROTHER FRANK SAUNDERS

It has pleased our heavenly Father to remove from our midst our brother in Christ, Frank Saunders, who passed from this world of sorrow and sin, January 11, 1964, making his stay sixty-seven years.

Brother Saunders was a member of the Primitive Baptists for many years. We at Gilliam Church bow in humble submission to the will of our heavenly Father.

He is survived by his wife, Sister Annie Saunders; one son, Otis Saunders; and one brother, George Saunders.

Brother Saunders was partially paralyzed for about twenty years, yet in all his afflictions, he was blessed to bear them patiently. Like Job, though he had many afflictions and much suffering, he was given faith that he could say, ". . . 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." (Job 19:25-26) I visited Brother Saunders from time to time, but I never heard him complain about his condition. Everything was done for him that earthly hands could do.

May those who mourn his passing be given grace to feel that their loss is his eternal gain.

BE IT RESOLVED, That a copy of this be sent to the *Signs of the Times*; a copy be sent to the family; and one made for our church records.

Approved by the church in their regular conference meeting, February 22, 1964. Written at the request of the church by Wallis A. Smith.

Wallis A. Smith, Moderator
Freeman Somers, Clerk

MRS. REBECCA MARTIN

God in his infinite wisdom, and according to his own righteous purpose, has taken to her

eternal rest, our dearly beloved sister, Mrs. Rebecca Martin, on October 20, 1963. Though she was more than ninety-one years of age, aside from partial blindness, she was blessed with a good memory, and remarkable health until a short time before death.

She united with Hopewell Primitive Baptist Church early in life, and was baptized by her grandfather, Elder William A. Melton, who was at that time pastor of Hopewell Church. Elder Melton died in December, 1903. This dear mother in Israel was the oldest member of our church. She was well grounded in the principles of the doctrine of Christ our Saviour, and was ever faithful to her belief in the Supreme God, who has all power both in heaven and on earth. She put no trust whatsoever in poor, weak, fallen man.

Her funeral was preached by her pastor, Elder J. C. Hammond, assisted by Elder John Smith, at Gaten's Funeral Home, Poca, W. Va., on October 23, 1963.

Survivors are: three daughters, Mrs. Virgel Spears and Mrs. Clennie Trevillion, Poca; and Mrs. Beulah Eastwood, Nitro, W. Va.; two sisters: Mrs. Lucy Lallance, Huntington, W. Va.; and Mrs. Ersa Stuck, Dayton, Ohio; one brother, Albert Burgess, Dayton; and by three grandchildren and six great grandchildren.

Done by order of Hopewell Primitive Baptist Church, Charleston, W. Va.

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

POSEY PICKREL

In memory of Brother Posey Pickrel; born December 5, 1895, and died February 22, 1964. Brother Pickrel joined Springfield Church July 10, 1921. He was a firm believer in Salvation by Grace and Grace alone. He enjoyed meeting with the Brethren and talking of the scripture and the goodness of our Lord. We feel our loss of our brother is his eternal gain.

He leaves to mourn their loss his wife, Sister Eva Brown Pickrel; one son, Sammy Pickrel, of Gretna, Virginia; one brother, Turner Pickrel, of Altavista, Virginia; one sister, Mrs. Mattie Kimsey, Danville, Virginia; six grandchildren and one great grandchild.

Our desire is, that the Lord of all mercy will reconcile his family and the Church to his holy and righteous will.

His funeral was held at Springfield Church by his Pastor O. K. Tench, and his body laid away in Gretna Burial Park to await the second coming of our Lord and Saviour. Written by L. R. Willis.

Done by order of Springfield Church.

Elder O. K. Tench, Moderator
L. R. Willis, Clerk

MRS. RACHEL L. BECKETT

It has pleased our heavenly Father to remove from our midst a precious sister, Mrs. Rachel L. Beckett. This beloved sister was sound in belief, humble and kind in person, and faithful in attendance when not providentially hindered.

She was born September 14, 1880, and died January 21, 1964, at the age of more than eighty-three years. She is survived by her husband, Johnny R. Beckett; one daughter, Mrs. Myrtle Fizer, Dunbar, W. Va.; and two grandchildren and five great grandchildren.

Her funeral was conducted at Allen and Casdorf Funeral Home, St. Albans, W. Va. by her pastor, Elder J. C. Hammond, assisted by Elder Harvey Bird.

BE IT RESOLVED, That we desire to be enabled by Him to bow in humble submission to His holy will; that a copy of this obituary be sent to the family; a copy be sent to the *Signs of the Times* for publication; and a copy be recorded in our church records.

J. C. Hammond, Moderator
Nanna Carney, Clerk of
Hopewell Primitive Baptist Church,
Charleston 2, W. Va.

MRS. DELIA F. MANNING

Mrs. Delia F. Manning, daughter of the late John and Laura Fulk, was born Sept. 17, 1893 in Pilot Mountain, N. C. and departed this life April 4, 1964 in a Roanoke, Va. hospital. She was united in marriage to Claude S. Manning of Roanoke, Va. on April 11, 1921, who preceded her in death July 16, 1961. To this union were born three daughters and one son who survive; Mrs. Frances Kitts, Roanoke, Va. (with whom Sister Manning made her home). Mrs. Lucille Upshaw, Decatur, Ga.; Mrs. Claudine Owen, Sumpter, S. C. and Harold S. Manning, Roanoke, Va.; six grandchildren; two brothers, E. D. and Sam Fulk, three sisters, Mrs. J. F. Lawson, Mrs. J. R. Bullington, and Mrs. Ed Hill.

Sister Manning joined Roanoke Primitive Baptist Church on June 1, 1930, and was baptized by Elder Randolph Perdue, and she lived a faithful member until her death.

Words will not describe the love and esteem we all had for our precious Sister. Her quiet, humble, sweet manner endeared her to all who knew her. She was such a wonderful mother to her family. She was also a Mother in Israel and a humble follower of the Lord and Saviour Jesus Christ, whom she adored. Her walk and conversation proved how much she loved her church and her pastor.

She suffered much in the past few years but never complained of her condition, always the welfare of her lovely family and her church came before herself. I personally have suffered a great loss as her love and prayers have been such a comfort during many trying times. Surely my life is richer by far for having known her.

Her children will greatly miss her but she has left a beautiful memory and example which is worth far more than anything of this world. May the God of all grace comfort them and reconcile each of them to His will and fill her absence with His presence.

Her beloved pastor Elder Cecil E. Turner conducted the most beautiful and comforting funeral service at Roanoke Primitive Baptist Church, after which she was laid to rest in Evergreen Cemetery beside her husband under a beautiful mound of flowers.

We feel she is now sleeping in the arms of Jesus waiting the resurrection morn when she will be brought forth to join around the throne "Where congregations never break up and Sabbath's never end."

At the request of her daughter, Mrs. Kitts, I have written this memorial of one whose memory will always be cherished in my heart.

(Mrs.) Rlee B. Houchins

ELMO FAUCETTE MASSEY

Brother Massey was born in Orange County, North Carolina, on May 8, 1901, the son of Albert A. Massey and Georgianna Massey. He departed this life on February 22, 1964, at the age of 62 years, 9 months and 14 days. He was married to Ollie Jane Massey on January 7, 1920. To this union were born three daughters, Mrs. Ann Riley, Mrs. Allene Murray and Mrs. Bertha Fisher; two sons, Albert T. and Dewey F. Massey. Besides his lovely and faithful wife, these sons and daughters, he leaves to mourn his departure 15 grandchildren, 2 sisters, 2 brothers, 2 half-brothers, and 2 half-sisters, together with a host of friends.

Brother Massey joined Bush Arbor Primitive Baptist Church on the second Sunday in May, 1947. He was greatly gifted in singing, was known and respected far and near, truly a sweet singer in Israel.

He had suffered for several years with a diseased heart and had spent much of his time in bed. It was the privilege of the writer to be by his bedside only three hours before his death. At that time he seemed better, talked freely of the goodness and mercy of God, and was hopeful of getting out again; but had another attack and was gone from this world of suffering, to one where sickness, sorrow and pain will be felt no more.

Brother Massey's funeral was conducted by Elders J. Harvey and Wallace Smith and the writer at Bush Arbor Church. It was very cold, rain and snow had been falling all day, yet the church building was filled to capacity from far and near. His body was laid to rest in the church cemetery beneath a lovely mound of flowers.

May the blessing of our Heavenly Father be upon his dear wife and children, and to all who mourn his departure.

While his voice will be heard no more on this earth, his memory will live on. He was faithful to his church and to all who called on him for singing at funerals or wherever his service was needed.

Written by one who I hope for Christ's sake loved him, W. C. King.

Read and approved by Bush Arbor Church in her regular conference May 9, 1964.

W. C. King, Moderator
Earl S. Rudd, Clerk

ARCHIE LESTON TURNIDGE

Archie Leston Turnidge, of Weiser, Idaho, was born April 16, 1890, at Moscow, Idaho, and departed this life July 29, 1962. He was the youngest of eight children born to the late Elder and Mrs. James Calvin Turnidge. He came to Weiser at the age of two years with his parents, where he lived the remainder of his life.

On November 7, 1911, he was married to Miss Isabel Wood; and in September, 1922, they were both baptized into the Salem Primitive Baptist Church at Weiser. She preceded him in death December 26, 1958. The baptizing was conducted at a specially called meeting, at which time Elder J. W. Peters, of Riffe, Washington, was present. In August, 1950, Mr. Turnidge was ordained Deacon by Elder R. W. Rhodes — which position he faithfully served until the time of his death. In 1959 he was married to Mrs. Florience Cannon, of Huntington, Oregon.

Survivors include his wife, two sons: Ralph, of Seattle, Wash.; James C., of Spokane, Wash.; one brother: Oliver, of Weiser; five grandchildren, and ten great grandchildren; and also one step grandson.

Funeral services were conducted August 1st at the Northam-Jones Funeral Home, in Weiser. Due to the illness of the pastor, Elder Ernest Attebury, Mr. Wagon, of the Christian Church, conducted the service. He was laid to rest beside his first wife in the Hillcrest Cemetery to await the resurrection morning. Submitted by his sister-in-law,

Viola Turnidge

JOSEPH COLUMBUS RUDD

BE IT RESOLVED; That we, the Bush Arbor Primitive Baptist Church, Caswell County, N. C., this 9th day of May, 1964, bow in humble submission to God who is at the helm of all things.

Brother, and uncle, Josie died suddenly at his home December 11, 1963, of a heart attack. A native of Caswell County, he was a retired farmer and was a member of Bush Arbor Church. He was the son of the late John and Mary C. Rudd.

Surviving are his wife Mrs. Edith Robinette Rudd, and four half-sisters Mrs. Gracie Johnson, Hattie Lollar, Noel Carleo and Sister Alice R. Smith, nieces and nephews. His funeral was conducted at Prospect Methodist Church in Yanceyville by his pastor Elder W. C. King and Mr. George Johnson.

He had been blessed to live a full life and an old man. His course is finished and has gone the way of all men. We hope we are both grateful and appreciative for the life God had given to be among us, for the beautiful boxwood in landscaping the church yard when the present building was erected, and the gift to the church at his death.

May God's richest blessings rest with all who mourn his passing. We believe that all the Lord's people could say with Job, chapter 19:25, "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," and with David, Psalms 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

One copy be spread on the church records and one sent to the *Signs of the Times* for publication.

Done by order of Bush Arbor Church.

Humbly submitted,
Donald E. Smith
W. C. King, Moderator
Earl S. Rudd, Clerk

RESOLUTIONS OF RESPECT

In loving memory of our highly esteemed Sister Mary Thornton Barefoot. Her kindness and Christian walk will never be forgotten.

She died as she lived, trusting in the Lord, and was so patient and reconciled to the will of her heavenly Father. Sister Mary was born November 15, 1882, and died November 15, 1963. She told her family she would die on her 81st birthday, which she did.

She united with the church at Hickory

Grove, in North Carolina, in March, 1911, by experience and baptism and lived as a faithful member as long as she was able to attend. She had been in very poor health for many years, and died in a convalescent home in Dunn, North Carolina.

She was first married to Jonathan Godwin. After his death she married Minson Barefoot. She leaves behind one brother, two sisters and a host of friends to mourn her loss.

Her funeral was conducted at Hatcher, Skinner and Drew Funeral Home by Elder Lester E. Lee, W. D. Godwin and C. W. Kirby. Burial was in Beulah Church Cemetery.

THEREFORE, Be it resolved we bow in humble submission to God's will and we deeply sympathize with the family, and

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

Done by order of the church while in conference Saturday before the third Sunday in January, 1964.

Committee,
Vara Johnson
Iola Godwin
Georgia Hill, Clerk

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father in his divine will to remove from us by death, our dear Brother Zack Thornton, who was born July 20, 1891, and died May 26, 1963.

He united with the church at Hickory Grove in North Carolina by experience and baptism, January, 1911. Those who survive him are his wife, two daughters, several grandchildren, one brother and three sisters.

Brother Thornton's health had permitted him to attend church only a few times in several years.

THEREFORE, Be it resolved that we bow in humble submission to our Heavenly Father's will. We extend to the family our heartfelt sympathy.

His funeral was conducted at Hatcher, Skinner and Drew Funeral Home by Elder Floyd Adams and burial in Sandy Grove Church Cemetery.

RESOLVED, That a copy be sent to *Signs of the Times* for publication; a copy placed on our church records and a copy sent his family. Done by order of the church, Saturday before the third Sunday in January, 1964.

Committee,
Vara Johnson
Iola Godwin
Georgia Hill, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., SEPTEMBER, 1964

NO. 9

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 9/64
IT EXPIRES WITH THIS ISSUE

THE MARRIAGE SUPPER OF THE LAMB (Zech. 13:7; Rev. 19:7-9)

According to Holy Writ, the Holy Lamb
Did bear the awful stroke
For the elect who were betrothed to Him:
Against whom the sword awoke.

They were redeemed out of every nation
By the Redeemer's blood;
Justified by His imputed righteousness,
And made heirs of God.

And they are joint-heirs with Christ,
As in the Scriptures told;
By adoption, their inheritance is safe,
And it's more precious than gold.

They are kept by the power of God,
Who fills immensity;
Preserved unto the coming of Christ,
And eternal felicity.

There is a remnant on these shores
"That love his appearing,"
And from the signs of the times,
His second advent is nearing.

"And unto them that look for him
Shall he appear the second time
Without sin unto salvation,"
Which is a thing sublime.

Then will they be adorned as a bride,
"For the marriage of the Lamb is come,"
And how they will rejoice to see Him,
Who went to prepare a home!

All of the redeemed will be present
At the marriage supper of the Lamb;
All clothed with the wedding garment,
Being the spiritual seed of Abraham.

They will ascribe their victory to Him,
Who was their Sin-bearer,
For in the victories of the Lamb,
Each will be a sharer.

The nuptial feast of the heavenly King
Will be a spiritual repast,
And the consummate bliss entered into
Will for ever last.

C. W. Vass
Elizabeth City, North Carolina

WILL I BE NEXT?

Oftimes I visit in the house of sorrow,
The humble homes of my departed
brethren, and I realize that to every-
thing there is a season, and a time to
every purpose under the heaven: A
time to be born, and a time to die; and
I often wonder, Will my time be next?

I cannot speak comforting words as
others do, for I am slow of speech and
of a stammering tongue; and it seems
that all I can say, is, "I'm sorry." And
I truly am, for my heart is grieved for
those who mourn. I, too, am acquainted
with grief. The wound has never healed
from the loss of my father: since I
was the only child, we were very close.

As I visited in the grief stricken home
of our beloved brother, Elmo Massey,
I saw faces covered with a veil of tears;
and I thought it would be inhuman to
ask them not to weep. I oftentimes weep
with those who weep. Yet, when we feel
the presence of the Lord, we glory in
tribulations. As I looked upon his body
for the last time I felt, Thy sleep be
sweet in Jesus. They are going home
so fast, will I be next? or do I have
a home where I feel they are going?
will I follow a brother whose tenor
voice was tuned to the songs of Zion;
whose faith was anchored in his Lord
through the hope that was in his heart;
and known by many who knew not his
name.

Our brother's face, along with many
other precious brethren, shall be seen
no more as we are assembled at Bush

Arbor, but there is a precious memory that will live on in our hearts. As humbly as we know how, we accept the working of our Lord, that one generation passes away, and another generation comes. I feel that when my time shall be no more, my seat will be easy to fill, and my face soon forgotten. Right now, I cannot say that I want to die: I do not feel the grace by which to die, but I hope and pray it will be given me at the appointed time for me to go. With all the sorrows, there have been seasons of rejoicing. I feel that life is precious to every living creature — even the birds of the air and the beasts of the field flee for their lives.

If not deceived, when sin revived I could say with one of old, "Come welcome death, I will gladly go with thee." Sometimes my soul feels tired and weary, and I want to rest. I feel that the grave is a sweet resting place, where it will be as one night's peaceful sleep until the coming of our Lord. Some day I will be next to go, and I want the people I love to know that there has been much rejoicing, along with many sorrows in this life; and that the greatest and most precious of my joys have been those I felt the most unworthy of: to be assembled together in love and fellowship with my brethren; and walk together in an humble and peaceful way, I hope in the paths of righteousness. When the sorrows of this old world shall be no more, may I have a peaceful hour in which to die, looking to Him who made a way, when there was no way.

Clifton Robertson,
Rt. 1,
Reidsville, N. C.

EXPERIENCE

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was

life: and the life was the light of men."

"My trials and sorrows, my conflicts and cares,

The spirit of prayer and the answer of prayers
The steps that I tread, and the station I fill,
My Father determined and wrote in his will."

The above quotations express very well where I trust my hope of anything in this world or for a world to come has come to be founded.

At the request of Elder Ruston, I have set down for the readers of the **Signs**, what I truly believe has been my experience. All the praise I desire to be given to the Lord as I have been instructed that of myself I can do nothing. Once before an article appeared in the **Signs** over my name. A dear Sister (now deceased) and with whom I frequently corresponded, sent one of my letters (unknown to me) to the Editors and asked them to print it if they felt it was sound. This matter proved to be of considerable concern. It was not that it was anything of mine that I wished to be in the **Signs**, but for the first time really in my life what was written I felt, was of the Lord, and if it did not appear, there was nothing for me here nor hereafter. For that reason, then, thankfulness filled my heart when it appeared in print.

It was my lot to be born at the beginning of the second quarter of this century into a lovely home. Both of my parents were members of the Covenanted Baptist Church, my father being a Deacon (now deceased) and my mother a gracious Sister. This in itself was a great blessing. Never was religion thrust upon us (three boys) so to speak, but we were brought up by kindness, by firmness, by always trying to do what was right, and by a good example. No doubt, if the work of my experience is felt to be of the right source my parents would feel it to be an answer to prayer.

For nearly thirty-five years, it has been my pleasure to sit under the searching ministry of Elder George Ruston, a faithful servant. This I count

another great blessing. So my youth and young manhood ran for twenty-five years and more. Perhaps my life was not given to outward sin as some, but Oh! the sins of my youth. My life seemed to become less than satisfying and though I tried to read some of the Bible daily to satisfy myself, it seemed to no avail. A prayer seemed to be laid on my mind to know "the way, the truth and the life."

Well, do I remember about eleven years ago when a change did come. Then something of the experience of Saul on the Damascus road was felt when he trembling and astonished said, "Lord, what wilt thou have me to do?" Rest was not to be had anywhere, in my teaching, on my bed, on the street, or in the fields where I used to stroll. The writer had no real sense of what was happening but felt a burden, a burden that sometimes was so heavy that I felt I should lose my mind. Well do I remember when studying a foreign language (always my weakest subject) to finish up my degree, that sometimes the lecturer would be talking, and try as I would I could not follow a thing he was saying, and the whole lesson was seemingly a blank. Studying proved to be the same and yet the results came out fine. For, perhaps the first time, the praise for being fortunate in getting suitable grades was given to the right source.

In retrospect, through all that, I can say now:

"Thy ways, O Lord! with wise design,
Are framed upon thy throne above;
And every dark and bending line
Meets in the centre of thy love." and

"God shall alone the refuge be,
And comfort of my mind;
Too wise to be mistaken, He,
Too good to be unkind."

For nearly two years there seemed to be no rest any place; my health was affected, and yet no ease of the burden was felt. Finally relief came from that terrible distress of mind. For the first time I knew something of what it was like to feel that even the trees were

praising him. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

The relief lasted for several weeks and it was wonderful. It was a love above the love of this world and I felt free. Then came more trouble and, as I had not known freedom before, it seemed worse than the previous experience. Certainly I was being weaned from hope in earthly things. Again my health was affected and no real relief could be found. No pleasure yet seemed to be given in the scriptures or hymns. Finally over a year later came the words from the seventh chapter of Romans. "When the commandment came, sin revived, and I died." As the meaning of this scripture was made clear, I again saw my righteousness as filthy rags and my nothingness before Him. Then was my very soul made to trust Him. All that I hope to be I owe to Jesus. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby."

Many times the above scripture or a comparable one was a comfort to me. Things that I seemingly was holding on to for dear life, were in such a state that I was made to know that I could do nothing about them any longer. Then was the writer made to fellowship Paul when he asked the Lord to remove the thorn in the flesh and the answer came to him. "My grace is sufficient for thee: for my strength is made perfect in weakness."

Needless to say my health was better, and no more medicine was necessary. Then was comfort found in the scriptures, and much pleasantness in the reading of the hymns. Space would not permit me to tell of all the hymns that were sweet to me, that were my meat

day and night. Through the next few years I was given to read the scriptures and other good things. My way was hedged up and many times was I driven to read. The Bible was read from beginning to end, and as well, I trust I searched the scriptures daily. Well does the writer remember when the scripture in Genesis twenty-two left its impression. "Behold the fire and wood: but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering." The above came to me as a question and the answer did not come for several days. Then came the scripture from St. John 1:29 "Behold the Lamb of God, which taketh away the sin of the world." Then I could see that the Old Testament was the New Testament concealed and the New Testament was the Old Testament revealed.

Sometimes I was raised high enough to lisp;

"Far from my thoughts, vain world be gone,
First weaned my soul from earthly things;
Let my religious hours alone;
Fain would my eyes my Saviour see;
I wait a visit, Lord, from thee." and

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there."

"It was the sight of thy dear cross,
First weaned my soul from earthly things;
And taught me to esteem as dross
The mirth of fools and pomp of kings."

Changes seemed to come quickly in my life, at least in my mind, and I was made "to stand still and see the salvation of the Lord." In the spring of 1957 the scripture in St. Matthew 11:28-30 came as a comfort and with much sweetness. "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." If there is a spark of faith, that faith will be tried and surely it was so with me. My mind would be so troubled that I could fellowship Jesus

in the wilderness. Is it not commanding in St. Matthew 4:10 when he said to the devil?, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." What a welcome relief this scripture would give when it came with power.

During this period I was given a desire to cast my lot in with the people of God. For over thirty years it had been my privilege to be among Baptists, but circumstances led me to pray that if these people were not the right people that I would be given to join with the right people: Perhaps this prayer was prompted in some measure by the fact that in those with whom I lived, worked, and associated I could see things so much better than I could see in myself. Yet every time, I was driven to desire to be among Old Baptists and with them I felt a safety and a oneness that they knew the truth.

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

Sometimes I longed to go to the Church to join up with them, but when the time to go before them came, only trouble was given. I looked and looked and finally gave up looking.

About 1958, the scripture in Peter 1: Chapter 5:10 came to me. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." In retrospect, I believe I can see how these things came and worked about in a way that was laid out before me. "And 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." Many times have the words in this scripture from Isaiah 30 come and settled my mind.

We did not have a television at our house until some time after others had

one. However, we did get one when we felt the time was right. Never have I been able to watch it as others. Others have wondered why and so have I. Some three or four years ago I had been watching it some in an evening and always seemed to be torn between reading and viewing. I got up from the T. V. and went to the den. Psalm 128 was read. For me that Psalm has given such sweetness, such comfort, and such guidance and such promise that I trust it was given to me by the Lord. There are better things for a man to do than spend his life too taken up with the passing pleasures of this world. "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."

And so the years went on until the spring of 1963. Then came a feeling that it was time to ask a name with the church, to go home to my friends and tell them how great things the Lord had done for me. Each time it came to my mind, I wondered if the end would be the same as before, but the answer would come, "You will not stop it this time." And so it proved to be. At our June Quarterly Meeting two years before, Elder Ruston's sermon cut me down, but everything in his Saturday sermon in 1963 seemed to persuade my still wavering mind that this was the right time.

The writer had no emotion when asking a name with the Church in June or at the baptism in August. This was something I had been given to long for and now it was a reality. It was a pleasure for me to have Elder Spangler and Elder Wray at the June meeting. Both of these servants' lives and previous visits had meant much to me. It was a pleasure for me to have a dear one baptized on the same day as I was. That morning the words came from St. Luke with such sweetness as I awakened,

"Glory to God in the highest, and on earth peace, good will toward men."

Surely "This is the day which the Lord hath made; we will rejoice and be glad in it," is a fitting expression for such a time.

Several years ago, when I was seemingly made to stand still as far as accepting any promotion or going on with any studies, the only answer that would come would be from Peter 1:Chapter 5:6 "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

Such is the way I have been led. All that I am or hope to be in this world or for a world to come I owe to Jesus. In my flesh dwelleth no good thing and I feel to be unworthy of the least of his mercies, yet asking the same.

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

"Thus far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs."

Recently on a Sunday evening just as I was putting the car in the garage the words came to me from St. John 14. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." Such beauty of language and thought has such a calming effect that all our trials and tossings are laid aside and we are enabled to feast on these good things.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows heals his wounds,
And drives away his fear."

It has been a pleasure and joy to write of the way I have been led. I trust nothing has been said but what has been given to me. So has run my

course, and so I beg of a people that know the joyful sound to pray for me and mine, a lovely wife and four healthy children.

D. Alex McCall
594 Cayley Drive,
London, Ontario, Canada

Marion, La.

Dear Editors of the *Signs*:

Find enclosed \$5.00 to extend our subscription two years. We do not mean to miss one number, if it can be avoided. Except the radio half-hour, the *Signs* is about all the preaching we get, as neither of us is able to go to church often.

When the *Signs* comes, whichever one of us gets it first, reads it through; then the other does the same. Sometimes we feel as if we had been to a service in person. May your good work continue, as it does have the joyful sound, and helps to satisfy the hungry soul.

Yours in hope,
Mrs. H. A. Patterson

252 W. Broadway,
Lexington, Ky.

Dear Editors, and Brothers in Christ:

I greet you in bonds of invisible love and gratitude. I have really been blessed by the wonderful messages coming to me so promptly. I eagerly search the paper, and always it soothes and calms my weary heart. It is so good to hear and read the true Primitive back to the Bible experiences of my beloved church.

I am still able to be up and to go to church, and to have a clear mind. On March 10th I will have reached my 84th birthday; and also the reminder of my husband's death. He was buried on my birthday just three years ago. I am still most lonely, and groping for crumbs from my dear Lord's hands. I am glad to tell you that blessed Jesus is ever near me; and Oh! what joy to

know He will ever lead me, even when I go through the valley of the shadow of death.

I have dear friends and brothers and sisters in our little church. I often have wished to visit your churches in Virginia, and wish that I might see you in this world, before I depart for my home not made with hands. I met a dear saint, Mrs. Addie Quesinbury, who was visiting her daughter here. She was a real Primitive Baptist, and we sure enjoyed wonderful fellowship while she was here. I hated to see her go back to Virginia.

I do not want to tire you, but I do want you to know that I have not words to thank you for the manna that your paper supplies. After I read it — I mean read it all, I pass it on to our dear pastor, Elder Harter, who supplies our church at present. He was a Methodist who found what he was seeking in the Primitive Baptist Church; and he loves the *Signs of the Times*.

... Again I thank you for the paper and for your wonderful work. I need your prayers. Please number me among the throng that loves you.

In hope and love,
Emma H. White

JOHN 3:1-8

A brother desires the explanation of a Scripture. He would like my explanation of the above Scripture through the columns of the *Signs*, and I would that I might be enabled to explain the same in a satisfactory manner.

It appears that Nicodemus, a ruler of the Jews and a brother of Josephus referred to in my last writing in the *Signs*, was an eminent man among the Pharisees, that he was a member of the Great Sanhedrin, the supreme court of the Jews. Evidently fearful of incurring the wrath of the inveterate enemies of Christ, he came to Him by night seeking information as to how a man could be born when he was old. Some understand that the term by night

means soul darkness, but I do not so understand it, although from his second question he seems to have been in gross darkness concerning the spiritual birth, regardless of his natural attainments. I am bound to believe that literal darkness is meant, the time from sunset to sunrise. Nicodemus knew that Jesus was a teacher come from God, as stated, because of the many miracles performed by him. However, the generality of the Jews did not believe this, and sought to put Him to death.

Christ impresses upon Nicodemus the necessity of the new birth in order to see the kingdom of God, which "cometh not with observation," and is set up in the hearts of His chosen people as a principle of grace. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:21) It is a spiritual kingdom, a kingdom of grace, and cannot, therefore, be seen with the natural eye. In verse 3, Jesus tells His questioner that, "Except a man be born again, he cannot see the kingdom of God." — cannot have any true conception of it. And in verse 5 He informs him that "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." — into the kingdom of glory beyond the shores of time. I don't believe that water here has any reference to baptismal water, for water baptism is not essential to salvation as the papists and Campbellites would have us believe. It is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, as the Bible plainly declares. (I Peter 3:21) By water baptism one enters into the church militant, but it has no virtue in it as a means of entering to heaven above; it does not give any title to a heavenly mansion. The thief on the cross went to heaven without water baptism, and it is said that Simon Magus, who wanted to buy the power of the Holy Ghost (Acts 8:18-24), went to hell with it.

Water mentioned in the foregoing is

apparently used figuratively, even for the Spirit, for in Titus 3:5 we read: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit." We know, of course, that literal water is the medium made use of in washing, in cleansing, and the Spirit cleanses and sanctifies. "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." (Ezekiel 36:25) This refers to regeneration or being born again of the Spirit, to the "renovation of the soul by the Spirit and grace of God."

Again, water may have to do with the water that flowed with the blood from the pierced side of the Redeemer, as He hung upon the tree of the cross to cleanse His people from all sin, and bring in a justifying righteousness as their title to eternal life in the heaven of heavens. As one of our good old songs goes:

"Let the water and the blood
From thy riven side which flowed,
Be of sin the double cure —
Cleanse me from its guilt and power."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Like produces like, under different considerations. By the first birth, we are born naturally of the flesh, conceived in sin and shapen in iniquity, with a propensity to sin. We are naturally vile and corrupt, being born of corruptible seed and needing cleansing, which can only be done by the washing of regeneration. Being born of water and of the Spirit, one becomes a spiritual person, a new man spiritually with spiritual tastes, desiring spiritual food; thus he now has two natures, carnal and spiritual, for the old nature is not changed in regeneration, hence the warfare between the Spirit and the flesh. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye

would." (Eph. 5:17) In unregeneracy, man has but one nature — a totally depraved one. And in glory he will have only one, a pure and holy one suited to his blissful abode. He will be like Christ and be satisfied according to Holy Writ. How wonderful it will be to awake in His likeness on the morning of the resurrection and ever be with Him in glory!

"Marvel not that I said unto thee, Ye must be born again." This has reference to those given to Christ in the covenant of grace, and not to every individual of the human race, for all will not be born again. It means that if one is to enter heaven and immortal glory it is absolutely necessary to be born again, and Nicodemus had no conception of what that meant. To him, it was a strange doctrine, but possibly his understanding was later enlightened to apprehend something of the direct and immediate work of the Holy Spirit in regeneration.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Here something natural is taken to illustrate that which is spiritual, which is frequently done parabolically in the Scriptures of truth. Man has no control over the wind, which is comparable with the Spirit, and he can neither command nor resist the Spirit in regeneration. The Holy Spirit is a free Spirit and is irresistible in His internal operations. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Psalm 51:12) We cannot, of course, see the wind, but we can feel it and see the effects of it. The Holy Spirit cannot be seen in the process of regeneration, but His operations can be felt in the conscience when "He hath begun a good work in you;" when conviction of sin begins, and later in deliverance therefrom; when pardon is experienced and there is a believing to the saving of the soul. (Heb. 10:39) "For by grace are ye saved through

faith; and that (faith) not of yourselves: it is the gift of God." (Ephesians 2:8)

This is a time of rejoicing with joy unspeakable. It is a time of love when Christ becomes exceedingly precious to the soul. I once spoke (in a dream) to a Sister in the church about the joys of deliverance, and while speaking to her it seems that I was freely weeping for joy. But O how wretched I have felt to be in dreams and in my waking hours! I am not a stranger to doubts and fears, but I am not without hope, and am "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

What I have written may be taken for what it is worth. I do not claim to be a Scripturist, and my explanation of the Scripture requested by the brother may not be acceptable.

C. W. Vass
Elizabeth City, N. C.

"WE OLDER ONES NEED IT
SO MUCH"

828 Belmont Avenue,
Wilson, N. C.

Dear Brother Spangler:

Enclosed you will find check for \$10.00 for two years renewal and the other to be used as you desire.

We enjoy so much to read the good writings in the *Signs*, the Lord willing, I hope to be able to read it as long as I live. I am getting along in years, and don't feel that I have too many more days here on earth. But, if I be one of God's children, and I feel to have a blessed hope I am one of his, what is there in this land of sorrow, to want to stay here? I hope to write more regarding my feelings, in the near future.

May you all be blessed with the grace of God to keep on with the good old paper: We older ones need it so much!

In humble hope,
J. B. Barron

HOPES TO BE LIKE HIM

Caledonia, Miss. 39740

Dear Editors:

I enclose money-order for the *Signs* for another year. I had waited, hoping to have a mind to write something about the experiences of my life, or the way it has pleased the Lord to lead me; and to tell some of the great mercies he has bestowed on me, a poor undone sinner.

I feel I know in part of the great fear the apostles felt when the storm arose on the sea, and they awoke Jesus, saying, "Carest not thou that we perish?" And Jesus arose and rebuke the wind, and there was a calm; and He said, "O ye of little faith." Then there was a time he appeared walking on the sea, and He said, "Be not afraid, it is I." Only when He speaks, are we made calm. God appeared to Job out of a whirlwind, and to Moses in a burning bush. When Paul was shipwrecked, an angel stood by, and told him that not one should lose his life; and the record is that they did not.

Have you not, dear way-worn child, come to the place that it seemed all hope had vanished, and that you were doomed to destruction; and that it was justly due you. And all you could say was, "Lord have mercy on me a poor sinner." That is the prayer the publican prayed, and he went down rather justified than the Pharisee, though the Pharisee felt he was so good, and didn't do wrong. There is nothing good I do, or have done, that would indebt God to save me. It is not our righteousness, but the washing of regeneration and renewing of the Holy Ghost.

Jesus is the good Shepherd, and his sheep hear his voice, and a stranger they will not follow. Jesus told Peter to "feed my sheep, feed my lambs", not to make sheep of goats, but to feed my sheep. And Jesus told Peter that when he was young, he girded himself and went where he would, but when he was old, another girded him and carried him

where he would not. I feel I have tasted of some of these things in my journey here. It is "line upon line, precept upon precept, here a little and there a little", but it has always been sufficient. I hope someday, if it please the God of heaven to give me a mind, to pen some of the deep and bitter things of my life. I've been given to drink of the cup of gall; and then some of the most powerful and wonderful goodness of God's grace and mercy to one so small and insignificant.

Somewhere in the Bible it is recorded that God said that he that touches Israel, touches the apple of his eye. An eye is a very tender member of your body; and we find that God avenges his church, his body, his bride. I recall in my experience on the "road to Jericho", when I was robbed, beaten, and left for dead, the good Samaritan came along and carried me to the inn, and washed my wounds; and left two pence, and said that what she owes when I come, I will pay. I feel no sinner on earth so great as I: I have not found him or her within the lids of the Holy Bible. What I haven't done, I thought to do it; and I am told in this Book that it's not what goes in that defiles a man, it's what comes out of the evil heart; and our thoughts are evil continually. But God said that he would take away the stoney heart and give a heart of flesh; and that he would write his laws in the heart and put them in the mind; and that man shall not teach his neighbor to know God, for they will all know him from the least to the greatest.

My hope is that God has wrought this work in me, and given me a hope that when I see him, I will see him as he is, and be like him. For he is my refuge and hiding place, and there is no other. We are looking for him one of these days, coming in the clouds with ten thousands of his saints, to catch away his own, to forever be where he is, and be like him.

... May He bless the editors, and associate editors of so great a paper as the *Signs of the Times* until time be no

more.

Yours in Christ, if saved,
Minnie Seay

“VANITY OF VANITIES:
ALL IS VANITY”

(ECCLESIASTES 1:2)

I am moved to write something on this Scripture, but if the Lord does not direct my thoughts, but little or nothing can come forth from this poor creature, who could well be held to be a true personification of vanity so much of the time.

If we consider first what the general meaning of the word vanity is — “That which is empty or idle, or useless” and search out what the great and wise Solomon referred to in the opening of his sermon (this old testament book) then we begin to get at the “meat” of the matter. Then consider that he says ALL is vanity, not just a part of it. Also consider his qualification for making such a determination — that ALL is vanity. Was he not the wisest of men of all this time world, being next only to God? He wrote this old book after he had lived and ruled forty years over Israel as their King — Chapter 1, verse 12, and after he had “given his heart to seek and search out by wisdom concerning ALL THINGS THAT ARE DONE UNDER HEAVEN: this sore travail hath God given to the sons of man to be exercised therewith.” He gave his heart to whom? Certainly it was to God who had wrought on him by the Holy Spirit and inclined him thusward. He goes on to say in verse 16, “and have gotten more wisdom THAN ALL THEY THAT HAVE BEEN BEFORE ME IN JERUSALEM.”

Does this not mean that he was given more wisdom than all the other Kings before him, including his Father David, — more wisdom than all them put together? He says in Chapter four, verse one, “SO I RETURNED” and again verse eleven, chapter nine,

“I RETURNED,” etc., yet there is no indication that he had traveled to foreign countries or other distant places. Could it have been that he was lifted up by God into heavenly places where this great wisdom was imparted to him and where he viewed (verse 14, chapter 1) as stated, “I HAVE SEEN ALL THE WORKS THAT ARE DONE UNDER THE SUN,” etc. I believe that he saw all the earthly works of mortal man from the beginning to the end of time, and also was shown the works of the Spiritual World to a great extent, so he was wise in both of these “opposites”; and that is why he so said of the earthly works of man, “VANITY OF VANITIES: ALL IS VANITY.”

It is very interesting to note the closing verse of Chapter 1 — “For in much wisdom is much grief: and he that increaseth knowledge, increases sorrow.” It seems to me that he was shown very clearly this present era when man has attained to great worldly wisdom and worldly knowledge beyond the comprehension of all but comparatively few persons, and we find we have the most sorrowful and perilous times yet known to mankind. Think upon this and upon the fact that we are being shown many signs and evidences that the end of this time world is drawing near, yet mankind goes madly on with more and more foolish experiments, and says we will soon be placing men on the moon, etc. No wonder Solomon, after viewing all this, was led to write those words: “VANITY OF VANITY: ALL IS VANITY.”

I have stated that Solomon’s wisdom was second only to God’s, and further proof of this is seen in his knowledge as shown in verses 9 and 10 in Chapter 1, as well as verses 14 and 15, Chapter 3. Yet he goes on to prove his right to make such a statement as we have under consideration; and in Chapter 2 he relates of his great wealth and estate and after a seemingly extended period of time of “mirth and pleasure” (verse 1) which was to prove to him-

self whether it was good or bad, he tells in verse 11 on to the end of the Chapter, that he found it "all vanity and vexation of spirit, and there was no profit under the sun." This "vexation of spirit" refers to the natural spirit of man to perform works, I believe, and not to the Holy Spirit. Note that in verse 17, he says he hated life because the work (man's work) that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." And in the next verse, he says "Yea, I hated all my labor which I had taken under the sun: because I leave it unto the man that shall be after me." Then he turns to the Spiritual or "opposite" side of the matter in verses 20 on, showing that it was God's plan that man was to do earthly labor (verse 24) and "eat and drink, and that he should make his soul enjoy good in his labor."

In verse 26 he sums up the difference as to the man of God and to the sinner. To the one, the earthly labor necessary for his earthly needs to make his soul enjoy the good of his labor, and nothing more because he can take not one bit of the fruits of his earthly monetary gain with him when he departs this life; and to the other He giveth travail. Verse 13, 1st Chapter, "This sore travail hath God given to the sons of man to be exercised therewith." How many do we find today who have amassed great fortunes, who are in sore travail and greatly exercised therewith? How many do we see daily that literally worship their money, and wealth of other types? They live solely for it and labor hard to gain more in their last days.

As to this "vexation of spirit" referred to so many times by the wise Solomon, is it not well to look about and notice that those who follow along closely, or very close to the teachings of the Old Baptists, go about daily telling of their departure from the joys, pleasures, glory, riches and worldly gain, and seek after that which is to

endure after this worldly life ends? Are they not, generally speaking, "vexed" when they labor at some kind of work, building or manufacturing something, that will come to naught the moment that the Lord shall appear in the clouds to signal the end of time; which could be on the morrow? Do they not think seriously as did Solomon when he wrote, "Yea, I hated all my labor which I had taken under the sun," etc.

It has been my privilege to travel thruout this country in recent years, thru parts of Canada, down thru the Western states into Old Mexico, and just this year from the West coast to the Eastern coast and South thru many of the states of the deep Southeast and South, and back thru Central States, passing thru many of the areas where great projects of various kinds were under construction. In total, they represented many billions of dollars of expenditure and everywhere there was evidence that many other billions of dollars in projects had recently been completed. I could not help but think on these words of Solomon and of how these great Highways and other things of great cost would be of no value whatever except to mankind for the brief space of time left for this old world. If not mistaken, it was "vexation of spirit" to me.

In closing this, it seems well to refer to beginning of Chapter 9, which shows that Solomon was moved to "declare all this, that the righteous and the wise, and their works, are in the hand of God," etc. Read it carefully, and note verse 5, "For the living know that they shall die, but the dead know not anything, neither have they any more a reward." So we have a "Living" people and a "Dead" people and it would seem that Solomon was given to see both so clearly and he wrote it — declared it — for the Lord's people to guide by in the time to come. The closing words of the old Book are timely — "Let us hear the conclusion of the

whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Yet how far did he stray from this, his own conclusion? It is hard to believe that he was in his latter days, led into idolatry and other sins by his numerous foreign wives and concubines.

This is but a brief summary of all that is contained in Ecclesiastes. I have read it over and over again, many times, and each time I find something timely that was not previously seen.

The May issue of the *Signs* came at a time when it could not have been needed worse. It found me in a dejected and sad state of mind and being, seemingly left alone and on my own weak and trembling worldly legs, as-it-were. After reading the timely writings of others who are scattered about, and the sermons by the Elders and publishers, I was strengthened wonderfully and I hope I am again on "sound ground," and as Elder Ruston, in his Editorial, on page 113 says, firmly resolved against "spending time and strength and money in serving this ungodly world." How ungodly it is now and how fast is it getting worse? I shudder to think of what lies ahead. My faith and hope, tho sadly lacking at times, are the most precious possessions one can have in this cruel, cold and ungodly world. Recently, when meditating on this faith and hope of eternal life, I was pricked with the sudden thought — "What if this faith and hope were taken from me and I was thrown back onto worldly teachings and works that I once followed?" What a sickening feeling for the moment! What a glorious feeling . . . after being assured that no one can rob me of them, and if once the Lord has, thru his Grace, bestowed such upon man, it will never — no never, be taken from him.

May I ask that those of the Household of Faith, please remember this unworthy one when at the throne of Grace.

In hope of that eternal life, tho unworthy I am

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

MUSING ON THE THINGS OF THE KINGDOM

809 Sycamore Street
Mineola, Texas

Dear Elder Spangler:

In a precious hope beyond this world of trouble, trials, and tribulations, I am sitting here alone, and my mind has fallen to musing upon the things of the Kingdom; and how the Lord leads his children through the wilderness; and how strange it seems to me to be remembered by God's dear children.

Dear brother, I have come to the place where nothing seems to give me joy or comfort except the blessed things concerning Jesus. The world is gay, but it has no charms for me: I had rather sit and talk with a dear saint of God, or a little child learning to walk. Oh, if I could only feel that I am worthy of such pleasures. How often I am made to cry, "Oh, Saviour, thou knowest all my conflicts; how buffeted I am by the world, flesh and the devil." If I could only feel that all was well in His sight, and with the blessed Saviour. I would not care what people said, or called me.

I can only say that I believe in a God that saves without the help of poor, puny man: I hope I have evidence that I am one of those that Christ shed his blood for. I look back over my life, and see so much of his loving kindness, and how rich his love has been to this poor worm of the dust, and I then have new courage and am drawn near with a true heart.

I did not intend to write so much. I can never forget having you and your wife in our humble home, and can never forget the wonderful sermon you de-

livered at Hopewell Church on Sunday. The Lord wonderfully blessed you from on high. My love and fellowship to you and your dear wife. May you be blessed with strength, and years of usefulness to carry on your good work. Pray for me when at the throne of God.

Your sister in hope of mercy,
Mrs. S. C. Davenport

2118 E. 10th Street
Odessa, Texas

Dear Editors:

I enclose check for another two years for the *Signs*. I do enjoy so much reading the wonderful truths set forth in it. Oh, it means so much to me.

Brother Wood, I would like so much, if you can have a mind to do so, (you, or some one of the dear preachers) to write on Ezekiel 3:16-21. For several years I have been bothered about that, and have run references so much upon it; but still can't understand it. I have asked some about it, but they have no comment on it.

I want to thank each and everyone that writes for the *Signs*, for it is food to my hungry soul, since I do not get to attend meetings often. Dear writers and readers, please remember me in your prayers. My path has been rough for the last two years, and but for the sweet mercies of God, I could have not stood up under it. Bless his holy name, he knows and takes care of his own; and I have a sweet hope that I am one of his.

"Jesus Saviour, pilot me
Over life's tempestuous sea:
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from thee:
Jesus Saviour, pilot me."

Georgia Skelton

CONTENTNEA UNION

The next session of the Contentnea Union convenes with Damascus Church, Farmville,

N. C., Pitt County, the 29th and 30th of August, 1964.

We desire the presence of all lovers of the truth.

W. W. Stallings, Jr., Clerk

CONTRIBUTIONS TO THE
INDIGENT FUND
(To July 1, 1964)

Miss Kathrine Gillies, Can.....	\$ 5.00
Loy P. Rodgers, Ark.....	3.00
Mrs. R. L. Buckner, Okla.....	2.00
Mrs. Pattie B. Krewatch, Md.....	5.00
A Friend, Calif.....	10.00
J. B. Barron, N. C.....	5.00
Mrs. Lettie Sanders, Ariz.....	5.00
F. J. Cain, La.....	2.00

CONTENTNEA ASSOCIATION

The next session of the Contentnea Primitive Baptist Association convenes with Upper Town Creek Church in Wilson County, N. C., to begin Friday before the second Sunday in October, 1964, and continuing through Sunday. The meeting house is located three and one-half miles Southeast of Elm City, N. C.

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

E. M. Smith, Assn. Clerk

SALISBURY ASSOCIATION

THE SALISBURY ASSOCIATION will convene, the Lord willing, with the Snow Hill Church, at Snow Hill, Maryland, October 21 and 22, 1964.

All ministers, brethren and friends of our faith and order are cordially invited to meet with us.

Those arriving on Tuesday will please contact Deacon Harry Ward, Bay Street, (Telephone 201) Snow Hill; or Deacon Bill Davis, New Church, Va. (Telephone Temperanceville Va 44421) Those arriving on Wednesday go directly to the church on Washington Street.

Maude P. Truitt, Church Clerk

BLACK CREEK ASSOCIATION

The 1964 session of the Black Creek Primitive Baptist Association will be held with the church at Creeches, Johnson County, N. C., beginning at 11 o'clock A. M. Friday before the fourth Sunday in October and continuing through Sunday.

The church is located on a black top road about two hundred yards South of Highway 42, one-quarter mile East of the junction of

39 and 42 highways. A marker will be placed on Highway 42 pointing to the church.

W. E. Turner, Clerk

THE VIRGINIA
CORRESPONDING MEETING

The next session of the Virginia Corresponding Meeting will be held, the Lord willing, at the Mt. Zion Meeting House, Wednesday and Thursday, October 14 and 15, 1964. The meeting house is located on U. S. Route 50, about two miles East of Aldie, Virginia.

A cordial invitation is extended to brethren and friends to meet with us.

L. D. Duke, Clerk

SEVEN MILE PRIMITIVE
BAPTIST ASSOCIATION

The Seven Mile Primitive Baptist Association will be held, the Lord willing, with Hickory Grove Church, at Hichory Grove Meeting House in Johnston County, N. C., located on Highway 50 about eight miles East of Benson, N. C., Friday, Saturday, and Sunday, September 18, 19, 20, 1964.

We desire the presence of our corresponding brethren, sisters, and friends.

W. D. Godwin, Clerk

STAUNTON RIVER UNION MEETING

The next session of the Staunton River Union Meeting will meet, the Lord willing, with Union Church the 5th Sunday and Saturday before in August. Union Meeting House is located on Highway 605, West of Gretna, Virginia. All lovers of the truth are invited.

H. M. Mattox

DURAND AND LESTER
HYMN AND TUNE BOOKS

We have placed an order for an edition of Durand and Lester Hymn and Tune Books, in the shape notes. We should have delivery by the first of August.

The prices will be; \$3.00 each or \$33.00 per dozen delivered. Send orders to:

P. G. Lester, Jr.
2246 Memorial Ave., S. W.
Roanoke, Va. 24015

or

F. D. Long
Box 496
Roxboro, N. C. 27573

Danville, Virginia September, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

EZEKIEL I:16-17

"The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

"When they went, they went upon their four sides: and they turned not when they went."

We have been asked by Sister Harriett L. Gray to give our views upon the visions of God seen by the prophet Ezekiel by the river of Chebar, chiefly respecting the wheels, their appearance and work. The whole subject is so profound, that a poor creature of a day, as the writer feels to be, has no expectation in and of himself of giving any light upon it, unless the Holy Spirit shall enable him so to do. "VISIONS

OF GOD." The very expression seems to carry so much in it, that one desires to stand in awe in even attempting to write upon such a glorious subject.

Ezekiel had been carried away captive to Babylon. He was a priest and conversant with the dealings of God with national Israel, living under the fearful judgements that God had brought upon them, who, in his wrath, had enslaved them to a nation that knew not God. BABYLON, a place ever to be dreaded by Israel when walking in the fear of God, stood as a synonym of shame to God's afflicted and poor people, here his people had been taken by a foe who in carrying out God's judgements would strip God of his glory. 2 Chronicles 36:18-19.

We have looked for the River Chebar on the map but cannot find it, it was probably one of the great works of man. It is said that the king who led them captive used many of them as slaves to dig deep cuttings in the earth to irrigate the land, man-made rivers dug by Israel in servitude when God's hand was heavy upon them. By the rivers of Babylon these captives wept when they remembered Zion, they hanged their harps upon the willows in the midst thereof. Psalm 137. Seven times in the book of Ezekiel we read of THE HAND OF THE LORD being upon him; at such a time, by one of these man-made streams, was the hand of the Lord laid upon him. He looked, "and behold, a whirlwind came out of the North." "He commandeth and raiseth the stormy wind." Psalm 107:25. God fully controls the whirlwind as he does all things whatsoever come to pass. "Elijah went up by a whirlwind into heaven." 2 Kings 2:11. The Lord answered Job out of the whirlwind. Job 40:6. The wicked shall be taken away as with a whirlwind. Psalm 58:9. A whirlwind is an alarming thing, coming from the North it carried a cold blast. The Spirit of God in some of his dealings with the sons of men is like the wind which no man can control, it bloweth where it listeth, blasting our

ambitions and chilling our expectations; he is also as "a great cloud" in their seemingly God-forsaken condition. Jeremiah could say, "Thou hast covered thyself with a cloud that our prayers should not pass through." Lamentations 3:44. This great cloud takes us back to God's bringing his people out of Egypt, a pillar of a cloud went before them, and when they came to the Red Sea and the Egyptian army was following them, this pillar of the cloud came between them and the camp of the Egyptians. There is mystery in a cloud, Paul speaks of the wisdom of God in a mystery, "even the hidden wisdom, which God ordained before the world unto our glory." I Corinthians 2:7. This mysterious cloud, spoken of as "so great a cloud of witnesses," told clearly what it was given them to see. Ezekiel saw "a great cloud, and a fire INFOLDING itself." Moses told Israel, "The Lord thy God is a consuming fire, even a jealous God." Deuteronomy 4:24. and Paul told his Hebrew brethren, "Our God is a consuming fire." Hebrews 12:29. This fire then we believe to be God's glory, which he will not UNFOLD and give to another. He is a God of purpose, accomplishing that purpose in his own way. His word burns like a fire and it is for ever settled in the heavens. It does not return unto him, or unfold, without doing what he wills, it burns up the hay, wood and stubble of man's inventions. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." I Corinthians 3:13. The Word of God is like the sun which infolds itself. "The heavens declare the glory of God, and the firmament showeth his handywork." Psalm 19:1.

"Out of the midst thereof as the colour of amber, out of the midst of the fire." Gold and silver and brass were mixed together in ancient times and became the colour of amber. In the tabernacle set up in the wilderness there were boards covered over with gold with silver sockets to link them together, sil-

ver the price of the soul, and brass reminding us of the brazen altar, typical of the intense suffering of our Lord Jesus. Peter could say, "Silver and gold have I none;" but he had Christ Jesus who was and is in the midst, not as a God of judgment, which would be seen as Red, but as a God of Mercy, whose appearance in every age to his suffering children has brought a living faith and hope; how we love to read of that "so great a cloud of witnesses" that Paul mentions in Hebrews II.

We would here dwell briefly upon the living creatures that also came out of the midst, they are identical with the living creatures seen by Isaiah, also told of by John in Revelation 4:6-8, except that Ezekiel's had only four wings, their feet not being covered. Of this variation in number we will give our view later. They represent all God-sent servants whether prophets, apostles or preachers, who have gone forth in all ages testifying of Jesus upon the throne. Ezekiel 1:26 and Revelation 4:2.

During the old dispensation the fire of the Word infolded itself, yes, men testified of him, his sufferings, and the glory that should follow, they spoke the very things that he would do, but all that they told was secret, as was his name until "the Word was made flesh, and dwelt among us, and we beheld his glory." The natural sun infolds itself, we get its rays. Saul had a light shine upon him brighter than that sun, and it was in this light that he saw light. Each of those beasts had four faces, which shows that they did not vary in their testimony. we have said that those that Ezekiel saw had only four wings, which seems to suggest the humbled condition of Israel in captivity. Ezekiel was a priest under the law, their temple was defiled, and their feet were exposed, how wonderful to be given in such a low place a revelation of the Glory of God. Isaiah seemed to be given a more glorious view of a day of Grace, the Gospel day, when types and shadows would be lost in sight. He could herald the good news, even in the

dark night of Judaism, "Unto us a child is born, unto us a son is given."

The four gospels, which told of Christ's advent into the world, seem to set forth the four faces clearly. Matthew sets forth the Kingship of Christ, the Lion of the tribe Judah. Matthew 2:2, 21:5, 28:18, and Revelation 4:7 reads, "And the first beast was like a Lion, and the second beast like a calf." Ezekiel called that calf an ox. Mark sets forth our Lord as an ox who goes forth at his master's word, treading out the corn, DRIVEN of the Spirit into the wilderness to be tempted of Satan. Mark 1:12. Walking in submission to the will of God, yet despised and rejected of men. True, Mark sets him forth as king, he could not have had a full ministry if he had not embraced in it the four characteristics of the Gospel. Luke was not an apostle, just a man spoken of as the beloved physician, one who accurately observed the work of the GREAT PHYSICIAN who never lost a case.

Luke tells us of the two men walking in a fellowship of sorrow to Emmaus and a MAN Jesus going with them, whose conversation made their hearts burn within them and who was made known unto them in the breaking of bread. Returning at once to Jerusalem to tell the good news, as they were rejoicing together, Jesus, the MAN, stood in their midst and said, "Peace be unto you." The man, Jesus, raised from the dead, said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

The fourth winged creature had the face of an EAGLE. John was the youngest of the disciples and lived long enough to see men arise who denied the divinity of our Lord. John therefore was blessed with an eye, as the eagle's, to look into the heavens, opening his Gospel with the same words with which God's Holy Word begins. "IN THE BEGINNING was the WORD, and the WORD was with God, and the WORD

was God." As Ezekiel's, they all four had these faces, and verse 12 says, "They went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

We have said that the winged creatures that Isaiah saw, and which are also spoken of in Revelation 4, had six wings, with twain they covered their faces, for they were in the presence of the God of all the earth. With twain they covered their feet, out of a consciousness of their being as beasts before him, they had calves' feet and felt their unfitness for such an exalted service; and with twain they did fly. Isaiah 6:2. In Revelation 4, we are told that these four beasts were full of eyes before and behind, in their ministry they must never lose sight of the way they have been led, looking back and remembering all the way they had come, looking not only to the hole of the pit, but also to the Rock from which they have been hewn. Isaiah 51:1. Ezekiel tells us in verse 13, "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." In preaching the word by the Holy Ghost sent down from heaven, that word will burn like a fire. Some may not receive it, they may say like Wicked Ahab did of Micaiah, "I hate him; for he never prophesied good unto me, but always evil." 2 Chronicles 18:7. God grant us in this dark and cloudy day a searching ministry, men who shall be humbled under a sense of their nothingness, especially when they see God's truth penetrate like lightning the hearts of poor guilty sinners as they themselves feel to be.

"When the living creatures went, the wheels went by them." I can give only what I feel to be the meaning of verse 16 which reads, "The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness, and their appearance and

their work was as it were a wheel in the middle of a wheel." The colour of beryl is a living green, the wheel in the middle of a wheel seems to my mind to set forth God's purpose in Grace as the outer wheel, and God's purpose in Providence as the inner wheel. We do not see them as on one axle, but rather working from one centre and being in the form of a cross, so that the four sides could be seen at once. God's grace and providence go together, compatible with his will and purpose, which he purposed in Christ Jesus before the world began. If there is no cross there can be no blessing. Genesis 48:13-20. One need only to read the word of God to see the strange working of Providence in the lives of men, God using what he will, "even the wicked for the day of evil," as in the case of Pharaoh and many others, also famines and plagues. David declares the wicked to be God's sword. Tribulation and affliction are all in his purpose. "The spirit of the living creature was in the wheels." Wherever our Lord sends his servants, who are represented by the winged creatures, there they will find the spirit's work and witness. How often we read in the word, "That the Scripture might be fulfilled." These wheels having four sides go on, if there is a Nineveh, there will be a Jonah, at the right time and place, to preach the preaching that God bid him. Jonah 3:2. God's servants are not sent by man, which is shown by what Ezekiel saw in verse 22. "And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above." In Revelation 21:10-11, John saw "That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." God's servants, whom he has sent in all ages, have gone forward in a light brighter than the sun, set forth by that crystal, they have told of a better country, that is, an heavenly, to the glory of God.

"Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone." The sapphire stone seems to set forth that which is positive and clear. "In him is no darkness at all." In Exodus 24:10, Moses, Aaron, Nadab and Abihu and seventy elders of Israel "saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Ezekiel saw "the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." How wonderful to be given to behold the MAN who was the man so often spoken of in God's word, a man who overcame death, hell and the grave. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is THE SAME also that ascended up far above all heavens that he might fill all things.") Ephesians 4:8-10.

Job did not credit the devil, who is the father of lies, with any cross providence, even when messengers, four in number, came one upon another with ill tidings. "Job arose and rent his mantle, and shaved his head, and fell on the ground AND WORSHIPPED, and said, Naked came I out of my mother's womb, and naked shall I return thither: THE LORD gave and THE LORD hath taken away, blessed be the name of the Lord." To the determined Glory of God the four living creatures and the wheels of Providence and Grace, with the spirit therein, must go forward, their wings joined, setting forth a fellowship given them above. One of these winged creatures, John, with the eagle's eye, could say, "Truly our fellowship is with the Father and with his Son Jesus Christ." I John 1:3.

In conclusion, the writer has presented some of the wonderful things that are given to us in God's Word, feeling

a needs-be to fall on his face before him whom we love and adore. When Ezekiel saw those things he fell on his face. Isaiah cried, "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." How wonderful was the effect of the word, spoken of as a live coal, the living word applied. "Lo, this hath touched thy lips; and thine iniquity is taken away." How we need a living ministry to-day to preach the truth, the whole of it and not a part. G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

FAITH

Birmingham, Alabama
May 17, 1910

Elder J. R. Hardy,

Dear Brother:

From some cause I am led to write you on the subject found in the 11th chapter of Hebrews. It seems I have had some exercise of mind on that subject and will offer such as I have, hoping that it may bring a degree of comfort to some reader, as it has to me.

No one can read the chapter and have to guess at what Paul had under consideration. It is **Faith** — the simplest, and in some respects the sublimest, subject for the consideration of the saints. While it is simple indeed to some, it is a great mystery to others. There seems to be a dead faith, a temporal faith, a historical faith, a literal faith, but the true, evangelical, living, gospel, saving, justifying faith differs from all others, and is the **faith of God's elect**. It is a principle, and to the elect of God a special, peculiar gift. It is also uncreated, as it is said to be born of God, and is therefore a divine principle. It is also called a perfect gift, differing from a good gift. It seems to be interchangeably joined to life and love, and is said to work by love. It also has a

purifying effect: it purifies the heart; and also an overcoming effect: it overcomes the world. It has a moving effect: it moved Noah to build the ark; it moved Abraham from among his kindred; and moved him before day to arise and take a three days journey to offer up his only son.

As a principle, faith is the quality, and not the quantity. Christ said, "If you have faith as a grain of mustard seed, you can remove mountains." Scientists say that radium, a substance taken out of the earth, is likely to supercede other things as an explosive. A small quantity will blow up a navy. It will heat and light, and is said to possess curative power. We could reason, and say that if a part of God's creation has such power, what must the heaven born, uncreated, divine principle have?

We would not say, as Andrew Fuller said, that it is the act of the creature, but that it is the power of God which causes the creature to act. It exercises the creature, instead of the creature exercising it. It is called an eye by which we see, and compared to the hand which receives the blessing, the foot that walks, and wings that fly. It is said to be the gift of God. All men have not this faith.

It is the same in all ages — "the one faith", one Lord. It embraces Jehovah in all his perfections; it beholds him in glory; it recognizes every attribute, and will in no sense limit God. It likewise embraces God's word of truth as a testimony of God, and accepts as truth all that God says; and what it fails to understand, it blessedly believes. It embraces every doctrine, precept, command and exhortation found in the Scriptures. It brings the subject into resignation and submission to God's divine government. It sees God in everything — unbelief sees him no where. It does not consult human policy, but is a principle far above it. It is conquering in its nature and effects. It has always accomplished what God intended it to.

Every instance in the 11th chapter of

Hebrews, as cited by Paul, it overcomes. In all subjects alike its triumph and glory is seen. It is a marvel as a gift, and characterizes God's children; and, as Paul truly said, they were all the children of God by faith in Christ Jesus. Paul declared that he lived by the faith of the Son of God. It is capable of solving every mystery needful for the subject of grace to know; and so satisfying that it makes him patient to wait for what remains. By faith we know the worlds were made: not by human philosophy. Faith causes us to contemplate the subject of love, and it reveals every grace needful.

If by faith we know the worlds were made, doesn't the same principle enable us to know they are controlled and governed by the same power that made them? It positively knows that God's entire creation and government, is controlled by an all-wise Sovereign who does his will in the army of heaven and among the inhabitants of the earth: But unbelief and human wisdom denies it, because they have eyes like the owl and the bat, unlike the eye of faith which can look at the sun. It sees both ways: things thousands of years ago, and thousands of years to come: spans time, and presents eternity. It embraces all we shall need to know in time, and what we shall know in eternity. It is an all essential element in Christian life. We cannot approach God without it, or can we please him unless it directs us in the channel of that which is well pleasing to God. It abides in the heart, and has to do with the very life principles. Tongue can never express all its fulness, and Paul said that time would fail to tell of all its wonderful deeds.

It embraces the system of God's salvation, and every part of it is revealed from faith to faith in the gospel. "Herein," says Paul, "is the righteousness of God revealed from faith to faith;" not from reason to reason, as some would suppose. It is called in the word a faith which is nigh you, even in your heart. It is a principle which stands allied with truth, and cannot be deceived. It fixes

its subjects upon the unshaken rock, from which they can never be moved. It embraces and discovers to us in Christ the grandest, the most mystical and sublime character ever known in heaven or in earth. It sees Him in his divine and infinite perfections as the God-Man and the Man-God; as the Prophet, Priest and King; the Head and the Husband of the Church; the Counselor, the mighty God, the everlasting Father and the Prince of Peace; the only Mediator; King of Kings and Lord of Lords; our Elder Brother, and Friend of sinners.

It presents the Scripture as the testimony of Christ, from Genesis to the end of the book of Revelation. It maps out every duty and obligation, and bids us obey the Mandate of heaven. The obedience of faith embraces all of this. It also informs us that, "he that worketh not, but believeth on Him that justifieth the ungodly, his faith shall be counted for righteousness." It shows by the divine power of God that we are above the law, and are under grace. It apprises us of the beguiling influences. Truly does the poet say:

"Faith adds new charms to earthly bliss,
And saves us from its snares;
It yields support in all our toils,
And softens all our cares.

The wounded conscience knows its power,
The healing power to give;
That balm the saddest heart can cheer,
And make the dying live.

Unveiling wide the heavenly world
Where endless pleasures reign,
It bids us seek our portion there,
Nor bids us seek in vain.

Faith shows the promise fully sealed
With our Redeemer's blood,
And helps our feeble hope to rest
Upon a faithful God.

There still unshaken would we rest
'Till this vile body dies;
And then on faith's triumphant wings,
To endless glory rise."

The Redeemer required it, and said, "According to thy faith, be it unto thee. To him that believeth, all things are possible. He that hath heard and learned of the Father, cometh unto me."

He also said that if we believe, we have it. By it people were healed, and by it only can we expect salvation in the true sense: for we are saved by grace through faith; and grace and faith and salvation are the gifts of God. True faith makes us rejoice that it is so; and under its influence we would by no means desire any change or alteration in God's way. But faith makes us say, "Alleluia, for the Lord God omnipotent reigneth."

I have perhaps written enough as I do not desire to be tedious. But let us remember that faith is a substance and an evidence, and no faith without it; and spiritual, living faith has spiritual, living evidence and substance. I may also bring to bear the testimony of faith from another poet.:

"Faith is the brightest evidence
Of things beyond our sight:
It pierces through the veil of sense
And dwells in heavenly light.

It sets time past in present view,
And brings distant prospects home,
Of things a thousand years ago,
Or a thousand years to come.

By faith we know the worlds were made
By God Almighty's word;
Abra'm, to unknown countries led,
By faith obeyed the Lord.

He sought a city fair and high,
Built by the eternal hands;
And faith assures us, though we die,
That heavenly building stands."

May the Lord give us faith, and may we say as one of old: "Lord, I believe; help thou my unbelief."

Yours to serve,

W. Lively

(The above by Elder Lively was copied from the *Advocate of Truth* of July 1, 1910, which was published by Elders J. R. Hardy, J. C. Sikes, H. B. Jones, and others. — J. D. W.)

OBITUARIES

ELDER JAMES GRIFFIN GASKILL

God, in His wonderful mercy, has called from our midst, out of the darkness of nature, our beloved and highly esteemed Elder and Father in Israel, Elder J. G. Gaskill. He was born on November 20, 1881, and was called

away February 29, 1964, making his pilgrimage here more than 82 years. He is survived by his beloved wife, Sister Challie Ann (Hopkins) Gaskill, and to this union were born ten children. One son preceeded him in death at the age of 3½ years; and his nine children who survive and mourn his passing are: Mrs. Grant Mayo, Mrs. Robert Hopkins, Mrs. Charity Dowdy, Mrs. Evelyn Spain, all of Hobucken, North Carolina; Mrs. Thelma Harris of Swan Quarter, North Carolina; Mrs. Woodrow Russell, of Portsmouth, Virginia; Eddie K. Gaskill, Luther P. Gaskill, and Marcus Gaskill, all of Hobucken, North Carolina. He leaves one brother, Christopher C. Gaskill of Bayboro, North Carolina; and twenty-three grandchildren and ten great grandchildren.

His church saw a gift and set him apart to the office of deacon on Saturday before the fourth Sunday in November, 1935. His church saw a gift to the ministry in him, and gave him liberty to exercise his gift wherever he felt to be called. In June, 1936, his church called a presbytery for the purpose of examining his gift, which they found orthodox and ordained him to the full work of the gospel ministry. The Presbytery was composed of Elder J. H. Edwards, Elder E. F. Pollard, Elder J. W. Wyatt, Deacon B. F. Robinson and Deacon C. J. Lewis. His funeral was conducted from his beloved church, Goose Creek Island, by Elders: S. R. Boykin, A. P. Mewborn, E. M. Smith, and W. T. Brown.

Although his natural education was very limited, it did not detract from the wonderful gift his Heavenly Father gave him, but tended to show even more vividly that indeed, preaching comes from the Lord. He earnestly contended for, and preached ably, the doctrine of the gospel, salvation by the grace of God; and was always especially gifted when he was given his favorite subject as a text, "Mercy." His gift was profitable to the church and to all with whom he came into contact. It seemed such a joy to him to preach Jesus Christ and Him Crucified. He was such a comfort, and his gift such an inspiration to all who knew him, that we can best describe his passing by quoting, as we feel we can yet hear him say, "I am ready to be offered, I have fought a good fight, I have kept the faith, hence forth I know there is a crown of righteousness laid-up for me, and not for me only, but for all who love His appearing."

He bore his tremendous suffering uncomplainingly, and although his beloved ones did all they could for him, his groanings were tremendous. Our hope is that one day we can again be greeted by him when Jesus gathers all his children together and takes them to His Father's Home: that celestial home where trouble, heartache, and suffering cannot enter, but the children of the Father will live to-

gether in perfect peace, love, and fellowship, as they are entered "into the joys of the Lord."

Written at the request of his wife and children by one who loved him for Christ sake I hope.

A. P. Mewborn

LULA MAY PUTMAN BELLINGER

The Lord, in His infinite wisdom and mercy, saw fit to remove from the shores of time and our midst, according to His foreordained plan, our mother and sister in the church, Lula May Putman Bellinger on May 25, 1964. She suffered a severe stroke on May 22, 1964, and spent only three days in the Ellis Hospital, Schenectady, New York. Born on February 19, 1886, at Flat Creek, Montgomery County, New York, she was the daughter of Norman and Esther Malick Putman. She was united in marriage December 18, 1907, to Voorhis C. Bellinger of Seward, Schoharie County, New York, and spent all of her married life as a housewife and mother on the family farm of her husband. Her husband passing on to eternal rest on her birthday February 19, 1935. To this union two children were born: Woodrow W. Billinger in 1918, and Margaret Esther Bellinger Carrigan in 1923, who survive with four grandchildren. Also surviving are a brother Floyd Putman, Canajoharie, New York, and a sister Mrs. Nellie Kimmey, Cobleskill, New York.

After the death of Mr. John C. Voorhis, a Reformed minister of New York City, and for whom her husband was a namesake, she, her husband and family were led of the Lord to the meetings of the Middleburg Old School Baptist Church at Brother James Livingstone's home at Cobleskill, New York, under the pastorship of Elder George Ruston, and attended faithfully through the years under his preaching; then Elder Arnold H. Bellows, and, after his passing, under Elder Amasa J. Slauson. Her husband never joined the visible church, but Sister Bellinger and her son, the writer, were baptized the fourth Sunday in July, 1955, by Elder Arnold H. Bellows. The miles were never too long for her to attend Old School Baptist meetings, traveling to Roxbury, to the Yellow Meeting House, then the past few years to Halcottsville to 4th Sunday meetings to hear Elder W. D. Griffin's preaching (She always loved to meet with these brethren and sister's). She also journeyed with her son and his family to meetings at Salisbury, Maryland, Welch Tract, New York City, Shokan and Slate Hill. Last year, though failing in health after a slight stroke, she went to the quarterly meeting in Canada, staying at Elder Ruston's home.

Elder Amasa J. Slauson, of Kingston, New York, her pastor, conducted the service at the Mereness Funeral home, Cobleskill, New York,

reading the hymn Amazing Grace, and preaching from the 39th Psalm, and reading hymn 1249. She was laid to rest beside her husband in the Slate Hill cemetery, Sharon, New York, to await the day when the Lord Himself shall descend from Heaven with a shout and the voice of the archangel and with the trump of God, and the dead in Christ shall arise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. (1st Thes. 4:16,17)

The writer is thankful that the great and all merciful God granted him the blessing of this dear mother for over 46 years.

Written in humble submission of His will.

Deacon Woodrow W. Bellinger,
Middleburg Old School Baptist Church

MRS. DOROTHY MORRIS

It becomes my sad duty to place on record the passing of another of God's little children in the person of Mrs. Dorothy Morris. In all my ministry of thirty years I have not witnessed anything to make men more sad than her case; nor have I seen a case that would serve as warning to God's children more than hers; nor have I seen anything that would extol the name of Jesus Christ and our God and Father of us all than in her triumphant going away.

She was the daughter of our venerable brother, Merrill Shockley. Her mother has been dead many years. She left her aged father and several brothers and sisters, together with her husband and our friend, Ralph Morris.

She retired several months ago after having taught in the public schools of Eastern Maryland for forty years. From the standpoint of men's knowledge, it seemed that she was ready to live and enjoy life, as she loved nature and travel. But the wise Disposer of all events saw different, as she was struck with that dreaded disease, cancer. All was done for her that modern medical science could do, but they could not stay the hand of death. Slowly and relentlessly it marched until it brought her through that tremendous vale that all, save by the grace of God, would evade and escape. In our endeavor to have the Salisbury Association at the Nassawango Church in 1962, it was she that was so concerned about it being held there. Her father was about eighty-five at the time and the other members were all old and afflicted. She pled that it be there for their sake, saying that they probably would not live for it to come to them again. How little we frail mortals know of the future, for it was she that would not live to see another. How zealously she worked and planned to

have everybody well fed and cared for at night. I am sure that it was the happiest moment of her life.

When I first knew her she was the dutiful daughter that carried her father to the meetings and the gatherings of the followers of the Lamb. Then out of the unchangeableness of God's love she began to walk just a little closer to the church, to admire her situation, to enjoy her bulwarks, to defend her doctrines. Then for some purpose best shown to God, her condition became so serious that she could not go anymore. Each month she would say, "I hope to be able to go next time." That time did not come, and towards the last she asked me to pray that God would spare her to go one more time that she might come into her courts. But the Lord did not grant that. She later became reconciled to it, but regretted that she had not been spared to throw in with them as they journeyed heavenward.

She planned her own funeral, and asked that I preach from the twenty-third Psalm. This I tried to do with that ability that the Lord gave. Elders David Spangler and Arthur Warren both spoke comfortably to one and all. She died on March 29th, 1964, and was buried in Salisbury, Maryland, the following Tuesday, in the full triumphs of a living faith. Her husband has lost a faithful companion, the father a loving daughter, the brothers and sisters a noble sister, the community a good citizen, and Zion one of her best friends.

W. D. G.

MRS. ELSIE M. LOEFFEL

That monster death, from which all creation has been fleeing since the early morning of time, has overcome another one of the Lord's people as far as the removal of the body is concerned, and the Lord has taken home another jewel to glory.

But few sisters have enjoyed the love and fellowship of the Primitive Baptists as did she. For about thirty years her writings have graced the pages of the *Signs of the Times*, and she loved the paper devotedly, having served on the Board of Trustees for a number of years as the Secretary. She had taught school for about thirty-five years, having started her career in the educational field in her native state of West Virginia, when a young girl, and finished just a few weeks before her death as the head of the Mathematics Department in the Union, New Jersey, system. Her retirement would have become effective the first of June.

She was the daughter of Mr. and Mrs. Walter Gall of Elkins, West Virginia, and was born on September 14, 1903. Her mother, quite feeble and aged, still survives her, to-

gether with a brother, Brooks Gall, two sisters, Mrs. Virginia Cox, a teacher in the schools of Ohio, and Mrs. Grace Dingess. She was married on November 5, 1935 to Mr. John C. Loeffel, of Union, New Jersey, where she made her home at that time and ever since.

She joined the Old School Baptist church at Mt. Olive, near Phillipi, West Virginia, on May 21, 1921, at the age of eighteen, and was baptized by the late Elder J. S. Murphy. After her removal to Union, she joined the Old School Baptist Church (Ebenezer) in New York City, and continued in love and fellowship the balance of her life. It was in the church that her true worth was made known. While she had made a success in the material things of life, her whole life was spent in serving the Lord's people. She was one that wanted to stay out of the limelight, and, while her means had gone to help many afflicted and poor saints, but few ever knew who their benefactor was in the hour of trouble. She was by nature retiring, never pushing her views, never being burdensome to anyone with her requests or needs. While her colleagues could scarcely wait for vacation that they might hie away to play grounds, she could scarcely wait that she might hie away to some Old Baptist meeting, or home.

About two years before her death she became greatly concerned about the resurrection. She acknowledged that she had grown into the thought that at death the body was not any longer the desire of God; that it no longer was a part of the child of God. She got to where she could not rest, she could not sleep, she could not enjoy her food. In my lot among the Lord's people, I have never seen anyone so deeply concerned. She did not want to believe in the resurrection of the body because of any man's views or teachings. It was for weeks that we despaired that she would lose her balance over it, but that God who mastered the waves and the wind, came to her in the hours of night, speaking to her with assurances, and the next morning she awoke in joy and peace and became settled in her mind that she had been wrong, and her praises were continually before the Lord for his teaching power.

The last six months of her life was a nightmare to many of us. She had never been too robust in health, often minding her classes when she should have been abed. She had a prolonged premonition of death, and set her worldly affairs in order as well as one could under the trying circumstances. Death relieved her suffering on the morning of May 4, 1964. Her funeral was conducted by Elder A. J. Slauson, her pastor, and the writer on May 7th, after which she was buried in the cemetery in Union, New Jersey, there to sleep until called for by the Saviour of His people,

soul, body and spirit, there to mingle with the saints in glory forever and forever.

To one and all, I would say, weep not. Especially would I say to the family, you really do not know what a jewel you had in your daughter and sister, and her whole life is one of evidence that she was accepted in the Beloved. Having been accepted by Him in covenant, having given his life to redeem her, we are fully persuaded that her preciousness to Him would hold her in His embrace under all the tragic circumstances of life, including death. To our people we would point a finger at her life as an example to others and worthy of being emulated in the church of God.

W. D. G.

WILLIAM PAUL PHILLIPS

In as much as it has pleased our Heavenly Father to remove from our midst our brother in Christ, William Paul Phillips, we at Gilliam Primitive Baptist Church must bow in humble submission.

Brother Phillips was survived by: his wife Sister Etta Phillips; two daughters Mrs. William Boone, Mrs. Leonard Page; two sons Mr. Cosmo Phillips, Mr. Elmo Phillips; two brothers Mr. Pleas Phillips, Mr. Edgar Phillips; four sisters Mrs. Annie Paul Blanche, Mrs. Alice Gammon, Mrs. Leslie Phillips, Mrs. Lela Harrell, and a host of other relatives and friends.

Brother Phillips was born January 27, 1883, departed this life February 1, 1964, making his stay on earth 81 years.

Brother Phillips was blessed to unite with the church at Gilliam the fourth Saturday in August, 1935, and was baptized by his late pastor Elder J. W. Gilliam. He was faithful to attend his meeting as long as health permitted. I was blessed to visit in his home during his illness and how wonderful it was to hear him talk from his death bed of better things, not concerning this world but that world which is to come; telling me that he had lived 81 years and it was but a short while and he felt that this world was not his home. How encouraging and strengthening it is to his unworthy pastor to hear one whom we felt to be a father in Israel, who had weathered many storms in this life and blessed to endure the trials and tribulation and afflictions of this world, and yet come to the end and be blessed with such faith. We cannot but think of Job, though everything he had was taken away yet he could say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth".

He was loved by many, and we feel that the attendance at the funeral proved this. His funeral was conducted by his pastor, assisted by Elders W. C. King and J. Harvey

Smith at Gilliam Church. May all those who mourn his passing be blessed to feel that our loss is his eternal gain.

BE IT RESOLVED, That a copy be sent to the family, one to the Signs of the Times, and one kept for church records.

Written by request of Gilliam Church, and approved in their conference meeting on March 21, 1964.

Written by his pastor,
Wallis A. Smith

Wallis A. Smith, Moderator
Freeman Somers, Clerk

DEACON WALTER THOMAS SLUSHER

It is with a sad heart I try to write this obituary for Brother Walter Slusher.

Walter Thomas Slusher was born December 4, 1873. He united with Indian Creek Baptist Church in 1921. Shortly afterwards he was called to the office of Deacon in which he served for more than 40 years. Brother Slusher lived a quiet and peaceful life on his farm near Indian Valley, Virginia. He died March 9, 1961, at the age of 88.

Services were Sunday March 11, 1962, at Pleasant Hill Church of the Brethren with Burial in church cemetery. His funeral was conducted by Elder B. O Thompson and Elder J. P. Helms.

He leaves to survive three daughters: Mrs. Ted Quesenberry, Mrs. Marvin Huff, both of Hillsville, Virginia; and Mrs. Paul Cox, Permier, W. Va. Two sons: Cleve Slusher, Blacksburg; Arbra Slusher, Willis. Three sisters: Mrs. Sam Weeks, Bedford, Virginia; Mrs. Lloyd Kendall, N. Dakota; Sister D. P. Farmer, North East Md. One brother Fleet Slusher, Tacoma, Washington; eleven grandchildren, and four great grandchildren.

Written at the request of the church.

Jack W. Cox

DEACON JAPHETH (JEP) COX

It is with a sad heart I try to write this obituary for Brother Jep Cox.

Brother Japheth (Jep) Cox was born August 5, 1879. In October, 1917, he united with Indian Creek Primitive Baptist Church. Shortly afterward he was called to the office of deacon for which he served for more than 45 years. Brother Jep lived a quiet and peaceful life on the farm where he was born. He passed away November 16, 1963, at the age of 84.

His Funeral was preached at the old Indian Creek Primitive Baptist Church, Indian Valley, Virginia, on Monday the 18th by Elder B. O. Thompson and Elder J. P. Helms.

Survivors are his wife: Lillian Cox, Willis, Va.; one son, Wiley W. Cox, Willis, Va.; one daughter: Mrs. Troy Bishop, Copper Valley, Va.; nine grandchildren and seven great grandchildren.

Written at the request of the church.

Jack W. Cox

RESOLUTIONS OF RESPECT

BROTHER J. LIBSON LEE

The members of Hickory Grove Church bow in humble submission to the will of God in the death of J. Libson Lee, a much loved brother and deacon of the church which he served for many years.

He was born October 11, 1880, in Johnston County, N. C., where he lived through his entire life. He died February 13, 1964. He joined the church at Hickory Grove in 1908, and was a faithful member, but due to ill health for several years greatly affected his attending regular. He was a devoted husband and father, always doing what he could for his family, church and friends. At the age of twenty his father died leaving him to help his Mother bring up three younger sisters. Later in the years he was guardian over several nieces and nephews. His influence was far reaching in the county. For twenty-five years he served on the Meadow School Board. He worked unceasingly for better schools through out the country. His kindness, willing hands and his humorous will, made him the center of all groups both old and young.

He was married to Mary Stella Smith who preceeded his death by three years.

Elder Lester E. Lee, his nephew conducted his funeral at the home. He was laid to rest in the Lee Cemetery. The many beautiful flowers were a tribute to him and the high esteem in which he was held in his community. Surviving him are two daughters: Mrs. Ludie Lee Alford, Mrs. Mary Lee Barefoot, and one son Eugene Lee. Four sisters: Mrs. Lessie L. Johnson, Mrs. Hettie L. Smith, Mrs. Vara L. Johnson, and Mrs. Mamie Lee.

The church extends its deepest heartfelt sympathy to his family.

THEREFORE BE IT RESOLVED, That a copy of these resolutions of respect be sent to the family, a copy for the church record and a copy to the SIGNS OF THE TIMES for publication.

Done by the church while in conference Saturday before third Sunday in March, 1964.

Submitted by:
Elder Lester E. Lee
Sisters Hattie Smith
Vara Johnson
Georgia Hill

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., OCTOBER, 1964

NO. 10

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 10/64
IT EXPIRES WITH THIS ISSUE

Rt. 1,
Kennedy, Alabama

Editors of the *Signs*,
Dear Brethren:

I am sending you a little mite for the Indigent Fund, and to let you know that I am still getting the *Signs* regularly each month, and that I enjoy reading it; and get comfort from the good articles written by the brethren and sisters, and ministers.

I don't remember how long I have been reading the *Signs*, but for several years. I have never received one single issue that I couldn't endorse its contents, and agree and believe what was written. I don't believe that the editors of the *Signs* will publish anything in it that is not sound doctrine, and the truth.

I hope that I have been made to believe the same doctrine that you believe; that is, salvation by grace, not of works lest any man should boast. I find in His word that He says his sheep hear his voice, and that he knows them, and that they follow him; and a stranger they will not follow. And that he gives unto them eternal life, and they shall never perish. He does not offer, but gives.

I hope I am one of his little lambs.

Unworthily,
Charlie Stripling

P. O. Box 96,
Wittmann, Arizona 85361

Dear Editors of the *Signs*:

I am enclosing a check for \$10.00 for 2 years' subscription to the *Signs*, and the balance to use as you see fit.

I don't want to miss a copy, if I can help it, as that is all the truth I get. As far as I know, there is not a Primitive Baptist Church in Arizona; and I just can't go to the other churches, where they say that God wants to save you, but some won't let him. It makes my heart sad to hear people talk like that, for God tells us that he is God and there is none else, declaring the end from the beginning, and saying that his counsel shall stand, and that he will do all his pleasure. It is all by grace, and grace alone; there is nothing we can do. I hope I am one of His little ones; and if so, it is by his grace.

I want to thank you for sending my paper, as I found I was quite behind. May the Lord bless you and keep you in putting out the sound paper, so that poor sinners as I can read the truth.

Mrs. Lettie Sanders

"PECULIAR PEOPLE"

P. O. Box 207,
Weatherford, Texas

The Signs of the Times,

Dear Editors, and Household of Faith:

Greetings in the Lord. I am sending three dollars to renew my subscription, though I am somewhat late.

I would like to write a bit about these "peculiar people", so different from others. I am across the highway from one of the modern missionary churches

— we never hear them or go near them, but yesterday I went over thirty miles through a lot of traffic, to hear Brother Landers preach at Fort Worth about a God that does all his pleasure, — not part of it. He went all the way by saying, "All things work together for good to those who love the Lord, to them that are the called according to his purpose."

And he spoke about us loving to go so far to be with each other a little while, to talk of God's goodness and mercy. How right he was! But we would not go two hundred yards to hear about someone helping God with his work. I thought of his expression as I bid them goodbye; and had to cry a bit to say goodbye to those dear ones, knowing I could not be there on Sunday. Cheer up dear ones, it will not always be this way: sometime we will be where congregations never break up; where we will never more say goodbye; and where we will never dread to die.

These Old School Baptists are very peculiar. We had a visitor last meeting time who came about two hundred miles to hear poor, unworthy me; and before that we had a deacon who came one hundred and fifty miles. Once a brother and I walked eleven miles to meeting; and he told a relative of mine about it, and said that he could have gone two blocks to two other churches. She quickly told him that there was "something wrong with us". Something has changed us, I will admit. A long while ago my wife told one of my children in answer to a question he had asked, that I had gone two hundred miles to a three-day meeting. He said, "What I can't understand is why anybody goes so far just to church." If they could see the reason why, they would want to go too.

If we Old Baptists are fooled, and wrong in our belief, we are the worst fooled people in all the world, it seems to me. One writer put it this way about those who hazard their lives for the truth, "If in this life only we have

hope, we are of all men most miserable."

May God bless you and yours, is my prayer.

As ever a brother in hope,
W. C. Purdy

REPORT OF MEETING

1302 Walnut Street,
Benton, Ky.

Readers of the Paper, Editors and Friends:

We have just finished a three-day Union Meeting of the churches of our Soldier Creek Association: May 29, 30, 31, this year of our Lord, 1964. Truly we could say in the beginning of each day, each night, and each hour while in this meeting: "This is the day the Lord hath made."

"He calls the hours his own —
Heaven surely did rejoice,
And praises surrounded his throne."

What a Union Meeting of our several churches! The poor of the flock, an afflicted people, not only stooped in stature, but bowed with their many heavy burdens of the day, yet surely it did please our gracious Father to oversee all, (yes, each gathering together at the church, and in the homes opened to take care of the friends of this meeting), to his praise, honor, and glory, and to the edifying and comfort of these few little ones gathered together in Jesus' Name.

It is not any glory to man, or any honor to our churches of the Union meeting that they answered in peace; that the business part was transacted in order, fellowship and peace, — no, not any glory to feeble, weak mortals, but all praise and glory was due to that Just One, who sends out his ministers to preach the unsearchable riches of God's grace to weary travelers. Our Lord is still able, and does feed the flock that he purchased with his own blood, in whatever place he chooses, and whenever he wills to do so.

It was His good pleasure to make a way for Elders J. N. Darnell, W. Y. Chandler, R. L. Biggs, and W. D. Griffin to come to be with us, and our own ministers of the Soldier Creek Union, Elders O. W. Perkins and Paul Poyner. We were graced, as we hope, to hear sermons from texts which have been used often before, and admonitions often used before, but they were new — just as new as though we had never heard them before. On Saturday Elder Chandler used as a text, "I have spoken it, I will also bring it to pass; I will also do it." Elder Darnell followed with, "Oh the depths of the riches, both of the wisdom and the knowledge of God." etc. Elder Griffin preached on the "Resurrection". These texts will never be worn out, or become obsolete.

On Sunday Elder Biggs, in well chosen words, admonished the hearers to stand fast, to press on, and faint not because of the few in number, and the rumors of wars and distresses around us. Elder Griffin's text was, "Now thanks be unto God which always causeth us to triumph in Christ." Part of the 14th verse of the second chapter of second Corinthians.

There was much rejoicing in these truths, and we desire to thank our God for such meetings and fellowship with the saints, and permitting a few of us to eat at His table one more time. If not deceived, each of us long to be made submissive to God's will, and to be brought together again in peace with Him and all the saints of God, in His way and at His time.

This Union was held at the Rock Springs Church in Illinois, near Simpson. The members of this church and the friends of the Baptists opened their doors for the visitors to have lodging and food while in their midst.

In hope,
Effie Bowden

EXPERIENCE

Rt. 2,
Reidsville, N. C.

At the request of some of the brethren, I will try to write some of my experience.

Something over nineteen hundred years ago, our Saviour died and arose, a conqueror over death and hell. As so much is being said about it at this season, is probably the cause of my mind being stirred up at this time to the extent that it is. For some reason since Friday night or Saturday morning, the time has been very solemn and sad. Saturday morning as I lay on the couch in deep meditation over the event, my mind was carried back over a long period of time, and many experiences refreshed themselves in my mind; and I reviewed them in humbleness, and my heart was melted within me, and I lay there in tears as I remembered some of the things I had seen and felt.

While in meditation the scripture in St. John came to my mind, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) These words were so rich and soothing to my soul. And I was reminded that Jesus said, "As I live, you shall live also." What precious words these are.

Then I remembered an experience that took place with me forty-two years ago Easter Sunday night. On Monday morning following the day that is celebrated as the day our Saviour Christ arose from the grave, I got up with a confused mind, for I had seen something that I did not understand, and was greatly disturbed about it. On that memorable night, as I lay on my bed in deep slumber, I had this dream: One of my brothers in the flesh was with me, and we were walking in the night, and it was so dark that it seemingly could be felt. I did not seem to know where we were going, but in the way we came in contact with a large cat.

(At this time in my life, profanity was a common thing with me.) I cursed the cat very bitterly, and fought with it, and killed it. At this time my brother had dropped out of the picture, and there was a voice that called to me, using a name that an old negro gave me when I was a small boy. The voice was sacred, and accompanied with power and authority; and I was condemned for having cursed the cat. But I was constrained to continue on the way, and something in the voice seemed to tell me that I had to go to a place that was sacred, and that I had to do something that I was not fit to do, or worthy of. There was no turning back, so I continued to go on. I came to a meeting house and there the door was opened to me, and as I stood in it, I saw in the back several people who were wearing white robes; and as I looked around, I saw in the front of the building a little table, and on it was a coffin with the lid off, and it was filled with bread in the form of biscuits. These people came up and ate the bread.

Then I looked on the floor, and there laid a body in front of me, which was torn and bruised, and looked as if it had been badly abused. As I looked on it, I saw it move, and I cried to the people in the back that this man is not dead but he is alive. And as I stood looking on him, he began to get to his feet; and as he arose his face began to shine, and shined more and more. He came toward me, and came so close that I could have put my hand on him; and he said, "I am your Saviour." I awoke singing "Amazing grace, how sweet the sound, that saved a wretch like me." Surely there is nothing that sounds like these words do to a wretched sinner like me; they are sweet indeed.

As I lay there last Saturday morning thinking about it being Easter time, this dream came before me, and I remembered how his body looked lying there; and I was made sad because my sins helped to bruise his sinless body. Yet, I was made to rejoice that His love for his people was strong enough to

bring him down here to redeem them from the curse of the law. Jesus said that greater love hath no man than this, that he lay down his life for his friends. Yes, he laid down his life for his people; no man took it from him. "I have power to lay down my life, and I have power to take it up again." It was pure love that brought him here; and oh, how we love him when we realize and feel what he has done for us.

I hope that I have understood much that was given me in that dream, and have had many sweet and wonderful experiences during the forty-two years since I saw my Lord lying in death; but death could not hold him: I saw him come from under the power of it; even while he was lying there in death, he was the Saviour of his people. The bread that those people came and ate out of the coffin, was a symbol of his flesh. So we do eat his flesh and drink his blood: There has never been a time when he was not the Saviour of his people. Our spiritual life subsists upon his death; so his body is bread indeed and his blood is drink indeed. It is all too mysterious for the natural mind to understand.

This vision was not the beginning of my experience, if I have one. It started with me when I was a small boy eight or ten years old. One said that the fear of God is the beginning of wisdom. In about 1919, I was shocked with lightning very badly. It came so near killing me that I could not get over it; every time after that, when there would come up a cloud, I was scared, for I was sure the Lord was going to take my life. I did not want to die, for I knew I was a sinner, and was afraid I would be sent to hell; and I could not stand the thought of that. I was disturbed about the end of time and the judgment: How horrible it was! At times I would try to pray, but did not know how. Even when neighbors would burn brush and I would see the smoke, the first thing that would come into my mind, was that the Lord was going to destroy everything; and I could see fire

coming toward me burning great canals through the earth, and it seemed it would be impossible for me to escape. Words cannot express the agony I was carried through. As I grew older the seasons became farther apart, and not so severe.

I recall an experience just before I was married. I was at church, and the preacher seemed to preach to me, and I could not refrain from tears. Some of my young friends were present, and they accused me of getting good and having religion. I cursed and denied it, for I didn't want them to think I was any different, or that I cared anything about it. Many times since I have thought of poor old Peter when he denied his Saviour, and have been so ashamed of it: there have been many things in my life that I am ashamed of. I was married the day before Christmas in 1919, and began to go to church more often. I believed the doctrine and loved to hear it preached, but much the preacher said condemned me. And now, after all these years, I still feel condemnation in the flesh. I am glad that Paul expressed himself as he did, "Oh, wretched man that I am, who shall deliver me from the body of this death." Many other things I have experienced, but it would be impossible to record them all.

I would like to say a little about my call to the ministry. Some of it has been soul-searching. I want to go back to the dream that left me so confused I could not sleep nor eat. About two years after I was married, I became deeply interested in the church, but did not have a mind to join until sometime after I had the dream on Easter Sunday night. I went along in this confused state for a few months, and then got in so much trouble I felt that I could not live much longer. One day I came in from work, fed my mule, and went to the house to eat lunch; I sat down to the table but could not eat anything. I got up and went into another part of the house and fell across the bed and hid my face, to

hide my tears, when something said to me to go see Elder G. M. Trent, and tell him the dream, and he will give you ease. The next day I went to see him and told him what I had seen. He gave me some ease of mind, but did not interpret the dream, but did admonish me to join the church and be baptized.

I still did not have a mind to do that, but some months afterwards, when I came in from work and was resting awhile, I had a very peculiar feeling, and was sure something was going to happen that night. I did not know what, but felt reconciled to whatever it was. Some time in the night I got into some sort of condition that I cannot describe: it seemed I was being vaporized, that I was just a vapor and could not speak, but was trying with all my might to call upon the Lord to save. When I could speak, I said, "Lord, save me"; and I felt his arm under me, and I was delivered from that condition, and my whole body and soul was praising His holy name. What a wonderful feeling it was!

After this I was given a mind to unite with the church, but couldn't do it for some time. I would go to the meetings with that in mind, but just could not do it. Then sometime in 1923 I was given to ask for a home with these good people; and pretty soon I was impressed to try to tell them something about what the good Lord had done for me. Then the burden came: I had no learning, and was backward, and it seemed out of the question; yet the pressure was so strong I saw no way around it, yet I could not see how I could do it. I tried many times to pray over this matter, and made many promises; only to break them.

The first of June, 1924, I was in the field shocking wheat with my father; and something said for me to go to Wolf Island on Sunday — this was after I had been given liberty to speak. I answered, "No, for these people know I have been liberated, and they will expect me to try to preach, and I can't do

it." But something said for me to go on, "And, lo, I am with you." This melted me down, and I went into the woods and fell down and tried to beg the Lord to give me evidence in a dream before Sunday, and I would go and offer myself. The dream came that I asked for, in which I was shown the order of the services. I went that Sunday morning, feeling good over having the dream, and was encouraged very much; and when I got there the preachers that I saw in the dreams were there; and the order of services was just like I had seen it, up to my part. It seemed I was tied to my seat, and I could not get up. After the meeting was over, and I stepped out of the building, something asked me what I was going to do now, that I had lied to God, and did not keep my promise. I felt so sinful and so mean, I knew it would do no good to try to pray, for I was sure the Lord would not hear me. All my hope was gone, and I was sure in my feelings that from now on I would be a cast away; and that the good Lord was just in it.

I made up my mind to stay away from his people; and I wrote my pastor, Elder G. M. Trent, to have my name taken off the church book, that I never expected to go there again: and I was honest about it, for I did not think that I could. When he got my letter, he and one of the brethren came to see me, but I was in so much trouble that I did not want to see them. But they talked with me and tried to help my feelings, but there was nothing they could do, so they left me as they found me.

Elder Flinchum was to be with Elder Trent that week end, and they had an appointment at a school house that night. They came by where I was Saturday morning to see if I would go with them to church that afternoon, but I refused. I did promise them that I would come to their appointment that night; which I did. I had no intention of taking any part in the service, but they begged me so hard that I gave way, with the feeling that it won't make any difference now, because nothing I do can

make matters worse. I went ahead with that feeling, and opened the hymn book to the first hymn I saw, and after singing, I knelt to go through with just as short of a form as possible, and then get out of the way. But, to my surprise, it seemed the windows of heaven were opened to me, and "heaven came down my soul to greet." Oh, what a deliverance it was! I could then say with David that surely his goodness had followed me all the days of my life, and I should dwell in the house of the Lord forever.

This is some of the way I have been brought along. It has not been easy, for a lot of it has been rough; yet there has been pleasure and enjoyment in it. Sometimes my heart is melted with thanksgiving, and my whole being is in praise to my God for his mercy and love, and longsuffering towards me. What I have mentioned here are just a few of the things that stand out in my mind, and in my life, for I could not begin to record all I have seen and felt. My mind is often taken back to some experience, and I am given renewed strength and courage to continue on. After being in the ministry thirty-eight years, and serving churches most of the time, my greatest desire is to meet with my brethren and tell them something about Jesus who died for his people. I am so often reminded of the dream — how his body looked lying there on the floor so helpless and lifeless, but so quickly changed into a living Christ, the Saviour of his people. What wondrous love it was that caused the "Lord of bliss to lay aside his crown for my soul"! What love in all his actions ran, and what wondrous words of grace he spoke. There is nothing that sounds so sweet as the name of Jesus in a believer's ear, for it soothes his sorrows, heals his wounds, and drives away his fears, as the poet wrote. Oh, what a joy to be able to tell his little ones about him: tell them how He loves them, and how He provides for them, and that there is plenteous grace in him for all of them.

Little children, be of good cheer, for

Jesus has overcome the world, and greater is he that is in you than he that is in the world. Jesus died for your offences, and arose for your justification; and now is seated at the right hand of the Father making intercession for you; and is touched with your infirmities. Little children, love one another.

D. A. OBryant

Rt. 1,
Elora, Tenn.

Signs of the Times:

I am sending a check for \$3.00 for renewal of my subscription; and I am writing a few lines upon absolute predestination, which I believe to be a bonding liquid or cement flowing out from the triune God-head, regulating our being; and binding together a line of cables that have their beginning in the same triune God-head, and extending down through time and flowing back into the same triune God-head. A few of these cables are: providence, overruling and controlling every act and event that has ever taken place, now taking place, or will take place; wisdom, foreknowledge, judgment, election, revelation, love, truth, the way, life, righteousness, resurrection, repentance, grace, vengeance, etc.

Now these cables are just as firm and absolute as God is, and sure and certain; and no "stake-setter" can find any other beginning or ending; neither can he shorten or lengthen either one of them, because they are set in order and created in Christ, and manifested at God's appointed time by his operation. In regard to the fall of man in Adam, he was created of the earth and was a product of nature — an upright product, a perfect product. There was no holiness about him as far as perfection was manifested. I explain his fall in this way: if yesterday there was no law against speeding on the highway, and a man went down it at 120 miles

per hour, did he violate any law? Certainly not. Last night there was a law passed limiting the speed. This morning the same man was doing 120 miles per hour, and the law captured him. This shows that a man by nature is a law breaker.

I know that this doctrine does not suit "stake-setters," but I feel as an old elder who was reared in Tennessee, and died in Texas, expressed it:

"So shout on ye heathen,
You don't disturb me;
For thus it was purposed,
And thus it shall be."

A. M. Campbell

"GOD MOVES IN
A MYSTERIOUS WAY"

Rt. 3,
Pocomoke, Maryland

Dear Elder and Sister Wood:

I hope this finds you both well; I was sorry to hear that Sister Wood has been sick.

We had a wonderful association last Fall. There was one thing missing, for it seemed you two should have been there; we surely missed you. We have had a wonderful week; and I have been taught another lesson that I much needed, and I would like to tell you about it.

It started sometime back: I seemed to have "dried up", and had no desire to read the Bible — it didn't matter whether I attended the gatherings of our people, or not; though I attended the meetings at the meeting-house regularly, but didn't seem to get much out of it. We were invited to Brother Ward's last Thursday night, when Elder Spangler was to be there. After lunch I asked my wife if she wanted to go; and she said that she would like to. I planned to come home early from my work in the hay, but when I got the wagon loaded, it was later than I expected. Then I remembered that I had left a wrench on the mower, and went to look for it, but it was lost in

the hay. I was quite disgusted, for I knew that if I picked it up in the harvester, it would do considerable damage to the machine. So I started looking for it instead of coming on home: I didn't want to go anyway. But I couldn't find the wrench, and went on home, thinking that I would tell my wife that it was too late to go, and that I would go to bed and try to get some sleep.

When I got home, I found that Brother Albert Fooks had been down to see us, and had left his granddaughter for us to bring to Snow Hill. So we went to Brother Ward's, though I didn't want to, but had to anyway. I was as contrary as a bear with a sore paw. We walked in at Brother Ward's a little after 9 o'clock, and Elder Spangler was talking; and the first thing I heard him say was, "The man was only lukewarm." I thought that he was talking about me. I looked around the room at the brothers and sisters, and it seemed that I had never seen such lovely faces. Something seemed to be springing up inside of me, and I began to rejoice; and I surely was glad that I was there.

We discussed many things in the Bible, with several asking questions, and making comments. I was getting more out of what was being said than I had for a long time. Later, when the brethren were getting ready to leave, Brother Ward asked for us to sing the parting song, Number 335. And my wife said, "Don't sing that, sing Amazing Grace for me." We sang it, and she broke into tears, and asked for a home in the church; and was accepted. Thank God for what he has done for my wife, and for the lesson I was taught. I can see the Lord's hand in the whole thing; and I couldn't keep her home when it was time for her to go. My joy has been restored. I feel that I see the power of God more every day, and the weakness in worms of the dust.

Saturday night was our quarterly-meeting time, and Elmer Hastings and his wife, Olive, and George Mariner

came before the church asking for membership, and were received; and on Sunday morning Elder Spangler took the four into the water together, and baptized them. It was a lovely sight.

We hope to see you and Sister Wood soon.

In bonds of love,
Frank A. Holland

P. S.: When I went back to work next morning, the first trip around, I found the wrench.

A LETTER FROM SISTER HOLLAND

Pocomoke, Maryland

Dear Elder and Sister Spangler:

I am sending you the letter I wrote in December. I didn't tell you the dream, but in this letter I will.

I went to bed one night very disturbed about what I believed; and the world in general; and what I believed was right. I knew that I believed in the Lord Jesus Christ, the grace of God, and that everything was in his hands. In the dream, I saw you standing at the foot of my bed, just as plain as you were Sunday morning when you went out into the water and turned around to take us out to be baptized. I awoke, and it was a beautiful dream.

But the next morning I was disturbed about whether I was fit to ask for a home in the church; and it continued until Thursday night at Brother and Sister Ward's. I got so that I was not satisfied at home, or when I was with the ones that believed in the grace of God; I felt like a worm in hot water, and couldn't get out. But Thursday night it seemed that everything had changed.

When I saw you all sitting there talking, it seemed as though I had been lifted out of the deep. When they were ready to sing the parting hymn, I just couldn't stand to see them leave, and wanted them to sing "Amazing Grace".

As they were singing, I felt that the Lord had come to save a wretch like me, and that grace had brought me to ask for a home with the brethren. After they received me, I had a great fear as to whether I was fit, or not. After Sunday morning, the fear is still with me, but I know that I feel satisfied.

I hope that you and Sister Spangler are well.

Yours in hope,
Marie Holland

1508½ Country Club Road
Bastrop, La.

Mrs. Lillian Sutton,
Emmet, Arkansas

Dear Sister Sutton:

It was good to hear from you again, and we appreciate the gift very much.

Many times we feel to be alone, and yearn to talk with the few who speak our language. As you mentioned about being a stranger to your neighbors and children, the thought came to me: What a difference it is between the natural seed and the Spiritual seed. I had rather be with my Brethren than with natural kin who think my belief is so odd and foolish.

We find that there are no ties in the flesh which cause us to love our Brethren. There is something deeper than natural ties, and it is a hidden principal which we cannot show to others, even if we tried. We profess that we love God whom we have not seen, and trust that we possess the love of God.

There is something about the sound that touches our souls. As it is written, "Blessed are they that know the joyful sound." (Psalm 89:15) This type of joy is different from worldly joy, and the world does not know anything about Spiritual joy. The natural man does not know anything about a heart that is broken because of the knowledge of its sins, nor does he know anything about soul afflictions, nor anything about

being shut up in darkness, and longing and yearning for the presence of God, and desiring his visitations. This is something that must be experienced, and it is not a theory which can be taught to others.

Now, it is true that we can teach others to know the letter of the word, or even teach some to know the basic principals of our doctrine, but if that is all that they have, then it is just a "head religion; and I often fear it is all that I have. We cannot teach one to know God in spirit and in truth, nor can we teach one to mourn over his sins, and to beg God for mercy. We may tell someone about a good natural doctor, but if he is not sick, and does not need a doctor, then he has not experienced the need of a physician, and only has my word for it. But if one becomes sick enough that he desires a doctor, and the doctor comes and works wonders, then he has experienced and knows that the doctor is a good physician. Then, we both have something in common, even naturally speaking. If two people have been at the point of death and had the same disease, and recovered, then they have something in common. They have experienced the same things, and may tell it to others, but find that other people do not really know anything about it, because they have not experienced it.

Let us assume that a mother has lost her only child. Who can comfort her the most? (naturally speaking) Someone else who has experienced the same sorrow of losing her only child.

If the season is dry and dull with you, and if you have gotten to the point that you wonder if Grace has touched your heart, and you wonder if the Lord has forgotten you, and wonder if his mercy is clean gone forever, and wonder if your religion is just imagination, and in this condition of experiencing a season of being in despair, who can comfort you the most? I mean, what person can speak words of comfort to you? just anybody, or someone who has experienced the same thing you are experi-

encing? Of course, we know that all our comfort comes from God. "Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies, and the **God of all comfort**; Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:3-4)

In reading the scriptures, we read about the travels of the prophets of old; we read about doctrine; and we read the experiences of the prophets. If we have not traveled the road they traveled, then their experience does not mean anything to us, but if we read our feelings in the scriptures, then we rejoice in the matter that our experiences coincide. If you have experienced seasons of despair as mentioned above, and read: "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah." (Psalms 77:3-10) Then as we read this and have felt the same things that David did, it causes us to rejoice, and it gives us comfort.

When we see and feel the love waxing cold in Zion, it causes us much sorrow. We think of the scriptures mentioned above, and we think of the experiences of the Children of Israel, how that they were driven from their own country, and that they were scattered across the earth, and that God had withdrawn his presence from them, and was not blessing them as a nation as He had done before. As Jesus said, "Behold, your house is left unto you desolate." (Matthew 23:38) We think of Jeremi-

ah, of his discouragements. He was told by God to speak unto the people, and they would not take heed to the exhortations. He was saddened by the captivity of Israel.

I wonder, are we experiencing the same things in a sense that the children of Israel did in their desolations? It seems that the fulness of the Gentiles is getting nearer.

May the Lord richly bless you, and enable you to meditate sweetly upon heavenly things, and continue to bless you with the zeal to press on for the mark of the prize of the high calling as it is in Christ Jesus.

Yours in Christian love,

W. W. Hudson, Jr.

Rt. 3, Box 44,
Sulligent, Alabama

Dear Editors:

We enjoy the **Signs of the Times** so much. The Editorials, Voices of the Past, and each letter of those who have been made to know the truth, are so uplifting to us.

We are so little and weak, and have so many doubts and fears, that we often wonder if we are deceived, and did we deceive the dear people of God when we asked for a home with them, thinking that we had been given a hope in Christ — an anchor to our soul both sure and steadfast. Though the way often seems dark, and the sun gives no light, at God's appointed time we are lifted up, and our hope seems so great, that we can say, "I know that my Redeemer liveth." It is then that we are given grace to say that we do love the people of God, and the doctrine they have loved and contended for through the years.

It is now time to renew our subscriptions for the two names listed on the sheet inclosed. May it please God to bless the Editorial Staff, with all the household of faith, that the **Signs** may continue in the future, as in the past, to

contend for the doctrine of the Lord and Saviour Jesus Christ: That He finished his work that He came to do, and nothing can be added, or anything taken from it.

A sinner saved by grace, if at all,
Miss Tennie Egger

Notes of a sermon delivered by Elder Lefferts at Mt. Zion meeting-house June 25, 1933.

(Taken by Sister Grace Aston.)

2 CHRONICLES 24:8-14.

The word here translated chest, in the original, is the same as that, in other places, translated ark and coffin. There are five of these mentioned in the Old Testament. 1st, Noah's ark, denoting salvation. 2nd, The ark of bulrushes in which Moses, when a babe, was laid, denoting preparation. 3rd, The coffin in which Joseph was laid, denoting sanctification or separation, 4th, The ark of the covenant, over which was the mercy seat, denoting acceptance and 5th, The chest in which were placed the offerings of the people, denoting dedication.

It was no accident that these five different arks appeared in their order, for salvation is first in the experience of the believer and the things which accompany salvation follow in their order. Noah's ark was ordained for the salvation of those whom God chose. The LORD shut them in this ark of salvation, they did not shut themselves in. There was but one window, which was in the top. Here we see God's mercy in sparing Noah the sight of the destruction around him; also, to see the light, Noah had to look up. What a mercy in times of stress to be enabled to look away from all that distresses us, all the turmoil around us, and to look up by faith to Jesus. The second ark, in which Moses was laid, was at a time in the history of the Israelites when they were oppressed by the Egyptians. The

Hebrews were multiplying so, that the Pharaoh, which knew not Joseph, feared they would revolt. To prevent this, he ordered all male babies to be destroyed. Moses' mother hid her child until he could no longer be hidden, then she made this ark of bulrushes, put her child therein, and laid it in the flags by the river's brink. Pharaoh's daughter, coming to bathe, took the child and he was brought up in Pharaoh's house, as the son of Pharaoh's daughter, where he was educated as a prince. Here was an opportunity for Moses to be a great man in the world, but Moses, by faith, refused to be called the son of Pharaoh's daughter, recognized his own people, and chose rather to suffer with them. The Lord was watching over the infant Moses, preparing him for the work that He had for him to do, in the deliverance of the Israelites. So the Lord watches over his people, preparing their hearts to seek him for deliverance from the bondage of Satan and Sin.

Joseph, before he died, took an oath of the children of Israel, that when the Lord should visit his people with deliverance, they should carry his bones with them; so when he died they embalmed him and put him in a coffin in Egypt, and when their deliverance came, they did as Joseph had commanded, carrying his coffin through the Red Sea and in all their wanderings in the wilderness until they went into the land of Canaan, Joseph was a type of Christ, and Joseph's body journeying with them was a token of their being a people separate unto the Lord. When the Israelites passed through the Red Sea Joseph's body was with them and the Red Sea closed behind them for them never to return to Egyptian bondage, and even though in their hearts they might lust after the things of Egypt, they could not go back to it, even if they would, and in all their murmurings and lustings after the flesh-pots of Egypt, there was Joseph's body, a silent testimony that they were a separate nation, and could not go with the world. What a picture of the believer! even after

experiencing many mercies at the hand of the Lord, our hearts are so desperately wicked that were it not for God's grace we should turn back to the world: but those who are a separate people unto the Lord are dead to sin, so how can they live any longer therein; and if our hearts would turn again unto sin, we cannot live in it, for we are dead to it by the body of Christ. When the believer has the remembrance of His body, His sufferings and death in sight, sin becomes exceeding sinful.

The next ark was the ark of the covenant, over which was the mercy seat, and in which was the pot of manna, the unbroken tables of commandments, and Aaron's rod that budded. This ark was made of shittim-wood, a desert growth. In this ark, being a type of Christ, the wood signified his humanity, and being a desert growth was in accord with Isaiah, who, when prophesying of Jesus, said he should be "as a root out of a dry ground." The over-lay of gold signified his Deity. The unbroken law was laid in this ark, and in Jesus is the only place where the law is kept; here also was the manna which kept alive the Israelites, and in Jesus is the sustenance of his people. Aaron was the High Priest for the Israelites, so Jesus is the High Priest of our profession. Over the ark was the mercy seat. This ark and the mercy seat were in the holiest place, where only the High Priest was allowed to enter to make atonement for the people. The High Priest's garment had bells upon it, and as long as the people heard the bells they knew that the High Priest lived. We, in this age of grace, know that our High Priest still lives, we hear the joyful sound — the proof of it — in the ministry of the gospel. The people also knew, when the High Priest presented himself alive, that his offering had been accepted. All this is symbolical of our great High Priest who still lives to make intercession for us.

The Fifth ark was the chest of the text, which was placed at the gate of the house of the Lord for the reception

of the offerings which the people gave WILLINGLY, which commandment the Lord laid upon them by Moses in the wilderness, and consisted of such things as the people had to give, not simply money. Turning to the New Testament we find that this was still kept up in the time of Christ, for Jesus watched various ones casting into the treasury: among them was a poor widow who cast in two mites which make a farthing. We hear people speak of giving the widow's mite when they perhaps give five or ten cents for some purpose, but this is not the widow's mite at all. The Scripture says she "cast in ALL that she had, even all her living." In so doing she was casting herself wholly in dependence upon her Lord. So, the Lord's people, when moved by the love of God and the remembrance of his mercies to them, surrender their all to him. All they have is willingly given in his service, their joy is to minister to the brethren of their substance, they love to lay aside earthly cares and assemble themselves together to hear Christ preached, sometimes having to make sacrifices to get there, but the love which they have for their Lord makes them do all these things out of a willing heart. In Acts we read of the church having all things in common, not counting anything their own, but Ananias and Sapphira kept something for themselves, and then, lying about it, they were stricken with death. So a death-like spirit comes upon those who hold back ought that they have, they lose the joy that there is in spending and being spent in God's service. Paul exhorts believers (notice believers, not those dead in sin) that they present their bodies a living sacrifice, which is their reasonable service, their willing service, but as the hymn says, "Yet if I might make some reserve, and duty did not call, I love my God with zeal so great, that I should give him all."

Thus, from these five arks, we see that these blessings are for believers: that their salvation is of God, and comes first, before any of these other things

can follow. The ark of dedication was the last, and so it is with believers, their service to the Lord is the result of first, their salvation, second, the preparation of the heart to receive these things, third, the consequent separation from the world, fourth, their acceptance in the Beloved, and fifth, dedication, their sincere desire to show forth by their walk and conversation the praise of him who has called them out of darkness into his most marvelous light.

COMFORTED IN READING
THE SIGNS

Rt. 1,
Walkers, Ontario,
Canada

Dear Editors:

Please renew my subscription for one year; the remainder to be used to aid the *Signs*, or as you see fit.

I get much comfort from reading the *Signs of the Times*, yet, due to failing eyesight, I cannot read much at a time; yet I desire to thank God for even partial sight, which is more than I deserve.

I hope God may bless each of the editors and those who write for its contents, with wisdom in rightly dividing the word of truth. And may God bless all his children everywhere according to their need, both in providence and in grace, as all things must, and do, come from our blessed Triune God; to whom all praise and honor belong.

In love of the truth,
Flossie Bishop

UNION MEETING

The Lord willing, the Union Meeting of the churches of the Predestination Old School Baptists of California will be held with the Bakersfield Church on Alpine Street, near Baker Street and California Avenue in the

Oddfellow's Hall, on October 30, 31 and November 1, 1964.

For information call Sister Bertha Wright, 108 Circle Drive, Bakersfield, Phone EX 90429.
Walter Wilson, Clerk

CONTRIBUTIONS TO THE
INDIGENT FUND

(To July 1, 1964)

J. A. Davison, Ala.....	\$2.50
Charlie Stripling, Ala.....	2.00
T. J. Yelverton, N. C.....	5.00
Mrs. D. H. Baker, Wash.....	1.00

BRETHREN PLEASE NOTE

We have long felt that obituaries sent for publication should be much shorter, so as not take up too much space in the SIGNS. The number of these sent to us is increasing, and we must request the brethren who write them, to greatly condense them. It is difficult for us to have to edit obituaries, so the brethren will please keep this in mind when writing them. — Editors

Danville, Virginia October, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

MATTHEWS 24:22

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

There has never been a scene just like the one that is here being described. In all the history of mankind there has never been an economy brought into existence for the safe government of the inhabitants of it, that has been brought to a miserable end as was this one. We may look where we will, we will not find anything like this in ancient, medieval, or modern history. Like all of the other pages of history, we will call in question the right of God to govern his creatures. Our carnal mind will not allow the thought of God doing that which, to us, is contrary to that which is right.

God has been arraigned before the tribunal of the carnal mind many times. One time, while discussing the sovereignty of God with one that claimed to believe in God, I made mention of God commanding Joshua to destroy Jericho with its men and women, young and old. He told me that he did not care for the God of the Old Testament, and that he did not have fellowship for those that did. This tribunal that would deny God the right to govern his own, to do with his own as it pleased him (Mat. 20:15), condemns all of the carnage that has been carried out against the Jews. So many times I have had people to tell me that the fiendish work of Hitler against the Jews would never be in the United States. But as I write, there are in my room periodicals telling about the hate groups in the United States, and not least among the list is one for the persecution of the Jews. Yet, this same carnal mind advocates a law system for salvation, which system tells us that if we do this and that contrary to God's laws that we will suffer the retribution of His punishment. Let me hasten to say that I believe this also that every mistake that

we make is brought into judgment. I agree that the wrongs or sins that we do, have not been winked at by the Holy Creator, but rather that all are given account for. This meeting the account was done by the Lord Jesus Christ. What I am trying to meet is this: The religion of men argue a conditional system of salvation which, if kept, will get blessings in this life and that which is to come. Then they turn around and tell us how shameful it is that the poor Jews are being treated as they are, when, as a matter of fact, their treatment is certainly the righteous judgment of God, and is coming to pass as he told them that it would.

The terrible judgments of God that were executed on the Jews here were predicted by Moses, Joel, Daniel, and other prophets. These judgments are now meeting in this one common center of destruction. Josephus computes the dead in this siege as being well over one million. This wholesale destruction was according to the purpose of God. God not only takes away the first, but he also establishes the second. Regardless of the carping of the world about keeping the law of God for salvation, it must be brought to an end; regardless of the carping of those that would throw sneers at the purposes of God, this judgment, this vengeance taking, was in keeping with the removal of one religion and the setting up of another. It is not in the nature of man to give up his fortress voluntarily; moreover, our God will not divide the honors of salvation with another, he will not reign (let us say, semi-reign) on half of a throne, therefore, this terrible carnage, which the carnal mind of man, (mine as well as any other man) will always arraign God for carrying out, is all according to his purpose. While Titus, the general that played havoc with these Jews, attributed his success to God, yet he, as are all wicked men, was but a sword in the hand of God (Psa. 17:13); He used him, as He uses all wicked men, to accomplish his purposes.

This coming to the end of the Jewish

economy serves a three fold purpose, either of which leaves God vindicated in bringing it to pass. 1st. The sins of the Jews as a nation. This was in every day practice as well as in the rejection of the Saviour. 2nd. This was a great mercy in breaking up and discontinuing the following of Judaism. 3rd. It brought to an end all of the ancient sacrifices, showing conclusively that the national prosperity of the Jews as a nation was at an end, and in making ready the coming in of the Christian or gospel or grace dispensation.

As I have stood on the beach and watched the waves come in, it has often seemed that the next one would certainly sweep around me, but not so. They would get so far, and then break and go back to the body of water. How wonderful it has been to view the work of God in this way. I would not thrust my views on any one, but it has seemed in many cases in the Bible that the sea is trouble to God's people. This I am sure of, that the sea is treacherous, and what a deadly thing a little sin is. How easy it is to go out into the sea and then not be able to turn back; how easy it is to make a habit of doing wrong, but how hard it is to be able to turn back from it. As the Lord Jesus Christ mastered the wind and the waves so that they obeyed him, just so, did he triumph over sin and brought it to a standstill on Calvary; just so did he command Satan to the rear, and he got to the rear. This sea was stayed at the coming of Israel out of Egypt; it could not destroy Ezekiel when led forth into the waters; Peter could not drown in it; the storm did not destroy Paul, but rather his vessel was driven to the right place. The waves of it have always come so far but not any farther. Now as I write, I am carried away in wonder as the waves of soldiers were thrown at this great city, as the wickedness which was being used as a rod in the hands of God, came in waves to crush and destroy this old Jerusalem, this stronghold of the legal system of salvation, this bringing to the end of the world

for the Jews.

The days were not shortened for the sake of the Jews as a nation. They were not shortened for the sole purpose of saving flesh, for had that been the purpose in the days being shortened, God would never have used the sword in the first place. If it had been God's desire for the city to have continued, for the inhabitants to have gone on in their peace and ease of mind, for the legal system to have continued until now, it is with assurance that I say that none of the carnage would have ever come to pass. This shortening of days was in the number and not in the length of each day. We have the same expression in other places (Psa. 89:45; 102:23; Prov. 10:27), and we have the one case of years (and thus days) being added (2 Kings; 20 Isa. 38). We do not have any instances of days being shortened from the full evening and morning. We have one instance of a day being made longer (Joshua 10).

Behind every move and work that God has done, it has been for the sake of his elect people. He has, and he does, save all men with providential blessings, but they are in time and for time and will end in time. None of them will be a blessing towards the lessening of eternal punishment. All through the law dispensation there were acts of mercy seen to His people. How wonderful are the directions for their escape in this awful destruction. It may be that these instructions are given to be used as it seemed good to the elect, but if so, we are preaching the wrong doctrine. They were given to the people of God, and the gifts and callings of God are without repentance. They were given to the people that the days were shortened for, and shall we say that the instructions were lacking? Either the instructions were not thorough, or the power in the One commanding was not enough, or the days were not shortened enough. If the God of the whole earth used his sword to remove the first, did He remove even one of those that he shortened the days to save? Me thinks not.

They were shortened for the elect's sake. The conflict was too intense for men to endure very long. God did not have any pity on the Jews as a nation; He does not show pity on ungodly men. But how lovely it is that he is pitiful toward his chosen people (Isa. 63:9), and this pity moved him (not upon him) to shorten the days to a befitting number for the sake of the elect. Had he not done so, the elect would not have been saved.

The things that were written afore time were written for our learning (Rom. 15:4). Primarily, that has reference to the Old Testament, but as this great destruction of Jerusalem was foretold by the prophets, we are safe in taking it as being for our instruction. In what way is this narrative beneficial to us? It has to do with the ending of the Jews as a national power; it has to do with their world coming to an end. Perhaps there is a question in the minds of some as to how this concerns us. We were not there; we are not to expect that many of us will ever be in or near the present Jerusalem. We go back and reread the narrative and we wonder still more. We see what a little value was placed on what they possessed; we see that one time for these things would be better than another; poor mothers-to-be often get worried about being with young at a time like this. What significance has these things to us? Let us read carefully the ordeals of this time. Let us remember how thick the air was with flying instruments of destruction; let us behold the cries of warriors and the victims; let us remember what an awful time it would be for a woman that was expecting to bear a baby; let us remember all of these things of horror, but let us remember that the time of horror was shortened for the sake of the elect.

The history of the Jews under the law is the history of us under the law. I do hope that each of my readers will have their mind arrested by the Holy Spirit that we might all see our his-

tory as it is unfolded in our experience. The pride which the ancient Jews had in their city is close kin to our pride in the citadel that we have erected as we lived under the law. There is not any ease and security felt by mortal man like unto the man or woman that is under the law. They are in peace, their palace is well kept, their goods are plentiful and good. No one that has a city like this; that is able by deeds of his own to keep it in good shape; that goes and comes as he pleases, will ever think of it being attacked, or, if being attacked, that the repulse of any and all enemies will be quickly brought about. Have you had this ease? Have you consoled yourself that your barns were well filled? Have you felt that you were armed to the teeth with a roll under your arm of deeds well performed? These are pertinent questions, for the day will come for the elect that are thus exercised, when the foundations of the city will be shaken. At every place in our defences there will be the finger of God pointing at us. We will run here and there mending breaches in our wall of protection, and the breaches will become more and greater as we endeavor to stem the attack and to repel the invader. The archers will hurt us (Gen. 49:23; Judges 5:11; Job 16:13), and the thundering voice of the Law-Giver will denounce all that are fallen short. When this time comes we will have to count off all that we had depended on. Our weapons will be removed, and what is more our goods to live on will be spoiled. How can any survive such a conflict as this?

How has it been with you? Was it easy? Were you permitted to retreat with your goods intact? Were you dealt with so generously that you do not look upon the transition from law to grace as anything to be affrighted about? If so, you have read somebody's history of the transition, but you have not been translated out of darkness into light. You are reading the history of some one else by sparks of your own kindling (Isa. 50:11). The type (Deut. 5:5,-

25; 18:16; Heb. 12:18,21) must all be brought to bear in anti-type in our experience. We must see and feel that the battle is going against us; that the conflict is more than we can stand up under; we must be made to realize that the palace which we gloried in has been so completely razed that not one of the precious stones of thy building is left standing (Ezek. 27:22; 28:13); that ruin and desolation has come to us, and that we have had to count all of the things of this legal city of ours as being counterfeit and not sufficient to prepare a sinner to stand in the presence of God.

How long would a poor down cast prisoner of hope be able to continue under such conditions? If the Lord had not opened the Red Sea when he did, is it not a fact that the evidence is such that would lead to death for all of the Israelites? But his opening of it saved all of them from perishing. If God had not prepared every step of the way, how could any have gotten across Jordan? But isn't it true that his preparation enabled all of them to get across? Isn't it true that Peter would have perished had not the Lord reached his hand to him? Follow this people, this elect people whithersoever thou wilt, and deliverance came at the precise moment that they lost all confidence in themselves. At the Mount of Sinai and at every other place the times looked as though all would perish, but the great stress was alleviated by the shortening of the days or hours or fleeting seconds in such a way that it was exactly on time — at the set time when all of the resources that a sinner thought he had in the city of legalism had been used up and death stared him in the face. If these deliverances had not come when they did, isn't it true that death was at hand? Do you have a remembrance of the hour when death was at hand for you? Do you remember that the enemy did not have time to get you because One came and delivered you? Do you remember all this? If so, you have an experience of the shortening of

the days that the elect might be saved.

This is the answer to our sister in the Lord, Mrs. Mabel Bell of Quincy, Florida.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

ROMANS IX. 6-8.

"They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

The paramount importance of the doctrine of vital relationship to God in Christ Jesus, and joint heirship with him, as indispensable to salvation, may well be inferred from the indefatigable labor of the apostle in all his epistles, especially those addressed to the churches of Galatia and Rome, in elucidating the doctrine of the new birth, as stated by our Lord to Nicodemus, John iii. 3-7. As that which is born of the flesh is flesh, and as only that which is born of the Spirit is spirit, we need not marvel that it is so positively declared, "Except a man be born again, he cannot see the kingdom of God." The first Adam, as the seminal head or progenitor of all his posterity, was of the earth, earthly; and in his first estate, before he transgressed, he was not spiritual, but natural. — 1 Cor. xv. 46, 47. Consequently he was, even in his best estate, elementally qualified only for an earthly paradise; for as the things of the Spirit of God can only be spiritually discerned, he could not, without being born of the Spirit, see the kingdom of God, or know the things of the Spirit. No amount of reformation, or of mental or physical improvement, education or moral discipline, can

supersede the imperative necessity of a spiritual birth to enable any man to see the kingdom of God, or to develop a spiritual, vital relationship with God. Flesh is not the production of spirit, or of spiritual relationship to God; nor can fleshly or earthly seed produce spiritual or heavenly life, or qualify man for the enjoyment of that which is spiritual.

In all the various branches of anti-christ the radical error is cherished and pertinaciously contended for, that natural men possess moral ability to acquire by their persistent efforts, not only a discernment of, but also a participation in the kingdom of God; and that the influence of religious training in Sabbath Schools, bible classes, protracted meetings, anxious benches, and missionary appliances, can effect or produce all that is essential to make children or adults savingly acquainted with the things of the Spirit of God, and prepare them for heaven and heavenly things. This fatal error is as prevalent to-day among all the Arminian tribes of the earth as it was in former times with the carnal Jews, who thought their fleshly descent from Abraham secured to them eternal life.

The Gentiles churches, beset as they were in the days of Paul by Judaizing teachers, required the labors of the inspired apostles to teach them the way of the Lord more perfectly. In the eighth chapter of John the carnal Jews claimed to be Abraham's seed; this claim Jesus admitted, so far as related to their fleshly relation. He said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. . . . If ye were Abraham's children, ye would do the works of Abraham." They truly were the lineal descendants of Abraham according to the flesh, but they were not of the faith of Abraham. Religiously, they were of their father the devil. That is, the spirit of falsehood and murder was the spirit of Satan, not of Abraham. In writing to the Galatians, Paul says, "If ye be Christ's then are

ye Abraham's seed, and heirs according to the promise." Here the apostle evidently alludes to the promise which God made to Abraham: Now to Abraham and to his seed were the promises made; he saith not unto seeds, as of many, but as of one, And to thy seed, which is Christ. This covenant was made with Abraham, and confirmed of God in Christ as his seed, four hundred and thirty years before the law was given from Sinai to Israel; and being so confirmed, it could not be disannulled by the Sinai covenant. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee. And so, after he had patiently endured, he obtained the promise." — Heb. vi. 13-15. Observe: this promise, solemnly confirmed by the oath of God, was not only made to Abraham, as a man, but to him as a patriarchal type of Christ, as his seed. "Wherein God, willing more abundantly to show unto the heirs of promise" (who being Christ's, are Abraham's seed, and heirs according to the promise) "The immutability of his counsel, confirmed it" (in Christ) "by an oath; that by two immutable things, in which it was impossible for God to lie, we" (who being Christ's and Abraham's seed, and heirs according to the promise) "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." — Heb. vi. 17, 18.

Now to return to our text — "They are not all Israel which are of Israel." "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." — Rom. ix. 27. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, it is no more grace; otherwise work is no more work." — Rom. xi. 5, 6. It cannot then be partly of grace and partly of works; if it be of one, it cannot

be of the other. Of which then is it? Well, this same apostle tells us, "For by grace are ye saved, through faith: and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. ii. 8-10. As the number of God's children among the thousands of the carnal Israelites were as a very small remnant compared to the sands of the sea, so is the election of grace at this day compared with the popular multitudes who profess christianity.

"Neither because they are the seed of Abraham are they all children." On this part of our text we have already dwelt. Although they were recognized under the old covenant, in the worldly sanctuary, and in the carnal ordinances, John the Baptist, in the beginning of the gospel of Jesus Christ, drew the line of discrimination, and declared that the axe was laid unto the root of the trees, to cut those fruitless trees off from Abraham as their father, as their root, and refused them the ordinance of baptism on the ground of that relation. Only they who brought forth fruit meet for repentance were accepted, and all others of them were rejected as a generation of vipers.

"But, In Isaac shall thy seed be called." That is, the seed of Abraham should be called in Isaac. Now, "Tell me, ye that desire to be under the law, do ye hear the law?" If not, listen: "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was born of the bond woman was born after the flesh; but he of the free woman was by promise. That 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." "Which things," says the apostle, "are an allegory; for these are the two covenants. The one from Mount Sinai, in Arabia, which gendereth to bondage, which is Agar," or Hagar, and repre-

sents Jerusalem, which then was, in bondage with her children, the carnal Jews, who under the Sinai covenant were in bondage. But the other son, who was born unto Abraham by Sarah the free woman, represents the covenant of promise, which was made with Abraham and his seed, and confirmed of God in Christ as the seed of Abraham, four hundred and thirty years before the Sinai covenant was given. Now, as in the allegory, Hagar represents the legal covenant, so her son represents the children of the flesh. And as Hagar was herself a bond maid, she could no more entail freedom to her children, than the law of a carnal commandment could give spiritual life to those who were under it. For as many as are of the works of the law are under the curse. And if a law had been given that could have given life, verily righteousness should have been by the law; but instead of this, it is positively declared that by the deeds of the law no flesh shall be justified in the sight of God. Therefore the children of the flesh, with all their law-righteousness and legal works, although they, like Ishmael, may for a time dwell in Abraham's house, and be nurtured on the lap of Sarah, cannot be heirs with Isaac, in whom the promised seed is called, because he is a child of the flesh, gendered in bondage, and born a slave, and being a child of the flesh, is not a child of God. He was born after the flesh, and not by the promise which God had made to Abraham, that Sarah should have a son. Neither did God recognize the result of the **means** system devised by Sarah, as the fulfillment of his promise. As a child of the flesh of Abraham, he was an illegitimate, and could not be heir with Isaac, who was the child of promise, the son of the free woman, and the free born son of the Jerusalem which is above, which is the mother of the legitimate heirs of the promise which is confirmed of God in Christ. As Ishmael represents, in this divinely inspired allegory, all the children of the flesh, Isaac represents all the

children of God; therefore the apostle says to the saints, as children of the heavenly Jerusalem, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then we, brethren, are not children of the bond woman, but of the free."

There is then a seed that gendereth to bondage, which seed when gendered, generated and born, is born after and of the flesh; and because it is born after the flesh, and is flesh, in it we cannot please God, because the children of the flesh are not the children of God. "So then they that are in the flesh cannot please God. But ye (the children of promise) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "And if Christ be in you, the body is dead." It is not in our carnal nature, which is born of corruptible, fleshly seed, that the vital relationship of the saints to God consists. For that which is gendered by and born of the flesh, is flesh; and that which is produced by any kind of seed, must develop the nature of the seed of which it is produced. Spiritual seed cannot produce other than spiritual development. Flesh cannot produce spirit, nor can spirit produce flesh. But if the Spirit of God dwells in us, then our vital relation to God, as the children of promise, is not in the flesh, which is the production of a different seed. The incorruptible seed cannot produce corruption, nor anything that is corruptible. Therefore, "Whosoever is born of God doth not commit sin." Why? "For his (God's) seed remaineth in him, and he cannot sin, because he is born of God." — 1 John iii. 9. But still sin dwells in the flesh of those who are born of God. This is indisputable, if Paul was born of God; for he says that when he does that which he would not,

"It is no more I that do it, but sin that dwelleth in me." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." — Rom. vii. 25. Being born of the Spirit, he had the mind of Christ, with which he served the law of God; and also having a carnal, depraved nature, which was born of the flesh, of corruptible seed, with it he himself served the law of sin. This incessant conflict between the flesh, born of corruptible seed, and the spirit, born of the Spirit, of incorruptible seed, made him feel like a wretched man, greatly desiring to be delivered from the body of this death. Still having the Spirit and mind of Christ, his faith rested with assurance upon the hope of eternal life which God, that cannot lie, promised before the world began, and that victory which God shall give through Jesus Christ our Lord.

In speaking of this promise to Abraham, confirmed of God in Christ, on which the heirship of the spiritual inheritance is secured, the apostle is very explicit. "He saith not, And unto seeds, as of many; but as of one, And to thy seed, which is Christ." Yet in speaking of the heirs of this same promise, he embraces all who are children of the Jerusalem which is above, as being, as Isaac was, children of promise. Evidently regarding them all as they were chosen in Christ before the foundation of the world, and as being included in and one with him, even as he is one with the Father. He the Head, and they the body, and all of them required to make up the fullness of him that filleth all in all. — Eph. i. 23. As in Isaac all the seed of Abraham, in the type, was counted, although more numerous than the stars in the firmament, and like the sands of the sea innumerable, still they were all embodied in one man; so the innumerable host of God's children are embodied in Christ, and their development in the fullness of the dispensations of times is not adding to Christ, but multiplying, as God said to Abraham, "Multiplying, I will multiply thee." Christ asks for no more glory than

he had with the Father before the world began. When it was promised, "A seed shall serve him; it shall be accounted to the Lord for a generation," (Psa. xxii. 30,) he was himself regarded as the seminal Head of that seed, although they were a people that should be born. And as the germ that is to produce a harvest is in the seed, so the eternal life of all the chosen generation of Jesus Christ was secured to them in him from everlasting. None of his seed can be born, as his seed, of any other parentage than himself. None can be recognized as his, except his Spirit dwells in them; and his Spirit only dwells in those who are quickened and born of him. Jesus, in speaking of his death and resurrection, said to Andrew and Philip, "The hour is come that the Son of Man should be glorified. Verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This is a beautifully illustrative figure; for as the germ that is to produce the fruit is in the corn of wheat, so the eternal life of all his people was given them in the Son of God. — 1 John v. 11, 12. And therefore, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." — Luke xxiv. 46, 47. Now in fulfilling the promise to Abraham, which was confirmed of God in Christ, it was necessary that he, as the embodiment of the seed to whom the promise was made, should take on him the seed of Abraham, and be made a little lower than the angels, for the suffering of death. That is, that in our flesh he should die and expiate our sins, that in his life and immortality, which he brought to light in his resurrection, we might be justified, and presented holy and without blame before him in love. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that

through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." — Heb. ii. 14-17. He took our flesh, that he might die for us; and we are made partakers of his righteousness, that we may live and reign with him. In no other way could we be made the righteousness of God, and without the righteousness of God we could not be saved. In our flesh he bore our sins, died our death, and met and canceled all the requisitions of the holy law, that we being thus buried with him by baptism into his death, should also be quickened together with him, and raised up together with him in the heavenly places in him. We being thus in him slain by, and dead to the law, by the body of Christ, should be married to him that is risen from the dead, and from under the law, and walk in newness of life, and bring forth fruit unto God. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." That is, having been put to death in the person of Christ, we are redeemed from the penalty and dominion of that law; and being by the Son made free, are free indeed. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." — Rom. vi. 6-12.

(Editorial by Elder Gilbert Beebe May 1, 1877)

OBITUARIES

HERMAN GRIFFIN

Herman Griffin was born October 28, 1893, in Tuscollska County, Alabama, and passed this life November 10, 1963, in Hendrix Hospital, Abilene, Texas; making his stay a little more than seventy years. He moved to Texas with his parents in 1900, and resided in Taylor County since 1904. His father passed away in 1933, and Herman, being unmarried, continued to live in the home and cared for his mother, Mrs. M. N. Griffin, until her death in 1947. He was a veteran of World War I, having served in Europe with the 36th Division.

Survivors include four sisters: Mrs. W. H. Kelly, Houston, Texas; Mrs. Georgia Skelton, Odessa, Texas; Mrs. E. E. Stewart and Mrs. J. U. Jones, Lawn, Texas. Three brothers: Charlie, of Odessa; Troy, of Stephenville, Texas; and Tonnie, of Abilene, Texas. And a number of nieces and nephews, including Mrs. Cecil Allmond and Charles Kelly, whom he reared from early childhood, and many other relatives and friends who mourn his passing.

Although Herman never united with the church, he was a firm believer in God our Saviour, and truly a friend of our church. Funeral services were conducted by the writer, and he was laid to rest in the Dewey Cemetery, Lawn, Texas, to await the coming of Christ.

Written by request of the family.

C. M. Haygood

SISTER DORA USSERY

Sister Dora Ussery, who had been a member of Mount Zion Primitive Baptist Church, near Cash, Texas, most of her life, was better known as "Faithful" to members of her church, as well as others of the same faith and order of this area. She died April 9, 1961.

We assure Deacon J. P. (Pink) Ussery, her companion, that we sorrow with him in the loss of one so loyal, steadfast, and true, not only in the church, but as a companion, friend, and neighbor. We loved her, and are ever conscious of her absence from among us, and in our church affairs. May God give us new hope, strength, and courage in our efforts to perform the duties her passing left for us. God grant that these duties, in a manner, replace the loss by both her husband and the church.

Having no children, she dedicated her life to the church, administering to God's little children whenever and wherever their need arose. Her door was open wide to any and all Primitive Baptists every day, every year, and hundreds enjoyed her warm hospitality on

visits, in associations, or just passing through this area.

Her love for the brethren was made manifest every day of her life, and so was her love for her family and friends. We feel richly blessed in various ways because God permitted her life to touch ours.

Written for Mt. Zion Church by

Mrs. Myrtle I. Smith

SISTER PHATAMA E. HAUK

Sister Phatama E. Hauk was born to Mr. and Mrs. G. H. Tatum January 22, 1890, in Hunt County, Texas. She passed from this life March 4, 1964, in the Good Samaritan Home, Hobart, Oklahoma, at the age of more than 74 years.

She came with her parents to Oklahoma in 1906; and was united in marriage to Robert Hauk in 1912, at Davidson, Oklahoma. There were no children. Her beloved husband preceded her in death, having died February 8, 1958. Sister Hauk had a stroke over eleven years ago, which left her paralyzed; and her husband was very faithful in caring for her until his death. Then a sister, Robbie Qualls, and a brother, Ed. Tatum, went into the home and continued to care for her until she needed special care about four years ago, when she was placed in the Home.

Sister Hauk joined Little Flock Church, Altus, Oklahoma, several years ago, and was a faithful and lovely member. I, her pastor, was inspired each time I had the privilege of visiting her. Although she could not speak because of her paralyzed condition, she so plainly spoke the language of Zion by signs she made. She was always anxious for me to read from the Bible, comment on the Scriptures, and have prayer. "Amazing Grace" was her favorite hymn, which she always wanted us to sing. Sweet memories of those visits will always remain precious to me. "Looking for and hastening unto the coming of the day of God", (2 Peter 3:12), when we, together with all the household of faith, shall be united with our blessed Master, never to be separated again. Blessed thought! Precious hope!

Her survivors are: two brothers, E. F. Tatum, Altus, and Frank Tatum, Port Arthur, Texas; three sisters: Mrs. Collie Davis, Tahlequah, Okla., Mrs. Gene Dunham, Ft. Gibson, Okla., and Mrs. Robbie Qualls, Hobart, Okla.; and a host of other relatives.

She was laid to rest near Snyder, Oklahoma, to await the coming of our Lord and Saviour Jesus Christ. Written at the request of the family.

C. M. Haygood

SISTER EVA HALL

Once again death has come in our midst and called a dear sister home: Sister Eva Hall. She was born August 22, 1892, and died April 10, 1964. On December 25, 1912, she was united in marriage to John Anderson Hall, who died in 1958. She leaves two sons and three daughters, and two sisters to mourn their loss, but we feel their loss is her gain.

Sister Hall joined Mt. Arrat Church in 1914, and came to Malmaison Church by letter in January, 1915. She was a faithful member, and attended meetings whenever possible until her severe illness in March. She loved the church: and all that salvation by grace stands for.

RESOLVED, That we bow in humble submission to God's will; and that a copy of this writing be placed in our church book; a copy be sent to the family; and one be sent to the *Signs of the Times* for publication.

Done by order of the church at Malmaison, in Virginia.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

CHARLES LESTER WILLIAMS

Charles Lester (Bud) Williams was called to depart this life April 21, 1964. He died at the Roman Eagle Nursing Home in Danville, Virginia.

Brother Williams was born March 13, 1881, in Pittsylvania County, Virginia, and lived to the age of 83 years. He is survived by his wife, Kate Corbin Williams; two daughters, Mrs. Mary Ramsey and Mrs. Joseph Parrish; one son, Vardelle Williams, all of Danville; and one sister Mrs. Virginia Shields, of Blairs, Va.

Funeral services were conducted at Wrenn-Yeatts Funeral Home on April 22, by his pastor, Elder D. V. Spangler. Interment was in Highland Burial Park in Danville.

Brother Williams was a follower and believer of the Primitive Baptists all of his life, but did not unite with the church until late in life. He was faithful to attend his meetings when health permitted. We miss our brother but we feel that he is at rest, and will awaken on that great day to the command from on high — "Come Ye Blessed of my Father" — when all God's children shall be taken to that eternal city to praise Father, Son and Holy Spirit for a never ending eternity.

Harold D. Weatherford

DAISY BELLE GRIFFIN

Daisy Belle Griffin was born on February 18, 1882, in Mississippi, and departed this life

on May 8, 1964, at Torrance, California, making her stay on earth 82 years, 2 months and 20 days. She was the daughter of Elder W. W. and Ellen Hawkins Slaughter (deceased), of Texas. At an early date she moved with her parents to east Texas where the family became one of the outstanding families among the early settlers, serving their country from the common walks of life to the Congress of the United States. At this time, her nephew, Mr. Beckworth, is a Congressman from Texas.

In June, 1899, she was married to Joseph Lee Griffin at Canton, Texas. To this union were born six sons and four daughters, four of whom are deceased. Those surviving are Willis Ivy, Oran S., William W., Tillman D., E. R. Griffin, Birdie Kuhlman, and Mary O'Hara, all of California. She and her husband moved to California in 1942, where he died on March 12, 1946. She joined Seclusia Old School Predestinarian Baptist Church, Compton, California, and was baptized at the annual Union Meeting at Bakersfield on Saturday before the fifth Sunday in September, 1960, by Elder John Simpson. She loved her church and seldom missed a service. The Lord blessed her with a wonderful voice (high tenor).

At her funeral the brethren sang, by request of her family, "Amazing Grace" and "Jesus, Thou Art the Sinner's Friend." She was indeed a true believer in the sovereignty of God who worketh all things after the counsel of His will. She believed that the salvation of God's people was by grace both in time and eternity. Seclusia Church has lost one of her most humble and loyal members. Her dear children have lost a wonderful mother. Her kind, gentle voice will not be heard any more in this time world, but from the fruits she bore, we are made to feel that she is at home with Jesus. Yes, indeed, our loss is her gain. May it please the dear Lord to reconcile us all to His will. Her body was taken back to Edgewood, Texas and laid to rest beside her departed husband to await the coming of the Lord. The writer tried to speak words of comfort to her children, relatives and loved ones, but words failed me. We are thankful, dear Lord, for giving her to us. She was a source of inspiration in this life to her church. Read and approved by Seclusia Church.

Written by her pastor,
(Elder) T. R. Jefferson
Walter Wilson, Clerk

SISTER SALLIE DIX HYLER

God in His infinite wisdom, love and mercy has removed from our midst another one of our greatly beloved sisters in Christ, Sister

Sallie Dix Hyler. She was born April 2, 1902, and passed away April 3, 1964, at the age of 62 years. She had been in declining health for over a year and suffered much, but bore her suffering with great patience and fortitude.

She united with Dan River Primitive Baptist Church in September, 1918, and remained a faithful and loyal member until death and attended church many times when in much physical pain. She was one of five lovely sisters, all of whom were blessed with the same religious faith, salvation by grace. She lived her entire life in the community in which she was born and was loved by all who knew her. I knew her most of her life, and feel that she belonged to the family of God. We, the Church of Dan River, will greatly miss her, but we feel that our loss is her eternal gain.

She was united in marriage to Cecil Hyler in September, 1919; to this union were born four children, three of whom survive, Mrs. Evelyn Joyce, Otis and Billie Hyler, of Spray, N. C.; and one step-daughter, eight grandchildren and four step-grandchildren. Surviving also are four sisters, Mrs. Mary Pratt of Spencer, Va., Mrs. Lelia Blackwell and Mrs. John Collie of Ruffin, N. C. and Mrs. Essie Moose of Reidsville, N. C. Sister Hyler was a loving sister, a good mother and a kind and dutiful wife, having so patiently nursed her husband through a prolonged illness, who preceded her in death four years.

Funeral services were conducted by her pastor, Elder D. V. Spangler, at Dan River Church, and her remains were laid to rest in the Church cemetery in the presence of her many relatives and friends, to await the resurrection morning. The lovely floral contributions expressed the love and esteem in which she was held.

We feel that instead of leaving home, Sister Hyler has gone home to await that great day when she will come into her inheritance which was prepared for her from the foundation of the world. May God bless and sustain the bereaved family who so devotedly cared for her during her illness.

THEREFORE, Be it resolved that a copy of this be placed on our church record, a copy sent to the bereaved family and a copy be sent to *Signs of the Times* for publication.

Done by order of the church at Dan River Saturday night before the fourth Sunday in May, and written by request of the family. I loved her very much.

Mrs. G. F. Pruitt

SISTER CARRIE WORLEY SHORT

Sister Carrie Short, wife of Joel Thomas Short, passed away in Memorial Hospital,

Lynchburg, Virginia, May 18, 1964, at the age of 66. Born in Pittsylvania County November 9, 1897, she was the daughter of the late Brother Drew Worley and Sister Pattie Shelton Worley, who survive.

Sister Short was received into the fellowship of Springfield Primitive Baptist Church September 10, 1939. She attended her meetings regularly as possible. She will be greatly missed by family and friends, and the church which she loved.

Besides her husband, she is survived by two sons and five daughters: William Short, Washington, D. C.; Elbert Short, Hurt, Virginia; Mrs. W. F. Lane, Rockville, Maryland; Mrs. Glivs Rice, Altavista, Virginia; Mrs. William Lebricker, Hyattsville, Maryland; Mrs. James Reynolds, Lynchburg, Virginia; and Mrs. Earnest Crawley, Hurt, Virginia. Also surviving are two brothers, Victor Worley of Newport News, Virginia and Edward Worley of Nutley, New Jersey; two sisters, Mrs. Anderson Tuck, Gretna, Virginia, and Mrs. Oscar Denton, Newark, New Jersey; 20 grandchildren, and 2 great grandchildren.

Funeral services were by her pastor, Elder O. K. Tench, in New Prospect Church at Hurt, Virginia, and she was laid to rest in the church cemetery beneath a beautiful mound of flowers, there to await the coming of Christ. May the grace of Almighty God fill the vacancy, that the bereaved may be comforted, and we, the Church at Springfield, bow in humble submission to God's will.

Done by order of Springfield Church,

By Annie Tosh
Elder O. K. Tench, Moderator
L. R. Willis, Clerk

RESOLUTIONS OF RESPECT

We, the Macedonia Church of Rising Star, Texas, desire to bow in humble submission to the will of our Lord in removing from our midst our beloved pastor, Elder C. Y. Osteen, of Perrin, Texas, on January 21, 1964.

Elder Osteen was born June 13, 1869, and was laid to rest in Perrin Cemetery January 23, 1964. We desire to thank our God that he saw fit to leave this peaceful man among us for more than 94 years. We beg God to reconcile us to his will, and lead us in peace, righteousness and truth, to ever earnestly contend for the faith once delivered unto the saints.

Done by order of the church while in conference March 8, 1964.

Elder C. U. Landers, Moderator
Joe Ben Cox, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., NOVEMBER 1964

No. 11

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11/64
IT EXPIRES WITH THIS ISSUE

CAN'T LIVE AS HE WOULD LIKE

1901 Manchester Avenue
Nashville, 8, Tenn.

Dear Editors of the Signs:

Due to my wife's late sickness I have overlooked renewing my subscription. I surely do not want to miss any of the Signs, so enclose check for two more years renewal, though I do not know what time will bring, as I will be eighty-five the 8th of December, should I live that long. Please pray for me and mine when at a throne of grace.

I have been following these despised by the world Old Baptists for seventy-five years, since 1886, and have heard many, many of the old ministers: Wiley Simon and his son, Joe; S. F. Casey, H. W. Thomas, J. W. Curley, J. H. Newman, W. I. Carnell, etc. I know not if I have ever been worth anything to the church, but they have been everything to me. I am often made to wonder whether I know anything at all about it, but I do hope that I am thankful for the many blessings that have been mine to enjoy. Though when I look back over my life, and realize how sinful I have been, I wonder why God ever saw fit to bless a wicked wretch as I have been. And though I have never seen the time since I was seven years old, that I didn't believe in a Supreme and holy God, I can't live as I would like, yet

there is something I just can't turn loose.

O God, please give us grace and knowledge. I know it will not be long before I will have to bid farewell to this world and all things therein, but I beg the God of all creation to spare me to care for my dear companion; and I hope the household of faith will join me in this prayer.

May God's rich grace bless and keep you all. Pray for a poor sinner, saved by grace if saved at all, for I know it will not be by or for anything good in me.

A brother in bonds of love,
D. C. Colvett

DESIRES TO HEAR
MORE OF THE TRUTH

234 South Park Street
Anchorage, Alaska 99504

Dear Friends:

If I am permitted to call you friends, my desire to see and hear more discussion on the Great Truths of Old, and less about the material things of this world, has made me desire to write a few lines, and subscribe for the Signs.

We have been in Alaska for several years now, and have not met anyone who believes the doctrines of Salvation by Grace; and many times I get down in the Valley of Despair, and crave someone to verify the truth as it is in the Great Divine Purpose being carried out by our Great Creator. We cannot deny the mysteries that we see every day, but the flesh is weak, and doubts creep in and cause me to doubt that a little mite like myself could have any part in God's work.

I lived through the great earthquake. Here in Anchorage the earth rocked,

quivered and shook for about three minutes, and my fear cannot be described in words. Mountains fell into the ocean with their houses; and people were screaming for mercy, with no place to turn. Over one hundred were killed and many others were injured. Scientists claim that they know the cause of this quake, but they can't even explain what a small blade of grass is, and what gives color to the beautiful flowers which cover the mountains during this season.

The love for material things has blinded many of God's people, but this is part of the Great Purpose to prove to man that he is not his own keeper. Disease is destroying the young people as well as the old. No place can one find the love and patience we enjoyed during the last fortnight. I would enjoy a letter from anyone who will take the time to write. I know that I am weak, and need the prayers of God's people. So, when you are at the throne of prayer, please remember this poor worm of the dust, that I may be submissive to the great God of the heavens and the earth.

William O. Wammack

EXPERIENCE OF ELDER J. N. DARNALL

"But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15)

I have been impressed for some time to write some of what I hope was and is the Lord's dealing with me; but first, I will give you some of my former life.

I was born on April 9, 1895. The son of the late Elder J. L. B. Darnall and his wife, Martha Atkins Darnall, who was his second wife. My Dad was fifty-three years old when I was born and by the time I was large enough to work he had gotten to where he could not do much work, and I being the older boy

had to take over. I had two sisters older than I was, and a brother younger. We all had to work for our living and did not get to go to school very much. I got no education which has hindered me from writing this. I was only in the fourth grade when I quit school and by the time I was grown I could not read or even write my name.

When I was a small boy I would have serious thoughts about death and think I wanted to join the church. But I wondered what I could say or tell them that they would take me, and I asked my Mother what did one have to say to become a member. But when I grew up all this left me. I began to indulge in all the things that were of this world. I feel I know what Paul meant when he said in Ephesians 2:2-3: "Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others." I was in this so much my Dad, Mother, and Sisters would beg me to quit the way I was doing and stay away from the ones I was running with. This would make me awful ashamed while they were talking to me but that was all the effect it had on me. As soon as I met my crowd, it was all on again. Things I am ashamed to tell, though I know God knows all about it.

On the 7th day of February 1915, my Dad passed away, leaving me the head of the family. But my life was as before, and in the Spring of 1916, after being out all night, getting home after my Mother had got up, I saw the light in the house. When I got to the stable, I fed my mules before I went to the house. Mother had breakfast ready, I ate and went back, caught my mules, hitched them to the wagon, loaded my plow in the wagon and went a mile from the house and started plowing. I was feeling good and everything was working perfectly it seemed with no fear

of death or anything else. About the middle of the morning I heard a voice saying, "What would become of you if you were to die". Tears filled my eyes and the good feeling I had was gone. Before I had gotten to the next corner of the land I was plowing, the same voice said, "You must preach". Here I learned what Jesus said to Saul, in Acts 9:6: "And it shall be told thee what thou must do." Oh who am I? the one that had no fear a moment ago, now is filled with fear, and can say with Job 3:25: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

But Satan, being lovely to the flesh, was ready to comfort with his enticing words, saying, "You know there is nothing to any of this, you are not fit to belong to the church, much less preach" — which I felt to know was the truth. So, if any difference, I grew worse and worse, trying to get those things off my mind, while all the time I could hear those words, "It was told thee what thou must do". My wife and I were engaged to get married at this time, but had set no time. I, being determined to get all this off my mind, was like Jonah, I paid my own fare to run away from them. But I had to learn what David meant when he said in Psalms 139:8: "If I make my bed in hell, behold, thou art there."

I left home and went to the wheat harvest and joined myself with all the roughnecks that I met there. Believing that there was not anything to what I had heard and that I would get rid of all my troubles. Satan continued to try to prove to me that I was mistaken by saying, "You know that God would not call one into his fold as vile as you, much less one to preach as ignorant and unlearned as you are. You cannot read much less preach."

Oh, I sank to the lowest hell. I could say with David in Psalms 116:3: "The sorrows of death compasses me, and the pains of hell gat hold upon me: I found trouble and sorrow." Again, Psalms 18:4-5: "The sorrows of death

compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: The snares of death preserved me." So I learned I could not run away from God. He is the same God everywhere and my troubles had become so great that I did not think I could bear them any longer. I had done all I could do to get rid of my troubles and all had failed. They got worse all the time and the words still rang in my ears saying, "I have told thee what thou must do". So I thought I would go home and get married and settle down and join some church. Then, I would get relief from my troubles. Satan was still present with his cunning words saying, "That is the thing to do and you will get relief, you can accept Christ and all will be well".

So I came home and got married and thought I would do better, for I believed I could do that, and that was all I would have to do and I would be saved. But in place of getting better, I got worse. My friends all seemed to be interested in me and they would tell me all I had to do was to believe in Christ and I could believe or I could not believe — that was up to me to do. I tried everything that I heard their preachers say to get relief, with no avail. I went to one of the Missionary Baptist Churches to join where my wife belonged. The preacher said it is just up to you to accept or reject. I knew it was not so with me for I had done all I could to reject it and could not get away from it. Now I was doing everything I could hear to accept and it had all failed me. I tried to reject it, and now I am willing to accept it and cannot do either one. I believe I had to live this that I might know for myself what Paul meant when he said, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:16.)

The regular meeting time at old Dry Creek Church was the Second Sunday and Saturday in each month. I began to go with a different feeling than I

had when I went with my Father and Mother. I enjoyed the preaching by Elder D. R. Turner, but oh, such a wretch I seemed to be among God's humble poor! I did not want them to know that I was interested in the things that pertain to godliness. But, oh, how I wanted relief! I would beg God to have mercy on a poor sinner. I wanted to know the truth. I borrowed a Bible from my Mother, trying to keep her from knowing I was in trouble. I began to try to read, but I had to spell most every word. I was ashamed for anyone to see me with a Bible in my hand. Yet, I continued to try to read, begging God to show me the truth and the True Church, but most of all I would beg God to forgive a hell deserving sinner like me. I would wet my pillow with tears. I have gotten out of bed many a night and gone to the woods and tried to beg God for mercy. When I would return to the house, my wife would ask me where I had been and what I was doing, and I would tell her, "Nothing, I was just not sleepy". I continued on this way until in the summer of 1917. I had given up all hope. I thought I had committed the unpardonable sin and God would not forgive me, and, therefore, would not hear my prayers. I thought I had just as well quit going to church for I was lost forever and hell was my doom. I was justly due it and I was only receiving my just reward. I quit going to hear anyone preach for I was already bound for Hell.

At this point I was living in a little house that I had built on my Mother's place. On the Second Sunday in July, 1917, the meeting time at Dry Creek Church, my Mother went but I would not go. But I felt like I had to know about the meeting, so I asked my wife if she wanted to go to Mother's. She said, "Yes". So we did go. I had two single sisters at home, and there were some boys there. My wife and sisters got on the boy's horses and went riding and I began to ask Mother about the meeting. She said they had a good meet-

ing and Elder Turner preached a wonderful sermon. This was more than I could stand, so I told her I was going home and she could tell my wife when she and my sisters got back that I had gone home. I went to the house, shut the door, pulled down the window blinds, got the Bible and lay it in a chair and knelt on my knees. Laying my head on the Bible, trying to beg God one more time to forgive me of my sins. I arose more condemned than ever. I could say with David, Psalms: 22:12-15: "Many bulls have compassed me: Strong bulls of Basham have beset me round. They gaped upon me with their mouths. As a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; It is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. Oh! an awful condition to be in, yet a good one. I went back on my knees, laid my head back on the Bible and prayed God to forgive me for trying to pray unto a Just and Holy God. I don't know how long I was in that prayer, but when I arose I was calm and at ease. My fear and burden was gone. I walked out on the porch and looked toward the West at the setting sun. The golden sunshine upon the timber with their green leaves was the prettiest sight I ever saw. While I beheld the glory, the same voice that spoke to me at first said, "This is that that you have been asking God for. You are delivered from your sins." Oh, how I did rejoice and thought I would tell my wife when she got home what God had done for me. But before she came I had began to think I might be mistaken. This was on the second Sunday in July, 1917, and I began going to meetings again and I was soon impressed with a great desire to be baptized, but was afraid I was deceived. The little River Association met on Friday before the fourth Sunday in August following, and I carried my Mother to the Association. On Sunday at the close of the

meeting the Moderator announced an open door for the reception of members. I went and gave my hand and sat down. When they had finished the song, the Moderator told me to tell what I hoped the Lord had done for me in my own way and manner. I arose, walked to the bookboard and began to talk. I don't know what I said, but they said I stood ten or fifteen minutes. I was received by the church and was baptized the next meeting at Dry Creek Church by Elder D. R. Turner. When I arose out of the water, that calm and peaceful feeling came over me again. I cannot describe that feeling, but I have said if I could have the feeling I would love to be baptized every day. I left something in the watery grave that I have never wanted any more. I have never desired baptism anymore. I was now at ease and felt sure I would not have to preach. So I went on awhile with an eased mind, rejoicing in that sweet hope that had been given me.

There was an old man who lived two miles from us that was a good friend of mine by the name of John. He was a strong believer in Salvation by Grace though not a member. I had not seen him for some time and I had a dream that John was sick and would die. I dreamed the Elder D. R. Turner, Elder L. D. Seals and myself would preach his funeral. I told my wife next morning that I was going over and see Mr. John, that I felt like he was sick. Sure enough, I found him sick in bed and he only lived a few days. Everything I saw in my dream was fulfilled, only I was not in his funeral. The voice spoke to me in the field came again with great power saying, "I have told thee what thou must do." This was a greater burden than the other — only those that have gone through it can know what trouble it brings upon one. I went on this way until the second Sunday in May, 1919, and Elder J. T. Hinson was to preach at Dry Creek at that time, as Elder Turner had quit coming on account of his health. Elder Hinson, who was the Moderator of the Soldier Creek Associa-

tion, came to my house on Saturday, and on the way to church on Sunday he was talking to me about my impression to preach. Being satisfied with what I told him, he asked me to let him put my case before the church, and I agreed. He did and I was liberated. I went into the stand and spoke from the text, "Verily, Verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1) I don't know what I said; this I know — when I quit and sat down the whole congregation was in tears, which made me wonder what I had said.

This was on the second Sunday of May, 1919, and I was at ease again and thought I would never have to speak again. The September following I went to the West Tennessee Association with the thought that they did not know I had ever tried to speak in public. But on the first day I was left on the stand with another old servant while they attended to the business of the Association and the Brother gave me my choice when to go, and I said I would go first. I got up to talk and I could not say a word and I thought I would read some. I opened the Bible to read, all I could see was black marks across the pages of the Bible. I sat down, and I went to an old sister's home with lots of others afterwards. After dinner I would not stay in the house with the rest of them, but went out on the porch, and I would have given everything I had or every expected to have to be at home. The old sister whose home I was in came out on the porch where I was and asked me if I wanted to lie down. I told her I did, and she brought a quilt and a pillow out there and made me a pallet. I lay down and went to sleep. When I awoke the brethren had come out and were sitting by me, and the Moderator, seeing I was awake, said, "Get your hat and let us take a walk". I did and he never said a thing about my failure until we got to the barn. Then he said, "Brother Darnall, they tell me you failed today". I said, "I sure did and I

would give anything to be at home." He told me that was good for me, but I could not see how that could be good for me at that time. I think I have learned that it was. But Satan was and is always ready to accuse, saying, I told you you could not preach, and now you know you can not." Oh, I went down to the bottom of the deep with seaweeds wrapped about my head. (Read all the Second Chapter of Jonah,) But with all this I could not quit trying to speak and give the reason of my hope.

It was not long until I was called to serve my home church, then two more churches called me. I had not been ordained and during this time I was praying to God to give me more evidence. I was now renting and it was in the Spring and I was repairing fence. That morning my wife and I awoke and had been talking, and she got up; and I lay there and was caught in a vision. I was carried into the prettiest house I ever saw. There were all the old servants that had gone on that I had ever known, together with my Father. They came rolling a bed in with the leanest and ugliest man on it that I had ever seen. They came to me and said, "You will have to talk to that man", and I said, "What can I say to him". One brought me a Bible, saying open and read, and what you read, preach. I opened at John 14:6. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father, but by me." I began talking and the man that was so ugly turned into the prettiest sheep I ever saw.

Then I came to myself; I got up and went to the barn to feed and stayed until my wife called me to breakfast, wondering what I had seen. When I got to the house she asked what had I been doing and I said nothing. While wondering over the vision I had seen this text came to me. Acts 10:19: "While Peter thought on the vision, the spirit said unto him, behold, three men seek thee." I was so sure someone would come for

me. I was in great fear but I went on to work, repairing fence. I could not keep from looking for someone to come for me. About the middle of the morning I saw a man coming, and when he got where I was, I asked him what he wanted. He told me a certain man was bad sick and wanted me to come as quick as I could. I had known the man all my life but had not seen him for some time. I went with him to see the sick man and when I saw him, I saw the ugly man that they had brought in on the bed that turned to a sheep. He wanted to join the church. He was so weak he could not talk. I have always believed that God knowing the condition of that man had showed me he was one of his sheep.

I was ordained to the full work of the ministry on the fourth Sunday in August, 1922. I was elected Moderator of the Little River Association on Friday before the fourth Sunday in August, 1923, and tried to serve the best I could until last year, which was 40 years. Then they elected Elder W. Y. Chandler as their Moderator. I have had many heartaches and have been made to say with Jeremiah 20:9: "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." But if I could, I would rather suffer the afflictions of the Gospel than to give up the fellowship of God's people. I have thought that the pretty house I was carried into was the Church of Almighty God. When God's people are feasting on the Gospel of our Lord and Savior Jesus Christ, they look prettier to me than all the scenery of this world. My prayer and heart's desire to God is that he will impress many more to be baptized into the full fellowship of the Church that they may carry on after I am gone. These are some of the reasons of the hope I have for beyond the grave.

On my Dad's side, my Great Grandfather, my Grandfather and I were all

Old Baptist Preachers; and I have an old Aunt that heard all of us preach. She told me that we all preached the same doctrine: Salvation by Grace and Grace alone.

Now looking back over my life, I have left out more than I have told, but this is enough to ease my mind. So farewell in the Lord.

J. N. Darnall

THE CITY WITHOUT A TEMPLE

"And I saw no temple therein." (Revelation 21:22)

We have read this morning from the inspired record a striking description of the city of God; the city of which we have heard, and read, and sung from our earliest childhood; but we have heard that it was far away above the skies; we have sung that it is among the stars; we have read in popular religious fiction that it is the place where good people go when they die. All these notions are no better than the various heathen fabrications of heaven, and are as foreign to the true location and nature of the city as the sensual paradise of Mahomet, or the happy hunting grounds of the American Indian. Our eyes have been so long blinded by tradition that we can scarcely see the plainest facts of Bible truth; our ears have been so completely stuffed with fables from our early youth that we are deaf to the plain declarations of the inspired record; and our understanding is so darkened by material affections that it is indeed difficult for us to conceive the most prominent principles of the doctrine of Christ. May the God of all grace enlighten our eyes, unstop our ears, and open our understanding this morning, that we may hear what the Spirit saith unto the churches.

First, let us have a proper understanding of the location of this city. It is not in heaven, for John saw it coming down from God out of heaven. It is declared to be the tabernacle of God with

men; God dwelling with men, and not men gone above the sky to dwell with God. This city then is in the world, though not of the world; it is the present abode and inheritance of the saints, and not something they come in possession of at the close of their mortal pilgrimage. It is the new Jerusalem, arrayed in the splendor of the covenant of grace revealed in living contrast with the old Jerusalem, clothed in the blackness of legal servitude. It is the gospel church revealed in the perfection of her living worship, contrasted with all humanly devised and conditional systems of religion.

The jeweled walls, sparkling, gleaming and glittering with all manner of precious stones; the new earth upon which it stands, stretching away in all the beauty of its virgin landscape; the new heavens spread above like a tent of righteousness; the pure, peaceful, gladdening river; the tree of life in the midst of its street of gold, each furnishes a theme for a thousand volumes; but more significant to me than all these this morning, is the absence of the temple: "I saw no temple there."

What a novel sight to a Jew was a city without a temple! and what would a modern Arminian think of a city without a church? The religious prosperity, the state of morals, the degree of intelligence, and even the social and business advantages of a village, town, or city, are all estimated by the number and height of its steeples; and if a community could be found without a church, the unfortunate inhabitants would be stigmatized as heathens, notwithstanding they may have attained to a high standard of morals, intelligence, piety and virtue. But the gospel church, walking in the Spirit, is the perfection of society; and the perfect society is revealed from heaven under the similitude of a city without a temple, or, in modern parlance, a city without a church.

The absence of the temple suggests, first, the complete removal of the law

of Moses. The temple was a symbol of the law, and an almost necessary attendant of all law worship. Jerusalem was the pride of the Jews; and the glory of Jerusalem was the temple. The carnal Jews were less boastful of their temple privileges as a mark of special distinction, than of their fleshly relation to Abraham. They saw nothing in the goodly stones of the temple but the gratification of their own pride; they saw nothing in the streaming blood and quivering of the evening sacrifice but the things which Moses commanded; they beheld nothing more in the gorgeous trappings and imposing ceremonies of the high priest than the pomp and splendor of an earthly priesthood. But to the remnant according to the election of grace, who were born, not of blood nor the will of the flesh, nor of the will of man, but of God, the temple with all its service spoke a different language. They looked beyond the matchless pile of stones, to that temple that was to be thrown down and in three days raised up again; they saw beyond the blood that daily drenched the Jewish altars, the blood of the everlasting covenant that was to be shed for the remission of the sins of the many; they recognized in their high priest the type of Him who should offer himself without spot to God, and by that one offering perfect them forever; they heard in the tinkling of the golden bells upon the high priest's garment the joyful sound of the gospel of their salvation.

They groaned under the bondage of temple service, and waited and longed for the consolation of Israel. There was no hope for the flesh in the deeds of the law, and no rest for the spirit in the earthly Jerusalem. But God had provided some better things for them, and in the fullness of time the new Jerusalem was revealed from heaven, arrayed in bridal splendor, enshrouded in gospel glory, clothed in vestments of peace, with gates wide open to receive all those predestined to enter its walls of salvation, its towers of refuge and palaces

of peace. Through the death and resurrection of Jesus spiritual Israel was redeemed from the law of Moses, having become dead to it by the body of Christ, and by him were led out of bondage, and brought with singing unto Zion, which is the new Jerusalem. They saw from afar the heavenly city. Joyous welcomes greeted them, written above the gates in letter of gold, "Come, ye blessed of my Father." "Come unto Me, all ye that labor and are heavy laden." They gladly enter, and, to their increased delight, they find no temple therein. No more sacrifice, no more burnt offerings, no Sabbath keeping, no more observance of new moons, feasts and holy days. Even the sun and moon which mark times and seasons, days and months, are obliterated from the sky. No Easter celebration, no Christmas frolics. Every vestige of the law removed, and no temple to bring these buried things to remembrance. The justified inhabitants find themselves possessing what angels have desired to look into, and what the prophets of their fathers had searched diligently concerning.

The absence of the temple signifies the perfect deliverance of the elect Gentiles from every species of vain philosophy and esteemed and cherished idolatry. The Gentile Christians were under equally a galling bondage as were the Jews, although they owed no allegiance to the law of Moses. They were under the law of sin and death, and were by nature alienated from the life of God through their ignorance, and were brought into bondage by the lusts of the flesh and the wiles of their priestcraft. The temple is not only a symbol of the law of Moses, but is a universal attendant of every form of Gentile idolatry. Stupendous temples adorned the cities of Egypt five thousand years ago. These temples were the homes of Egypt's gods, sources of revenue to Egyptian priests, and the oppressors, enslavers and robbers of Egypt's people. Marble shrines of exquisite beauty brightened

the cities of ancient Greece; massive temples of costliest design contributed to the imposing grandeur of the once mighty Rome; and gorgeous temples of gold, of fabulous wealth, dazzled the eyes of Spanish robbers in the far away mountain recesses of Mexico and Peru. The gigantic remains found in every quarter of the earth proclaim in tongues of crumbling stone, the universal reign of temple service over the benighted sons of men. The reign of grace has broken the reign of sin, and the Gentiles have seen the salvation of God. Grace searched the dark places of heathen idolatry, and brought forth to the light of the glorious gospel the hidden objects of electing love.

Many of the saints at Ephesus had served in bondage in the temple of Diana; many of the "washed, justified and sanctified" ones of the Corinthian church had been gathered from the temples of Olympian Zeus, which adorned and burdened that opulent city; and many of the called saints of Rome had been led out of the temples of Jupiter. When Paul declared to the Athenians of Mars' Hill that God dwelleth not in temples made with hands, some who worshipped at the altar of the unknown god clave unto him and believed. All the inhabitants of this city, whether Jew or Greek, bond or free, have learned that God dwelleth not in temples made with hands, but that He is a Spirit, and they that worship Him must worship Him in spirit. They have found to the joy of their hearts, that where the Spirit of the Lord is, there is liberty. The truly spiritually minded seek no temple, but God himself. In Him they live and move and have their beings, and in this gracious environment they enjoy all the fulness of the blessing of Christ.

The absence of the temple signifies the breaking down of the middle wall of partition between the Jews and the Gentiles. The Jewish temple was the great objective distinction between the Jews and all other nations, and stood as an outward evidence of God's favor to the Jews and rejection of the Gen-

tiles. But, as an outward evidence that God is no respecter of persons, and that the Gentiles are brought nigh by the blood of Christ and reconciled in the same body with the Jews, the temple of Jerusalem was utterly destroyed, completely thrown down, so that not even one stone remained upon another, as Christ had said before should be done. In addition to this outward evidence, the new Jerusalem was revealed to the eye of faith with no temple in it, so that the believing Jew can no more be offended by bringing Gentiles into the temple. The grounds of disputes concerning Jewish prerogatives have been completely removed from the church under the gospel dispensation, and now representatives of every nation dwell together in unity in this spiritual commonwealth, each esteeming others better than himself, all hearts having been purified by faith which works by love. All have God for their father, having been born again; all washed in the same blood, and all possessing one life, live together in the unity of the Spirit and in the bond of peace.

The absence of the temple signifies the absence of priestcraft. There is but one city in which priestcraft is not to be found, and that is the city of God. Priests have sought to rule the world; and are still seeking. A priesthood is a necessary element of all formulated religions, whether Jewish, Mohammedan, Catholic or Protestant. The priesthood of all will-worshipping idolators has always pretended to stand between the people and their gods, and that in some way or other they are instrumental in bringing about a reconcillation between offending men and offended gods. This important element is common to all carnal religious systems; it is found alike in heathen, Catholic and Protestant, and is a plain evidence of the common origin and common interest of all these religious enterprises. The Catholic priest assumes to forgive sins for a stipulated sum, and pray souls out of purgatory for wages. The different Protestant hirelings will not exactly promise to do

this, but they are equally cunning, and as little to be trusted. They hold out that men cannot be saved unless they hear them preach, and believe them; and some even go so far in their blasphemous presumption as to say that the heathen cannot be saved, neither can God justly damn them, until they preach to them. They array themselves in hypocritical robes of false christs, and profess to be commissioned to evangelize the world and bring it to Christ. They even ascribe the salvation of their own children to their incantations, to penny tracts and religious fiction. They have invented hundreds of schemes and tricks to delude the people, and are meeting in conventions from year to year to devise new fables, to send out their agents with new demands for money.

The absence of the temple implies the absence of all these workers of darkness and propagators of iniquity. The inhabitants of this city have been delivered from the base deceptions of both Catholic and Protestant priesthoods. They have learned that there is but one mediator between God and man, the man Christ Jesus. They are themselves a royal priesthood in Christ, prepared by grace to offer up spiritual sacrifices acceptable to God by Jesus Christ. In this new creation they worship God in the spirit, and have no confidence in the flesh. They have no need of a candle, or the light of the sun or moon, all of which are emblems of worldly wisdom, as claimed by the carnal priesthoods; but the Lord God giveth them light, and the Lamb is the light thereof. Carnal worshippers seek a temple, but the spiritually minded seek no temple but God himself; the carnal worshipper delights in rites and ceremonies, but the spiritual seeks the secrecy of his closet; the carnal worshipper seeks the intercession of priests, but the spiritual is satisfied with no intercession outside of the unutterable groanings of the Spirit itself.

The absence of the temple signifies

the absence of all fraud, deceit and violence. All the great temples of the world, from Thebes to Athens, from Athens to heathen Rome, from heathen Rome to Catholic Rome, from Catholic Rome to Protestant London, have been intimately connected with the blackest crimes of history; they have been the cradles of superstition, folly and vice, the nurseries of antichrist in every phase and form, the depots of hypocrisy, the resorts of religious deceivers and oppressors: the sepulchers of liberty, prison house of saints, and the high seats of spiritual wickedness. The absence of the temple from the city of God is evidence that all the works of the flesh are unknown either to Jew or Greek in pure spiritual worship. This city is redeemed from all iniquity, and in this spiritual city, the true gospel church, no guile is found. The deeds of the body are mortified, and the fruit of the Spirit abounds. The inhabitants are blessed with good and upright hearts and are in possession of charity which thinketh no ill of his neighbor. The contrast was no greater between this city and old Jerusalem, than between this city and the communities of carnal religionists now. This is an age of extravagant temple worship. The chief ambition of the different sects is to surpass each other in temple building. Religious societies in every place from the country cross roads to the metropolis of the nation, render themselves a pest to their neighborhood and a disgrace to the name of Christianity, in going beyond their means to gratify the foolish, wicked, antichristian pride in erecting fine places of worship. The huge piles of stone and stained glass, thrown together in all the fantastic forms of heathen architecture that adorn our towns and cities, are regarded with quite as much reverence and admiration by their benighted votaries, as the temples of any of the ancient heathen nations.

This city is the whole election of grace, as they in one body worship the Father in spirit, as they stand holy and

without blame before Him in love. God himself dwells in them and with them, and He is their temple, and they are His.

The glory of the city is seen only by faith; the carnal senses of the saints themselves have never seen it. But the time shall come when still more grace shall be brought to them. The city shall be unveiled until all shall see it plainly and all earthly cities with all their temples and idolatry shall be finally and forever overthrown, and the city of God shall stand a living, enduring, eternal monument to the love, mercy and power of God, and the victory of Christ over all enemies.

(The above was a discourse by Elder H. M. Curry in Lebanon, Ohio, May 14, 1893. It was first published in the Signs of October 11, 1893. We found it so interesting and significant that we feel our brethren of the present generation will enjoy it. — J. D. W.)

Mrs. Bennett to
Elder and Sister Ruston

Mardella, Md.

My dear Elder and Mrs. Ruston:

I keep thinking about you two dear ones, now I'm going to try to let you know I do. I have been wanting to write to you for some time, but I think, what can I say? I hope you two have been well this winter: good health is one of our greatest blessings, it is something money can't buy, along with so many other things. I hope I am thankful to be able to do for myself, but it is not as we want it. I just pray to be reconciled to the will of Him that is able to do exceeding abundantly above all that we ask or think.

I was hoping I could get up for the association last Fall but wasn't able. I miss so much now, yet I realize I had a wonderful, happy life. One of the best husbands, and why murmur? This old flesh of mine, I suppose it will always pop up against my wishes, "For I know that in me, (that is, in my flesh,) dwell

eth no good thing: for to will is present with me: but how to perform that which is good I find not, etc." Then the words will come, "God is our Refuge and Strength, a very present help in trouble," also, "Be still, and know that I am God." I feel all I can do is be still, "For in the Lord Jehovah is everlastingly strength," and "Underneath are the everlasting arms."

I hope I am made to feel His presence from time to time and will be made able to say, "For this God is our God for ever and ever: he will be our guide even unto death." What comforting thoughts!

Love and best wishes,

Virginia Bennett

My dear Mrs. Ruston:

I can't tell you how much good your kind letters did me, you know we get to feel sorry for ourselves and just to know someone thinks of us enough to write, it just boosts us up.

I so often think of you and yours, but it seems easy to neglect writing. I'm always so fearful I may do or say the wrong thing.

So sorry your eyesight is not so good naturally, but I know that you can see the things that are nearest and dearest to you. There was a lady in the home in Salisbury who lost her vision, but she said since then, she had seen more than she ever had before. "God moves in a mysterious way, His wonders to perform."

You asked if you might send parts of my letter for publication, I don't remember a word I wrote and I don't feel that anything I could say would be a comfort to anyone, but if you feel it is fit and right, you have my fearful permission. "Oh, that the Lord would guide my ways!"

Thank you again for writing to me.
Love,

Virginia Bennett

Dear Elder Ruston:

After receiving your letter I feel I don't want to wait so long before answering, it bought tears of joy to think you two dear people would take the time to write to such a little one as I feel to be, but as we sing, "God is good, immensely good, and kind are all His ways." These words stayed by me all the time during Harold's sickness, what a wonderful Saviour is Jesus our Lord! I want to thank Him for all my blessings. I did enjoy going to your home and being with your people, you are blessed to live among such dear children of God. I feel to rejoice with you, that you and Mrs. Ruston have been spared to live a wonderful happy life, and if it be our Lord's will, may you still have many more years together. One has to experience the loss to understand the full meaning. With my very best wishes.

Virginia Bennett

11 Talbot Street, North,
Lambeth, Ontario, Canada

Signs of the Times,
Danville, Virginia

Dear Sirs:

Please find enclosed money order to renew my precious **Signs of the Times** subscription.

I wish to thank you for your untiring efforts in publishing the **Signs**. May God's richest blessings be with you all, to continue in the publishing of this precious and comforting paper. May God bless you all, is my prayer.

Mrs. Minerva McLean

521 Maple Avenue,
Reidsville, N. C.

Dear Brother Spangler:

. . . My suscription to the **Signs** will expire next month, and I am enclosing payment for another year. This time, instead of sending my check only, I want to tell you how I appreciate the

paper, and what it stands for. I believe its founders were moved by the right Spirit, and I also believe its present Editors are continuing under the guiding of the same Spirit.

I look forward to the time for each issue to come, and I feel thankful to God for the privilege of reading it, and the comfort that is mine.

Sincerely,
M. T. Smith

LETTER TO ELDER KING

Yanceyville, N. C.
Rt. 1,

Dear Brother and Sister King:

One year ago today my dear husband and I were united with the church. I have wanted to thank you many times for baptizing me, and was sure that I could today; but when I tried there were no words, just tears.

I am a poor writer but in my way I would like to try to tell you of that Sunday which meant so much to me. When we were dressing for church that morning, I could see something in David's face that made me feel that he had fought his last day, and would have to ask for a home with the church. I asked myself what I was going to do if he did. I felt so unworthy and alone: I heard little that was said that morning until you described us as having props to support us, and they were taken away one by one.

I decided that I had one more prop, and I was going to hold on to it. When you opened the door of the church, and David stepped out and walked away from me, all the tears I had fought that morning came pouring out. I can't tell you how I felt. Then I heard a voice speak to me. Brother King, that voice came from your mouth, but to my ears it was not your voice. I have not heard it again, but when I think of it, I still tremble. The prop I thought I had was gone; and I was made willing to go be-

fore the church, and with my husband, was accepted by the brothers and sisters.

Bush Arbor has meant so much to me this past year. I hope, if it be God's will, that I can always have the love for the brothers and sisters and the church, that I felt today.

A sinner,
Dorothy Rice

BRETHREN PLEASE NOTE

There were a number of copies of the September issue of the Signs which were not collated correctly. These were mailed before the error was discovered. If those who received these will notify us, we will gladly send a corrected copy. — Editors

Danville, Virginia November, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

CONTRIBUTIONS TO THE
INDIGENT FUND

(To September 1, 1964)

Fannie Wilburn, Tenn.....	\$1.00
Mrs. Geo. Bishop, Can.....	2.00
Mrs. E. A. Bagwell, Ala.....	2.00
Chas. B. Osborne, Pa.....	1.00
De Witt Ray, Miss.....	1.00
Mrs. David Farnie, Va.....	1.00

EDITORIAL

JESUS, THE CHRIST, IS KING

"Yet have I set my king upon my holy hill of Zion." — Psalms 2:6

Our God created all things; yet there is a special portion which He preserves as His own. He is Lord of all nations in the world for He is the maker of all men; yet He reserves unto Himself a peculiar kingdom in which He will especially dwell. Our God gave natural life to all men; yet His special gift of eternal life is reserved for His children. Our God comprehends all space; yet He has a special place which He calls, "My Holy Hill of Zion". Our God comprehends all time; yet He has designated a special time as His which He terms as "The Lord's Day". Our God controls all kings and turns their hearts as the rivers are turned; yet His only begotten Son, Jesus Christ, is referred to by Him as, MY KING.

Our God gives this KING a name which is above every name. The conferring of this name upon our Lord was not by the ordinary act of man in the natural course of events. Angels were dispatched from our God to both Joseph and Mary to inform them of His name and to tell them why His name should be called JESUS. The angel told Joseph that Mary "shall bring forth a son, and thou shalt call his name JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." (Matthew. 1:21) The name JESUS is the English translation of terms in both the Hebrew and Greek

languages meaning: help of Jehovah and Saviour. The angel of the Lord told Mary, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:30-33)

The name JESUS means SAVIOUR. This was surely recognized by both Joseph and Mary and certainly without question "when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb." Joseph and Mary marvelled at the words coming from Simeon which were so alike the words the angels spoke to them. The Holy Ghost had before revealed to Simeon that he should see the Lord's Christ before he would see death. The Spirit brought Simeon into the temple at the proper time for seeing this child JESUS brought in by the parents to do for Him after the custom of the law. The record says that Simeon took JESUS up in His arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: FOR MINE EYES HAVE SEEN THY SALVATION, WHICH THOU HAST PREPARED BEFORE THE FACE OF ALL PEOPLE, A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF THY PEOPLE, ISRAEL. (Luke 1:29-32) When Simeon saw JESUS, Simeon recognized Him as the Lord's Christ. When Simeon saw Jesus, he desired to embrace Him. When Simeon saw Jesus, he realized that his eyes had seen God's Salvation. When Simeon saw Jesus, he saw Him as the great LIGHT to lighten the Gentiles, and the Glory of God's people Israel. Not only did Simeon see Jesus and recognize Him as Saviour there in the temple while Jesus was yet a babe, but

Anna also recognized Him: "And she coming in that instant gave thanks likewise unto the Lord, and spake of him to ALL THEM THAT LOOKED FOR REDEMPTION in Jerusalem." Peter recognized the greatness of His name when he said, "Be it known unto you all, and to all the people of Israel, that BY THE NAME OF JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, even by HIM doth this man stand before you whole. This is the Stone which was set at nought of you builders, which is become the HEAD of the corner. NEITHER IS THERE SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED." (Acts 4:10-12) Be it known unto you all that when the name JESUS can be experienced in the very depths of your inner-most soul there is SALVATION. Be it known that anything less than a complete deliverance perfectly merited by the Lord alone would not measure up to the name JESUS. JESUS is all of our salvation. Our salvation is complete in JESUS. JESUS is KING.

Jesus is the CHRIST. Christ is not a proper name, technically speaking. It is an official title meaning: Messiah, the anointed one. As John was the Baptist, or Baptizer; so, JESUS is the CHRIST. Paul states in Acts 17:3: "And that this Jesus, whom I preach unto you, is Christ. Yes, He is the One Who was consecrated, set apart, very sacred, and many times prophesied of in the Old Testament as one destined to appear in a later age as a GREAT DELIVERER. This anointed one is termed THE MAN, THE SON OF MAN, THE SON OF GOD, THE ANGEL OF THE COVENANT, and hundreds of other terms. You may read for hours and days in the sacred writings of the prophets concerning this Holy One which was promised to God's people and you will still have much research material that you have not read. JESUS is the expression of His Mission.

CHRIST is the expression of His power and authority. All that is said of this sovereign perfect deliverer of His people in the Old Testament Scriptures is true of JESUS, THE CHRIST. He is prophet, priest, King, the great revealer of Divine truth, and the only sole divine ruler in His Church. He is the sole legitimate ruler of the consciences, understandings, and affections of men. He is the only one who is given the power to give eternal life to God's people. He is the only one who can cleanse the sinners of all guilt and present them spotless to the Father. He is the only one who performed righteousness which merits the Father's honor. YES, JESUS, THE CHRIST, IS KING.

JESUS CHRIST is KING. The definition of the word, KING, is ruler — chief ruler — a sovereign — one invested with extreme authority over a tribe, country, or nation. We read in Isaiah 33:22: "The Lord is our JUDGE, the Lord is our LAWGIVER, THE LORD IS OUR KING." We find that the term KING is used by the Apostle Paul rightly in that wonderful expression: "Now unto the KING eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." (1 Tim. 1:17) This was addressed to God using the term KING to God as the sole sovereign and complete ruler of the universe. Again we hear Paul saying: "Which in his times he shall show, who is the blessed and only Potentate, the KING of kings, and LORD of lords." (1 Tim. 6:15) We call your attention to several scriptures where that the term KING was figuratively used to Christ as the Messiah, the Son of God, the KING of the Jews, and the sole Head and Governor of His church — See 1 Tim. 6:15-16, Matt. 27:11, Luke 19:38 & St. John 1:49 & 6:15 & 18:32-37. Christ is KING of GLORY, of ZION, of NATIONS, and of KINGS. He is KING over sin, death, and the Devil.

CHRIST JESUS IS KING OF GLORY. You may wonder as I did for many years, What does the term GLORY signify? The best interpreta-

tion that I can find after many hours spent upon research and meditation is that glory signifies extreme brightness of shining light which makes magnificently visible; it means to be heavy, extremely powerful, rich beyond comprehension, most honorable, and of greatest reputation. Peter, James, and John beheld the GLORY of Jesus Christ when He was transfigured on the mountain. Christ was in the midst of the glow of shining light. This made Him wonderfully visible to the on-lookers. When we glorify God we show forth His praise. We read in Psalms 24:7-10: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the KING OF GLORY shall come in. Who is this KING OF GLORY? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the KING OF GLORY shall come in. Who is this KING OF GLORY? The Lord of hosts, HE IS THE KING OF GLORY. Selah." The repeating of this question and the answers glorify even these expressions because they make it more visible and doubly demands the attention of the readers. Christ being the KING OF GLORY will undoubtedly result in making Himself certainly visible and as the brightest of shining lights to each and every one of His people. When we see JESUS, THE CHRIST, all things else are invisible when He appears in His GLORY.

JESUS, THE CHRIST, IS KING OF ZION. Re-read the text quoted at the beginning of this article and you will find that His Father set Him upon the holy hill, ZION, to reign as KING. Seeing that all power in Heaven and in earth is in his Hands, and that all power is given Him over all flesh that He should give eternal life to those whom the Father hath given Him, then, we must believe that where the word of a king is there is power. You may ask, What is ZION? The word, zion, is translated from a Hebrew word which means SUNNY. The classical meaning of the term denotes brightness of light. The

most southwestern and highest hill on which Jerusalem was built was called ZION. David brought the ARK to this hill which made it sacred. David's palace was erected there and many kings were buried in the royal tomb. It has been called, "The City of David", "The Holy Hill", and "The Hill of the Sanctuary". Zion is frequently used for the whole of the city of Jerusalem and the inhabitants of the city were called "Sons of Zion". ZION is used as the representative of the city of God, the spiritual city. Read Hebrews 12:22: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

This JESUS is KING OF ZION. He rules in the hearts of her citizens. His commands are not grievous. His people hear His Voice. They heed, they follow. They love His company because He gives them peace. The greatness of the Glory of Christ's kingship works reverence in the hearts of His citizens. The multitude of this King's grace works love and faithful obedience in the words and actions of the citizens of Zion. Peace reigns in the city of which He is KING. The King found us lame and helpless but He brought us into His Kingdom. Grace adorns the Beautiful Gate of this city of ZION. This ZION stands not on earthly foundations; but ZION is built on CHRIST, who is the chief cornerstone, elect, and precious. He is the elected King. He is the one who binds these citizens together and to Him. ZION, being upon a mountain, is in a safe place; it is a high place; it is a place "Which cannot be removed, but abideth fast forever". (Psalms 125:-1) The happiness which we have in MOUNT ZION because that CHRIST IS KING may be expressed as three great blessings: Favour of God, Joy of the

Holy Ghost, and peace of conscience. Peace is in this city; it is nowhere else. Joy of the Spirit which is a gladness that can neither be expressed nor suppressed can never be found anywhere else but ZION. There is something peculiar about this special joy in ZION; we do not hunger for it until we taste. We do not desire until we have it. The tastes of Joy that we have here in this world given us in the visitations of KING JESUS are few and far apart. These moments of JOY are made more precious and sweet after experiencing long durations in repentance, sadness, and bitterness. King Jesus gives us sweet peace of conscience. A satisfied mind and a contented heart is the peace that is experienced in the innermost soul when King Jesus makes Himself manifest to us as our Way, Our Life, and our Truth. What peace of conscience we have when King Jesus appears to us.

CHRIST IS KING OF ZION yet Satan is king of Babylon. There are two spiritual kings, cities, peoples, and laws. We cannot say that Christ Jesus is King OF the devil; but we do affirm the He is King OVER the devil. Paul terms Satan as the "Prince of the power of the air" in Ephesians 2:2. Satan is also spoken of as the "god of this world", and as having power over death. (Hebrews 2:14) The two cities are ZION and Babylon, the great". See Rev. 18:2. The two peoples are called the "Children of the Kingdom" and "Children of the wicked one." Christ said to some, "Ye are of your father, the devil". These two peoples are referred to as — corn and tares, sheep and goats, vessels of honour and vessels of dishonour, and Jacob and Esau. God's law says: "Let everyone that nameth the name of Christ depart from iniquity". (2 Tim. 2:19) Satan's law is "The lust of the flesh, the lust of the eye, and the pride of life" (1 John 2:16) The law of Christ is LOVE; the law of the devil is HATE. The Love of God entitled us to Zion; the love of the world en-

titles us to Babylon. The children of God are of Zion when Christ reigns in their hearts. The children of the devil are of Babylon and shall forever desire to dwell there, even though they, the children of the devil, shall come to a bitter end. These two cities were begun in Cain and Abel: Cain a citizen of the world — Babylon —; Abel a citizen of Zion. The names of Cain and Abel signify their different natures in this world. Abel means weak, lamenting, mourning; whereas; Cain signifies possession with a spear or lance, and to acquire. Yes, we know that the children of the world are wiser in their own generation than the children of Light. Cain built a city but Abel did not. Cain built a city in this world but a heavenly city was built for Abel by Jesus Christ the King and Builder of Zion. The city that Cain built was natural and temporary; but, the City that Christ built for Abel was spiritual and eternal. Satan's soldiers will achieve many worldly victories, yet the King of Zion shall equip His soldiers with an armour that cannot be pierced with the fiery darts of Satan. Satan builds a temple of Idols; yet more durable, Christ builds the Temple of God. Satan is the author of confusion and strife among the Lord's little ones; yet more sublime, Christ is the author of peace as in all churches that make up Zion. Satan is the author of sin; whereas, Christ is the Author of Righteousness. Satan is the god of death everlasting; but Christ is KING of LIFE ETERNAL. Satan tempts us to a degree as he tempted Christ, by showing us all the things of the world that could be ours should we worship him; yet, Christ gives us of the things of the heavenly Kingdom which commands our worship, reverence, and willing obedience. Satan tempts us with the treasures of this earth which will perish with the using; but Christ confers upon and in us the treasure of

Heaven which shall never pass away but will increase with the using. The treasures of the world will decrease as we use them; but the treasures of Heaven shall increase as we use them.

HE IS KING OF KINGS. We read in Proverbs 8:15: "By me kings reign, and princes decree justice." Some kings of political kingdoms are graced with King Jesus reigning in their hearts, who issue just decrees. He turns the hearts of kings to conform to His heavenly decrees.

He is KING over sin. "The Son of God was manifest that He might destroy the works of the devil". (1 John 3:8) Sin is the work of the devil which shall be destroyed by Jesus Christ.

Christ is King over the devil, "Forasmuch then as the children are partakers of flesh and blood, He also likewise took part of the same; that through death HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL". JESUS CHRIST is KING and will triumph over sin and the devil by finally destroying them. Devils must obey Him at His command. Sin must flee when Christ is actively working righteousness in the lives of His people. AMEN.

E. J. L.

VOICES OF THE PAST "He being dead yet speaketh"

FAITH

There is, perhaps, at the present day as much said about Faith, and the term is as frequently used in modern theology as any other word used in our version of the scriptures; but it is generally used in a sense entirely foreign to that of its legitimate scriptural meaning. Webster, guided undoubtedly by the decisions of learned (so called) Doctors of Divinity, defines the word thus: "Belief; the assent of the mind to the truth of what is declared by another; the assent of the mind to the truth of a pro-

position advanced by another; belief, on probable evidence. And, in theology, the assent of the mind or understanding to the truth of what God has revealed. Evangelical, or justifying, or saving Faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart," &c. And this is about the view which is entertained by a very large majority of the religionists of the present day. No idea seems to be entertained by Webster, nor by the learned theologians, from whom he borrows his theory, that the mind of man is a carnal or fleshly mind; that it is at enmity against God — not subject to the law of God, neither indeed can be. Indeed, the prevailing doctrine of all will-worshippers and carnal religionists is that regeneration, the new birth, and all that is involved in the christian experience, is only to give some new impulse to our old carnal faculties — a new direction to the old carnal mind, and a new inclination and direction to the affections and lusts of the flesh. To be born again, in their estimation is, as Watts says, to

"New model all the carnal mind,
And form the man afresh."

This is a fundamental error comprising the ground of difference between the religion which is of the world, and that which is of God. The worldly system, supposing that man is a free agent, possessing all requisite power to will and to do that which is necessary and indispensable to commend him to the favor of God, and to secure immortal glory beyond the grave, labors to influence the carnal or natural mind by moral suasion that it would be advantageous and profitable to yield assent to such theories as tradition point out as pious, and calculated to secure the favor of God. The selfish inclinations of the un-renewed heart are appealed to, and such incentives, motives and allurements are presented, as the carnal mind can appreciate, to draw the corrupt, depraved, deceitful and desperately wicked propensi-

ties and imaginations of the mind into a new channel, without any radical change or implantation of any new principle. Under this delusion Infant and Sunday Schools, Bible classes, and all the machinery to them belonging, are employed to bend the twig the way they wish the tree to grow, without observing that the nature and character of the twig is in no wise changed by such restraints; without heeding the immutable standard set up by Christ himself: First make the tree good, and the fruit will be good. A twig growing out of a corrupt tree, will partake of the corruption of that tree, incline or bend it which ever way we may. In all the Scribes, Pharisees and hypocrites detected and rebuked by our Lord, we have exemplifications of the carnal mind religionized by traditional influences. The influence may multiply converts to Judaism, or any other work-mongrel religious persuasion, and it is employed with the same results at the present time, as when the self-righteous pharisees encompassed sea and land to make proselytes to their faith. Now if the assent of the natural mind of man to the force of testimony is the faith which accompanies salvation, why is it so called? What new principle does such an assent develop? Had not the natural, carnal depraved mind of man in its most degraded condition the requisite faculty to yield an assent to any demonstrated proposition, set home by the force of overwhelming testimony? This theory, if it can be established, will be of great service to the whole Arminian world; because it calls for no more grace now to make a christian, than was formerly required to make a Jewish proselyte.

But let us not be deceived — God is not mocked; however plausible or palatable this theory may be in the estimation of men, it cannot stand the test of eternal truth. The scriptures are regarded by us as they have always been by the church of God, as an infallible standard of our faith, both as to faith as a vital principle in the hearts of God's people, and the doctrine of the gospel

embraced and comprehended by that faith. Then let us turn to the law and to the testimony; for if any speak not according to this word, it is because there is no light in them. The scriptures, instead of representing faith as a creature of ours, expressly define it to be the gift of God. "Unto us it is given in the behalf of Christ that we should believe on him." "We are bound to give thanks unto God always for you brethren, beloved of God, because God hath from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." And we are not only assured that faith is not of ourselves, but it is the gift of God, but we are also told that Jesus Christ is both the author and the finisher of faith which is unto life. Furthermore, we are informed that saving faith is the faith of the Son of God; it cannot, therefore be an assent of the natural mind. Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me. It is also distinguished from all other kinds of faith as that faith which is of the operation of God.

The inspired Paul, having analyzed poor fallen human nature, sums up its legitimate productions in striking contrast with the fruits of the Spirit. Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revilings, and such like. That is, all the other emanations from the flesh are like those above specified, and faith is not found among them. "But," he continues, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance — against such there is no law." — Gal. v. 19-23.

Here we find gospel faith enumerated among the fruits of the Spirit, and in direct opposition to the works of the flesh.

Another inspired Apostle, treating on the origin and power of the gospel faith, informs us that it is born of God, and that it overcomes the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," — 1 John v. 4. If a faith originating in us, or born of the flesh, could overcome the world, it would show that the world is not equal to itself; that it contained in itself, and of itself, a power superior to, and capable of overcoming itself. This faith, being born of God, must be animated by the life and immortality and power of God. It is vital, but its vitality is of God, and not of the creature, hence it can and does overcome the world. The 11th chapter to the Hebrews presents us with many examples of its power to overcome the world. After many illustrious examples of the power of faith in the patriarchs and prophets, says: "And what shall I more say? for time would fail me to tell of Gideon and of Barak, and of Sampson, and Jephthae, of David also, and Samuel, and of all the prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, and out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead, raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had that of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned; they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted and tormented. Now this faith and all its power, is in this very connection, ascribed to our Lord Jesus Christ. — Heb. xii. 2.

As the faith which is peculiar to the children of God, is in all respects essentially different from the faith of men and of devils in regard to its origin, its nature, its vitality and its power, so it is equally distinct from theirs in all its workings, operations, perceptions and associations.

That of men is perfectly managable by them; and they boast that they can exercise it at their pleasure; and why should they not? If they have given it being, they ought, of course, to be able to control it, and to have much, little, or none of it, as they please. But the faith of God's elect, being born of God, and his special gift, has divine power over his children in whom its divine power is developed. They cannot exercise it, but they are exercised by it. That faith which is of the flesh, works by fear, and corrupts its possessors with all manner of delusion, causing them to believe a lie, and to suffer the consequences of their delusion. But that faith which is born of God, works by love, and purifies the soul of him who is the happy recipient of it, for it enables him to discriminate between truth and error. Hence while the Arminian will-worshipper requires the preaching of terror, wrath, fire, brimstone, and such as is calculated to excite the carnal passions of the flesh and produce fear and terror, the very melody of heaven, breathed forth by the Spirit of the gospel, and the melting stains of the gospel, which set forth the eternal, immutable, and transforming love of God, calls forth the active workings of the faith of the saints. And while the faith of the world inflates the pride of those who are under its influence, leading them to boast of their works, their piety, their zeal, and their benevolence, that faith which is of God, leads his children to worship God in the Spirit, rejoice in Jesus Christ, and to have no confidence in the flesh. The perceptive qualities are equally dissimilar. The faith of the flesh looks for signs, like the Jews, and to seek after wisdom, like the Greeks; but that which is of God, is the sub-

stance of things hoped for, and the evidence of things not seen; and it qualifies them to look not on the things which are seen, which are temporal; but directs them to the things which are not seen, which are eternal. It qualifies them to see the kingdom of God, and makes them experimentally familiar with the things of the Spirit, which are hidden from the wise and prudent and revealed unto babes.

The faith which is of the world has its associations with the theories, doctrines and commandments of men, the delusions, heresies, idolatry and spiritual wickedness of high places; it gives its possessors a place with the enemies to the cause of God and truth, and identifies them with those who stoned the prophets, crucified the Son of God, and slaughtered the apostles of the Lamb of God; holding then their place under the delusion that they ought to do many things contrary to Jesus of Nazareth, and that they do God service when they persecute his people and oppose his truth. On the other hand the faith of the gospel brings those who are born of God unto the unity of the faith and knowledge of the Son of God. They have one Lord one faith and one baptism; they are but one body, having one spirit, even as they are called in one hope of their calling. The faith of Christ in his people is inseparably associated with all the other fruits of the spirit; as love, joy, peace, long-suffering, &c., and the end of this faith is the salvation of our souls. So far is this faith from receiving any support from the flesh, it is constantly opposed by the flesh and every power and faculty of the flesh; but as it overcomes the world, it shall ultimately triumph over all our corruption, doubts, fears, unbelief, and over sin and death — and bear the saints away from every opposition to that divine abode in glory where the wicked cease from troubling and the weary are at rest.

(Editorial by Elder Gilbert Beebe of February 15, 1858)

OBITUARIES

MRS. BETTY BATTEN

At the request of Creech's Primitive Baptist Church, Johnston County, N. C., in conference at her June meeting, 1963, I have written the following memorial for Sister Betty Batten.

Sister Batten was born June 19, 1891, and God in His love and tender mercy called her from our midst June 19, 1963, at the age of 72 years. She was received into Creech's Church July 1, 1950. The church felt she had been a member in spirit long before she joined, as, even then, she was faithful to attend the meetings and support the church, and continued to do so as long as her health permitted. She suffered a stroke in May, 1962, after having had a year of failing health due to a heart condition. This did not affect her love and devotion to her church and she manifested a great love for her Saviour and brethren.

Sister Batten was loved by Baptists and friends far and near. The affection felt for her was expressed by the many floral pieces at her funeral.

Funeral services were conducted at Creech's Church by her pastor, Elder D. B. Stokes, and assisted by Elder W. E. Turner. She was laid to rest in the church cemetery to await her Master's call.

Sister Batten will be greatly missed by the members of her church as well as the other Baptist churches she enjoyed visiting, but we feel our loss is her eternal gain.

She is survived by her husband, Brother Luby Batten, and one daughter. May the Almighty God comfort them and all those who mourn her departure. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

An humble sister, I hope,
Mavis Pittman Pope

JOHN WESLEY COX

John Wesley Cox was born October 17, 1869, in Mississippi; and died at his home in Cross Plains, Texas, March 24, 1964, at the age of more than ninety four years.

Brother Cox came to Texas with his parents when he was a very small child. He was united in marriage to Miss Texana Elizebeth McKeown at Sulphur Springs, Texas, in 1890; she passed away about thirty years ago. He leaves to mourn their loss: three sons, Shirley, of Cross Plains; John, of Copperas Cove, Texas; and Menton, of Mesa, Arizona; two daughters, Miss Jo Ben Cox, of Cross Plains, and Mrs. Georgia Graham, Cross Plains; one brother, R. B. Cox, of Los Angeles, California; two sisters, Mrs. George Adkins, Exeter, California, and Mrs. W. H. Moore, Cloves, New

Mexico; also by ten grandchildren and fifteen great grandchildren.

He did not unite with the church, but was a strong believer in salvation by grace, and professed a hope of a life with our Lord and Saviour beyond the grave. Can any of us say more? "And every man that hath this hope in Him purifieth himself, even as He is pure." "For we shall all see Him as he is; we shall be like him."

Services were conducted at Cross Plains by the writer in the presence of a large crowd of relatives and friends, at the Higginbotham Funeral Chapel; and he was laid to rest in the Cross Plains Cemetery, to await the second coming of our Lord and Saviour Jesus Christ.

Brother Cox had attended Macedonia Church over thirty years, and rarely missed a meeting; and is missed by all the brethren and sisters. May it please our heavenly Father to reconcile the family and the brethren to His holy and divine will.

Sent in at the request of the family.

C. U. Landers

MRS. KOMA HOLMAN
SATTEFIELD NELSON

In memory of our beloved Sister, Mrs. Koma Holman Satterfield Nelson, who was born November 7, 1890, and passed away November 18, 1963; making her stay on earth seventy-three years, eleven days. She is survived by her husband, L. L. Nelson; and two step-sons: Ralph Nelson, Burlington, N. C., and Rudolph Nelson, Prospect Hills, N. C.

Her funeral was held at Prospect Hill Church by her pastor, Elder W. C. King; and she was laid to rest in the Cooper Cemetery.

She was loved by everyone who knew her. She did all she could to make her family happy; she loved her church and pastor very much; and she always wanted to do something to help others, never thinking of herself. We miss her very much, but God saw fit to take her away to await the second coming of our Lord and Saviour.

Sister Nelson was a good nurse, and nursed at the Old Soldier's Home, at Raleigh, N. C. for some time before her second marriage. She was married to Dr. Henry Elliott Satterfield July 17, 1912; and to this union one son was born. Dr. Satterfield passed away in the late twenties; and their son in May, 1962. She was married to L. L. Nelson October 2, 1933. Sister Nelson united with the church at Roxboro the first Saturday in August, 1921; and came to Prospect Hill Church May 23, 1954.

Written by one who loved her dearly for Christ's sake, I hope, Henry Blalock.

Elder W. C. King, Pastor
Hallie Griswald, Clerk

MEMORIAL
ELDER JOHN W. GILLIAM

Since our last session of the Upper Country Line Primitive Baptist Association God saw fit to remove from us by death our highly esteemed and beloved brother, Elder John W. Gilliam, on August 5, 1963.

Elder Gilliam was chosen clerk of this association in 1916, and served ably and acceptably for more than 40 years. His greatest pleasure was in mingling and seeing his brethren. He was the oldest minister in this association at his death and was known and loved from the mountains to the sea coast, had traveled and preached in many states and Canada, one Lord, one faith, one baptism, salvation by grace and grace alone, Christ being the way, the truth and the life, no other name under heaven given among men whereby we must be saved.

The Lord blessed him to deliver his last sermon at Lickfork Church one day before his death, from Romans 8:31, "If God be for us who can be against us?" He had served this church for 37 years (1917-1954). "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13)

The services of Elder Gilliam were in great demand, preaching funerals far and near. The weather was never too cold, or hot, or a family too poor in material things for him to offer his service, visiting the sick, the old and infirmed who were deprived of going to church.

May God's blessing be upon each of us to bow in humble submission to His holy will, together with his lovely and devoted wife, Mary Idol Gilliam, their sons, daughters, and all who are near and dear to this precious soldier of the cross who has finished his course, and whose spirit has returned to God who gave it, awaiting the glorious resurrection when his body shall come forth from the grave to be made like His own glorious body, and be gathered home where sickness, sorrow, or pain will be felt no more, where we shall cast our crowns at Jesus' feet and crown Him Lord of Lords, the King of Glory forever and ever.

W. C. King, Moderator
D. E. Smith, Clerk

MRS. MINNIE THOMAS

When Mrs. Minnie Denson Thomas was called home by our Lord on June 11, 1964, it left a great gap in our midst. She had attended faithfully the Falls of Tar River Primitive Baptist Church most of her life, since coming to Rocky Mount about fifty years ago

at the age of thirty-four.

All who knew her loved her dearly and she was ever ready and willing to help those in distress. Her bright smile and cheering words gave comfort to help us in our despair and a short time with her made us feel our hope and faith in Christ and His love.

There are many of us who will always feel a vacancy in our lives, but those who will miss her most poignantly are those near and dear to her by the ties of nature, namely: three daughters: Mrs. Clyde E. Todd, of the home; Mrs. Cary Whitfield, Portsmouth, Va. and Mrs. James Mills, Norfolk, Va.; a brother, Davis Denson, Norfolk, Va.; four sisters: Mrs. Walter Braswell, Rocky Mount, N. C.; Mrs. Carl Vick, Route three, Rocky Mount, N. C.; Mrs. J. K. Turner, Speed, N. C. and Mrs. Warren Andrews, Tarboro, N. C. Also eight grandchildren and four great grandchildren. May our Lord bless them and give them consolation and faith in His eternal plan.

Funeral services were conducted at Gay-Yost Funeral Home by Elder D. B. Stokes, assisted by Mr. H. C. Lowder, before a host of loved ones who gathered to pay their last respects. Her body was laid to rest in Pineview Cemetery, Rocky Mount, N. C. to await the coming of her Lord and Master.

Nina Pearson, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father, in his infinite wisdom and wise counsel, saw fit to call from our midst our beloved Sister Maggie Heath, to her eternal home on April 11, 1964. Strawberry Church has lost an humble, kind and faithful member who will be greatly missed in the church, home and neighborhood.

Sister Heath and deceased husband, Brother J. M. Heath, joined Strawberry Church August 5, 1922, and were baptized by the late Elder C. O. Boaze.

She leaves to mourn her loss six daughters and five sons who are living monuments to the integrity of their father and mother.

Sister Heath's funeral was conducted by Elders R. S. Payne and O. K. Tench at Scott Funeral Chapel, with interment in Hillcrest Burial Park, Chatham, Va., amidst a large and beautiful mound of flowers; there to await the Resurrection morn when her Saviour returns to call His jewels home.

THEREFORE BE IT RESOLVED, That we bow in humble submission to the will of God who doeth all things well. We feel that our loss is her eternal gain. And

BE IT RESOLVED, That we extend to the family our love and sympathy, hoping the God of all grace will reconcile them to his will. And again

BE IT RESOLVED, That a copy of this resolution be recorded on our church records, a copy sent to the family and a copy sent to the *Signs of the Times* for publication.

Done by the order of Strawberry Church, Saturday, May 2, 1964.

Elder R. S. Payne, Moderator
Josephine Dodd, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father in his infinite wisdom, love, and mercy, to remove from our midst by faith, on February 29, 1964, our dearly beloved brother and minister, James G. Gaskill, therefore

BE IT RESOLVED, That the Shiloh Primitive Baptist Church at Lowland, N. C., bow in humble submission to our Lord and Saviour Jesus Christ, who doeth all things well; and

BE IT RESOLVED, That we express our humble thanks to God for having blessed us with the privilege of having him minister unto us his great gift; and that we express our profound loss in his passing, and pray to our Heavenly Father, who can know our great loss, to reconcile us to his sweet and holy will; and

BE IT FURTHER RESOLVED, That we extend our sympathy to Sister Challie (Hopkins) Gaskill; and that a copy of these resolutions be sent the *Signs of the Times* and *Old Faith Contender* for publication.

Done by order of this conference.

Viola Lewis, Clerk
S. R. Boykin, Moderator

RESOLUTIONS OF RESPECT

It has pleased the Lord to take from us by death, our dear Sister Luttie Baggett McLamb. She was born September 28, 1887, and died June 27, 1964, making her stay on earth 76 years. While it grieves us, we desire to bow humbly before God, and be reconciled to His will.

She was the daughter of Brother and Sister Allmon Baggett of Sampson County, N. C. Sister Luttie joined the Primitive Baptist Church at Harnett in August, 1908, and lived a devoted member there until December 13, 1911. She was married to Brother Eldridge McLamb of Johnston County and in April 1924, she joined Hickory Grove Church by letter from Harnett Church. Sister Luttie was a firm believer in Salvation by the Grace of God and lived steadfastly to that belief until the end. Besides her husband she leaves to mourn her loss, one son, Samuel B. McLamb, two grandchildren, one brother, one

sister and several nieces and nephews with a host of friends. She was a devoted wife and Mother and a friend to all. We mourn not as those who have no Hope, but believe our loss is her eternal gain. She was in poor health for several years, but always filled her seat at her church, and visited other churches with her husband, but for two years she was confined to her bed most of the time; yet she bore her illness patiently. Her husband has lost a very devoted wife, the church a dear Sister and her family a precious Mother and Grandmother.

Her funeral was conducted on Sunday afternoon at Hickory Grove Church by her pastor Elder Lester E. Lee, assisted by Elders Dewey Turner and W. D. Godwin. Burial followed in Rose Lawn Cemetery in Benson, beneath a mound of many beautiful flowers.

RESOLVED, That we extend our deepest sympathy to Brother McLamb and the family. May God comfort them in their bereavement. Also

BE IT FURTHER RESOLVED, That a copy of these resolutions be sent to the family and one to *The Signs of the Times* for publication and also one on the church record. Done by order of church while in conference Saturday before third Sunday in July, 1964.

Committee Sisters
Vara Johnson
Iola Godwin
Georgia Hill

IDA MAYES

Sister Ida Mayes departed this life January 17, 1964, was born February 7, 1868 at Roxbury, New York, making her stay on earth 96 years, lacking 21 days. She was the daughter of Francis M. and Josephine Mills Travis. Sister Mayes was married in September, 1884, to William D. Mayes who passed away March, 1945. Born to this union was one son and one daughter who have passed away. She has one sister living, Mrs. Francis Whitney, 83 years old; 6 grandchildren, 19 great grandchildren and 7 great great grandchildren. Sister Mayes united with the Second Roxbury Church July 8, 1923, baptized by Elder George Ruston, Pastor at that time. She was a faithful and devoted member of the body of Jesus Christ. Jesus said, "by their fruits ye shall know them". Dear Sister Mayes was of an upright walk and godly conversation. She hungered and thirsted after righteousness and God's promise reached her for she was filled. When visiting her the Good Word of God was ever on her tongue for one to listen to, though in later years she was deaf and nearly blind of her natural body. but

not of the Spiritual body, for her tongue was ever loose and ready to talk and tell of the good things of God to poor needy sinners.

Much credit is due Mr. and Mrs. George Streeter of Halcott Center, who cared tenderly for this dear soul for nearly all of the last seven years of her life, until August 11, 1963, when she had a stroke and was helpless and in need of nurse's care.

"Blessed are they that die in the Lord, they cease from their labors and their works do follow them" and the works of Sister Mayes was the evidence of the saving grace of the Lord Jesus Christ, and no credit to the works of poor feeble, puny man. Her funeral was conducted by the weak, feeble writer at Herrick Funeral Parlor, Margaretville, New York. Burial beside her husband in the Yellow Meeting House Cemetery, Roxbury, New York.

A. J. Slauson

PLUTINA LAWRENCE WALKER

Sister Plutina Lawrence Walker was born in Guilford County, N. C., May 22, 1867, and died March 25, 1964, at the age of 96 years, 10 months and 3 days. She was married to James A. Walker Sept. 18, 1890. Two sons and three daughters survive: Miss Wilsie Walker and James M. Walker of Greensboro, N. C. (with whom she lived); Mrs. Sadie McKinney (Mrs. W. P. McKinney), Reidsville, N. C. Rt. 1; Mrs. Pat Dalton (Mrs. W. B. Dalton), Greensboro, N. C.; and Roger Walker, Lenior, N. C. Her husband died in 1923. Until her husband's death the family lived near Reidsville, but later moved to Greensboro.

Sister Walker and her husband united with the Primitive Baptist Church in Reidsville, and were baptized Nov. 3, 1905, by Elder L. H. Hardy, who was then pastor of the Reidsville Church. Her funeral was conducted at the Lambeth-Troxler Funeral Home in Greensboro by Elder David Spangler, the present pastor of the Reidsville Church, and her body was laid to rest in the Walker burial plot at Speedwell Presbyterian Church near Reidsville.

Sympathy and love were expressed by the many floral designs and the presence of a large number of her friends, both old and young, who attended her funeral.

Sister Walker maintained her membership with the Reidsville Church, and her son, James M. Walker and her daughter, Miss Wilsie, could be depended on to bring her to our church meetings 25 miles away, until she became disabled about 2 years before her death.

The church at Reidsville is fully aware of its loss in the death of Sister Walker, and

we feel thankful to the Lord for the long and useful life she lived among us. Her passing is another reminder that we, too, are awaiting the final call, for "it is appointed unto man once to die."

May the Lord in his abundant mercy bless and comfort the family of Sister Walker, together with all those that mourn, including the church of her membership.

Submitted at the request of the church at Reidsville, and approved at the meeting in July, 1964. One copy for publication in the Signs of the Times, one copy for the family of Sister Walker, and a copy for our church records.

M. T. Smith

HER CARE FOR MOTHER AND DAD

In 1918 I left home at the age of sixteen and got a job, feeling that I was on my own; but every Friday I went home to be with Mother and Dad on the week ends, and was with them at Christmas times and every opportunity because I was needed. My sister Virgia was helpless to do for herself, and she died in April, 1942.

I was married in 1926, and my husband was always with me when I went to see them. Mother and Dad, my husband, brother Larxley and I, and sometimes my sister Virgia, attended Primitive Baptist meetings far and near; and attended associations most every year. When it was time for us to leave to go home, Dad would often say, "I hate to see you go; but you have to go, to come back again Friday night."

The Lord called Dad the third Sunday in July, 1960; and eleven months later, May 31, 1961, Mother was taken from us. During their last illnesses I was with them more than at my own home. My brother Larxley looked after them for years: he was so wonderful, and glad to care for them. He now lives on the farm but cannot see Mother and Dad: it has been awful hard on him and his family.

We do not weep for them for ones who had no hope, but we would have kept them here if we could. Though we can meet them no more on earth, we hope to meet them in Heaven.

The love I had for them no tongue can tell: They looked for my coming every Friday night. My life with Mother and Dad makes me very, very glad, because it is true.

Written by their daughter

Mrs. Joe Mangum
Reidsville, N. C.

(We regret the delay in publishing the above. It was sent some months ago. J. D. W.)

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 132

DANVILLE, VA., DECEMBER, 1964

NO. 12

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 12/64
IT EXPIRES WITH THIS ISSUE

TRAVELING THE SAME WAY IN A DREAM (Heb. 11:29; S. of S. 1:8)

Sometime ago, I dreamed a dream,
Which I will here relate;
Now at that time, I was residing
In Portsmouth, Virginia State.

On the banks of the Elizabeth River,
I stood with a chosen one,
Who had professed a good hope
In "the only begotten Son."

I had heard my Father speak of her,
An elect one of Adam's race,
Of how the Church was melted down
By her experience of grace.

Since we were traveling the same way,
I suggested that we talk some,
Having in mind to speak of things
Pertaining to the kingdom.

She began to talk by speaking of
The Lord's fixing things,
And He had all power to fix them,
For He is King of kings.

I spoke of the scheme of redemption,
Which is a thing sublime;
I said it was contrived in eternity,
And revealed little by little in time.

I also spoke of the joys of deliverance,
Whilst weeping freely for joy;
"And things that accompany salvation"
Are precious and will not cloy.

In the footsteps of the Sister, I walked
The bottom of the stream,
(The water gone from our pathway)
In this significant dream.

To walk in "the footsteps of the flock."
Led by a gracious hand,
Is my sincere desire, I hope,
Whilst in a weary land.

C. W. Vass
Elizabeth City, North Carolina

CIRCULAR LETTER

(WRITTEN BY
WOODROW W. BALLENGER)

The Lexington-Roxbury Old School Baptist Association now in session with The First and Second Churches of Roxbury at Halcottsville, Delaware County, New York, Wednesday and Thursday, September 16th and 17th, 1964, sends love, fellowship and greetings to the several churches and associations with which we correspond.

Dearly Beloved in The Lord:

The time has come when once more, with much heart felt spiritual joy in the Lord our Saviour, we greet kindred minds and hearts in sweet communion with the Saints. Each year we look forward to the time when we can dwell together for a while in this sweet spiritual fellowship, giving God all the glory, honor and praise.

It says in the first book, first chapter, first verse of the Bible, "In the beginning God created the heaven and the earth." This was the beginning of a time state, which God through His magnificent wisdom set up in the vast realms of eternity for man to sojourn through. Many highly educated minds of this world have tried to explain how all this came about, and the origin of man, but all have been put at naught by the account of that God inspired writer, Moses, in the book of Genesis.

God had already chosen himself a people. We read in 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."

In Genesis 2:8 it says, "And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed." It was God who placed Adam there after all else was created. Adam had no control over the matter. All his needs were provided for. This is like the Lord's chosen people, they feel at times to dwell in that garden of holiness where all their spiritual needs are supplied. They feed upon the sweet morsels of the spoken word of God's chosen laborer's inspired thoughts given them, but then the tempter comes through the man of this world, for we have two men dwelling in us: one who longs for the eternal home, to be with Jesus; the other lusts after things of this world. Satan would lead us to eternal damnation except that God has set his bounds, "so far shalt thou go and no farther." We find ourselves in great trial and tribulation, then we look to the Lord for our salvation for we cannot sustain ourselves. When we are left to ourselves we go astray and get into much trouble and sin.

It is the human nature of man to go opposite to God's way. In Isaiah 55:8 it says "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Verse 9 says, "For as the heavens are higher than the earth, so are my ways higher than yours".

This drifting away from God continued from the time of Adam's fall in the garden of Eden and being driven from it, and waxed worse and worse until the time of Noah, when only Noah alone was left to proclaim the power of God. Things were so bad that the eternal God sent the flood to destroy the world of corruption and sin. "And God said, this is the token of the cove-

nant which I make between me and you and every living creature that is with you, for prepetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." (Genesis 9:12-15)

How wonderful when we see the bow in the cloud and are reminded of God's covenant that He would no more destroy the world by flood.

Down through all the ages since He made this covenant we behold his bow in the clouds. God keeps his covenant, man can't. For when, as in Hebrews 6:13, God made a promise to Abraham, because he could swear by no greater, he sware by himself.

The three sons of Noah were, Shem, Ham and Japheth, and from these was the whole earth overspread, — reference Genesis 9 verses 18 and 19. Sin continued once more to abound as evidenced by Joseph being hated by his brethren and sold into Egypt, but God had a purpose in it. Joseph was a type of the Christ to come, as God had preordained in the annals of eternity before time began, as a saviour of his people.

They sold Joseph for twenty pieces of silver, and the purchasers took him to Egypt and resold him to Potipher, Captain of Pharaoh's guard. The Lord is with his people and sustains them as he did Joseph.

Then in the fulness of time God provided a Saviour for his people through his only son Christ Jesus who was born of a virgin, that through His death he should atone for the sins of his people. This is so wonderfully recorded in the whole 17th chapter of St. John, in Jesus' prayer.

The Lord's people cannot do for themselves; and when they try to buy corn they find their money returned in their

sacks. For they have already been brought with a price and not one of the elect of God shall be lost. All heaven would fail if one of God's little ones was lost, for God's word standeth fast from eternity unto eternity.

All that we have or will ever have is the gift of God. It was all created by him. We can neither add or take away from His creation. God provides for each of his people as He sees fit. In Luke chapter 12, verses 24 and 25 we read; "Consider the ravens: for they neither sow nor reap; which neither have store house nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking though can add to his stature one cubit?" God knoweth our needs before we ask of Him. He is an all powerful God. We moan and complain because there are so few of us at meetings, but if we read Deuteronomy 7th chapter 7th verse we find: "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." Verse 8 reads; But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the hand of Pharaoh king of Egypt." Pharaoh we interpret to mean the evil one; and Egypt our travels through this land of sin.

As we travel through this wilderness of sin we have many trials, tribulations and temptations until we cry, "Am I His or am I not? Do I love the Lord or not? "But we have a hope, which is the anchor of the soul both sure and steadfast, and which entereth into that within the veil. (Hebrews 6:19) This hope we carry in our breast, journeying on as foreigners and strangers looking ever to our Shepherd for guidance. The one who came and gave his all that his people might be saved from their sins. For we sing:

"While Christ is rich, I can't be poor;

What can I want beside?

O Lord, I cast my care on thee;

I triumph and adore;

Henceforth my great concern shall be
To love and praise thee more."

Christ came as low as the poorest of his people that of all that were given Him none should be lost. No matter what our sin, Christ has suffered for us and has gone that way before us to interceed at the right hand of God. Christ says: "Only those which are sick need a physican". He is the great physician that saved His people.

As we travel in our spiritual journey we find our spiritual garments wax not old, our shoes wear not out, for God's word is the same yesterday, today and forever. Jesus told His disciples to take neither script or purse. God provides for His people.

In our sojourn we must be careful to entertain strangers for some have entertained angels unawares. Also we are warned, touch not mine anointed and do my prophets no harm. If there be any tares growing among the wheat we should wait until the harvest when the reaper will separate the tares from the wheat, and the tares will be burned with unquenchable fire.

What a wonderful joy it will be for the chosen ones of God in that day, when they shall awaken to be with Him forever more. When the bridegroom cometh and the bride is caught up to meet Him in the air and carried up to dwell in that city where there are no woes or trials, only eternal praise to God. The name of that city as it is told in the last verse of the 48th chapter of Ezekiel, is "And the name of the city from that day shall be, The Lord is There."

HAD AN ENJOYABLE TRIP

409 New York Avenue
Elizabeth City, N. C.
October 13, 1964

To the Readers of the Signs, Greeting:

My companion and I recently returned from a Northern trip and I desire to write an account of it, thinking it might be of interest to some. We departed from home by bus on our sixth anniversary, Saturday, September the 12th, and were met by Elder and Sister W. D. Griffin the same day at State Road, Delaware, and conveyed to their good home in Newark, Delaware, where we remained until the following Tuesday morning, enjoying their hospitality and heavenly conversation as on a previous visit. And we were glad to meet and converse with Elder Biggs' daughter from Nashville, Tenn., and a lady friend of hers from Huntsville, Alabama, who were also visiting Brother and Sister Griffin.

On Sunday, we went to Welsh Tract Church in Newark, (The oldest Old School Baptist church in America) and felt to be blessed to hear an able sermon by Elder Griffin, who is Pastor of this historic church. I was deeply touched by his reference to the robe of righteousness in his discourse because of a dream or vision I had many years ago, which I believe to be figurative, and which I poetized for publication some time ago. Taking leave of absence from my official duties one afternoon, I spent the time rejoicing over this experience in slumberings upon my bed. (Job 33:-15, 16) It is so comforting when a minister touches on some part of your experience.

On Tuesday, we went with Brother and Sister Griffin to THE MAPLES, the summer home of Mr. and Sister James E. Peet in the Catskill Mountains of New York, being joined en route thereto by Miss Biggs and her friend, they having gone on ahead of us in order to spend Monday in New York City. Reaching our destination, we met a number of Old School Baptists, who had come from ten different States and Canada to attend the Lexington-Roxbury Old School Baptist Association at Olive and Hurley Church in Halcottsville, Delaware County, New York. Mixing and mingling with the assembled

guests, the atmosphere was conducive to genuine spiritual enjoyment, and the hospitality of Mr. and Sister Peet was greatly appreciated by all. That night, Elder Griffin was called upon and delivered a very good sermon after the singing of a few songs of Zion, and prayer.

On Wednesday and Thursday, we went to the Association. The congregation was comparatively small, whereas it is understood that in time past there were many Old School Baptists in this section of the country as well as in other sections of the North, where the number is now small. It is also understood that services are no longer held in the Yellow Meeting House near Roxbury, N. Y. We went to see this old sanctuary, which still contains the seats placed therein. In the adjacent cemetery, are many graves giving silent evidence of a sizable attendance there in former days. In this burial ground is an obelisk erected in 1880 by Jay Gould, an American financier; born in Roxbury, N. Y., May 27, 1836. This monument was erected in commemoration of his parents, who likely were Old School Baptists, and other relatives whose names are thereon inscribed.

The following Elders were also present at the Association: Elder Ruston, Slauson, Warren, and Wood. And the preaching done by these ministers, or servants, of Christ "was not with enticing words of man's wisdom, but in demonstration of the Spirit and power" to the strengthening of faith and hope, and the illumination of the understanding through the blessing of the Spirit. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jer. 3:-15) One of the qualifications of a preacher is aptness to teach, to open up the Scriptures of truth as enabled, and to "stir up your pure minds by way of remembrance." He is to separate the precious from the vile and feed the flock of slaughter, the sheep and the lambs, with the doctrines of the Gospel as enabled, the doctrines of faith once

delivered to the saints, according to the Bible. He is to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Timothy 4:2)

I am glad that I am living in a day in which there are yet a few declaring the whole counsel of God, that we can go far and near to hear the joyful sound and feast upon it as blessed of the Lord. The number of our veteran ministers is rapidly decreasing as well as the membership in some places, while mystical Babylon is flourishing, for the professing world is carried away with her false teachings, but she is riding for a fall, and great will be the fall according to Revelation. People will not assemble in great numbers to hear the TRUTH in these days of a falling away. They don't want a searching ministry. "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears. And they shall turn their ears from the truth, and shall be turned unto fables." (2 Timothy 4:3,4) We hear much about the dignity of man from high professors, and little about the depravity and inability of him to do anything spiritually good of himself. Cold, atheistical materialism abounds in the universe; spirituality and godliness are far less evidenced. Witness the inordinate interest in sports and the prevalence of crime in the land.

On Wednesday night at THE MAPLES, Elder Ruston preached a sweet sermon, as well as at the Association, and I was wide awake throughout his discourse. I mention this because of what occurred while he was preaching here so soothingly six years before. In 1960 we visited Elder and Sister Ruston in Dutton, Ontario, Canada, accompanied by the late Elder Ayers, Sister Beadie Meads, and Sister Myrtle Lefferts. We enjoyed our stay with them very much, also a visit with Mr. and Mrs. W. G. Thompson of Ridgetown, Ontario, Canada. We attended a three-day meeting at one of Elder Ruston's

Churches and heard with joy the gospel preached with power by both him and Elder Ayers, whose passing in 1962 has been mourned far and wide. He was our beloved Pastor.

After the Association, we accompanied Sister Lefferts to her home in Nutley, New Jersey, and on to New York City. We were delighted with the privilege of visiting in her home again after an interval of four years. Upon arrival in New York on Sunday, we went to a regular meeting of the Ebenezer Old School Baptist church and heard Elder Slauson, the Pastor, preach in the morning and in the afternoon. He preached the gospel to our comfort and understanding, and we felt that it was good to be with the little band assembled to hear the word. Only eight persons were present in this great city of eight million inhabitants. What a sad commentary on the population of this metropolis! Just a handful of people saved from the flood of errors to which Babylon subscribes. It made me think of the eight souls in Noah's ark, saved from the great deluge or flood that covered the earth. But in Christ, the Ark of grace and Sun of righteousness, there is a multitude which no man can number, redeemed to God . . . out of every kindred, and tongue, and people, and nation, according to Holy Writ — the whole election of grace. The elect considered alone are many, but in comparison with all the people that have ever lived in the world when it shall have come to an end, they are few, — a little flock, only a remnant. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14)

Following the meeting referred to, we were met by relatives and had a good visit with them in Brooklyn. Sister Sallie Hutchens, the widow of the late Elder Hutchens, invited us to her home, but we did not find it convenient to visit her. We were very pleased to meet her at the meeting. On Monday, we went with our relatives to the World's Fair, which is quite a big af-

fair. "Peace through Understanding" is the eloquent slogan of the Fair, in which is located what is called the Court of Peace with the Unisphere, symbol of the Fair and the largest globular structure ever built by man, in the background. What man hath wrought is evident on every hand in this great exposition in greater New York. But how many men are there that know by faith what God hath graciously wrought and "the peace of God, which passeth all (natural) understanding?" (Phil. 4:7) Thousands upon thousands of people were milling around in the Fairgrounds viewing the massive structures of architectural beauty and splendor and the numerous exhibits arrayed therein, including the pretentious Vatican and Mormon Pavilions containing a vast display of graven images and pictures made by men (forbidden by the second commandment) to attract the unwary visitors, but they had no charms for us.

Although all may move about freely at the great exhibition, it made me think of Vanity Fair in John Bunyan's Pilgrim's Progress, which has been widely read and enjoyed. I read this book with much interest about the time I united with the church. In it, I find this verse:

"Behold Vanity Fair! the pilgrims there
Are chain'd and stand beside:
Even so it was our Lord pass'd here,
And on Mount Calvary died."

In the dark ages, God's people were bound and slain by the thousands in the most unconscionable manner on their pilgrimage to the heavenly Jerusalem, and persecution of the remnant may be resumed in the future if union of Protestant churches with their mother is effected. Such union is diligently being sought now. Primitive Baptists are not Protestants. Church history shows conclusively that they were in existence under different names before the Reformation instituted by Martin Luther, a strong predestinarian who dwelt much on justification by faith.

Well, we returned home on September the 24th after a very pleasant journey made in safety, which is something to be thankful for in these days of heavy traffic and tragic occurrences. After all, our lives will be preserved in the providence of an allwise God until the time appointed for separation of soul and body. In Job 14:14, we read ". . . all the days of my appointed time will I wait, till my change come." This Scripture touchingly came to mind when I was traveling one day, as did the words of a song that brought tears to mine eyes and joy to my heart.

In hope of a glorious change,
C. W. Vass

LETTER FROM A CHURCH TO THE ASSOCIATION

The members and messengers composing the 2nd Church of Roxbury, New York, send love and fellowship to the different churches which meet with us, especially to the Lexington-Roxbury Association now in session with the 1st and 2nd Churches of Roxbury, September 16 and 17, 1964:

Dear Brethren:

At this time we must pen a few lines for a Church Letter, but we feel too incompetent for the task, but as it is a duty put upon us, we pray the dear Lord will help and instruct us. We feel that no one knows our vileness better than ourself, so it is with fear and trembling we make the attempt to write.

We have had some sweet meditations upon the goodness and mercies of God at times, so we feel that we must be in his hands, though vile and full of sin. We see him high and lifted up, and altogether lovely; so we have a faint understanding of the Word which dwells in us — Jesus Christ the hope of glory.

If we are not mistaken in this matter, such is the warfare of God's elect that they live in doubt and fear each day; and we could not have assurance

for anyone who was sure of his hope and glory. Those who are of the Lord fear often that they will make mistakes. We live by faith, love and hope: these are gifts of God. "The fear of God is the beginning of wisdom."

John says in Revelation, "Fear not, I am the first and the last." And in John's gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." Paul said, "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

We want Jesus first and last, and then there will be no discord in the welfare of the church. Yes, everything points to Jesus when we have this desire.

"How loth we are to leave the place,
When Jesus shows his smiling face."

We want His presence to stay with us — it disperses our gloom.

The foretaste of heaven is sweeter than all the treasures of earth: we have an inheritance that fadeth not away. God's grace is sufficient for us: did we not hunger, and He fed us; naked, and he clothed us with the garments of righteousness. How many times as we sit listening to these precious truths, that the image of our dear Saviour seems before us! We lose sight of ourselves as we feed upon the milk of the Word. His precious promises are yea, sayeth the Lord, and amen.

. . . Done by order of the church.

Prudence O'Connor Hinkley,
Church Clerk

(We asked sister Hinkley's permission to publish this, for it seemed so wonderful for one to write who is 92 years of age. — J. D. W.)

ASSURANCE

Before quoting scriptures in the Epistles of John, we acknowledge that we feel dependant upon the Lord, and trust that the Lord has given us a mind to hint at this subject; and that the Lord is directing the reader to follow the same train of thought:

We call your attention to former articles upon the subject: "Hope and Assurance", in the September, 1963, issue of the *Signs*. And "More on Hope and Assurance", in October, 1963, issue of the *Signs*. In the October issue, the article is a research work, meaning there are quotations from other writers who shared our views as mentioned in the September issue. Notice especially the writing of J. C. Philpot, as he described the subject so wonderfully.

First, we quote portions of the September issue: "The doctrine that the Children of God, after regeneration, have perfect assurance of their hope of eternal life without a doubt at all, is an erroneous doctrine. The advocacy of this doctrine tends to drive God's people to despair."

"The other extreme concerning Hope and Assurance is this: "You have doubts all the time, without any degree of assurance; you experience the corruption without any redemption from it; is a doctrine which tends to drive God's people to despair. Hope is drilled upon to the extent that the sentiment is that there is no degree of assurance at all to God's people. The sentiment is that the Children of God have doubts and fears all the time, and if any has assurance, he just thinks that he has this assurance, according to this doctrine."

The children of God do not have the same season all the time. You do not always doubt and fear whether you are a child of God, neither do you always possess the assurance that God loves you. In other words, there is a cycle of seasons in the experiences of God's people. As the poet said: "Sometimes I'm full of doubting, and think I have no

grace; sometimes I'm full of praising, when Christ reveals his face:"

We quote from Philpot as mentioned in the October issue: "Does the Scripture ever afford us the least warrant to believe that a man can be walking in the footsteps of a tempted, suffering Lord, who continues for months and years together at ease in Zion, without any trouble, exercise, grief, or distress in his soul? David never was there. Jeremiah never was there. Paul never was there. But their path was one of change and vicissitude; sometimes down, sometimes up, sometimes mourning, sometimes rejoicing, but never long together in one unvaried spot. The Spirit of the Lord, in carrying on this grand work in the hearts of God's people, will be continually operating in two distinct ways upon their souls."

Now, we quote from John: "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5:13) "And we know that we are of God and the whole world lieth in wickedness." (19th verse) "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4:6) "We know that we have passed from death unto life, because we love the brethren. — " (1 John 3:14)

If we take these scriptures out of their setting, then we must advocate that God's people must know or have the full degree of assurance all the time that they have eternal life. But, we do not believe this is the case. We read in one place that there are different gifts, some pastors, teachers, etc. Paul mentioned that he fed the Church at Corinth milk, and told them that they were not able to bear strong meat. "Strong meat belongs to them that are of full age." This does not mean age naturally, but spiritually. That is, of full age in growth in knowledge of the doctrine.

In reading the Epistles of John, we find that his theme was **love and assurance**. Now, this assurance is not to be taken in a boasting way. "Where is boasting then? It is excluded." (Romans 3:27)

Let us examine some that just knew that they were of the truth, but were mistaken; and in turn, take stock of ourselves. Paul said that boasting was excluded. Let us notice this parable: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." (Luke 18:9-14) Jesus said that the Pharisee did not go to his house justified. Notice how boastful and how sure the Pharisee was of himself. Yet, he was mistaken, and was deceived. If we get to the point that we think we are better than others, then it would do us good to read this parable, and maybe it would bring us down.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:22-23) These seemed to know that they were of the truth, and must have been surprised they were not children of God — since they were so sure of themselves. If we get to the point that we are boastful, and progress to the extent that we always live above doubts and fears, and always know and can tell others that we know and are sure that we have eternal life; then let us examine ourselves and find out what condition we are in by reading Matthew 7:22,23. If we are sure and never have any more doubts concerning our destiny, then we may receive the same surprise that those did: "Depart from me, ye that work iniquity." It will

do us good to examine ourselves. The world looks at our outward appearance. "Men looketh upon the outward appearance, but God looketh upon the heart." We may be professors, that is, profess to have religion, but the question is: Are we possessors? Do we possess eternal life? If we are sure of ourselves, we may be mistaken, as mentioned in Matthew 7:22-23.

In connection with this, let us examine Matthew 25:41-44. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee as hungred, or athirst, or a stranger, or naked, or sick, or in prison, and **did not minister unto thee?**" These must have received a "big surprise" also, because they were certain that they had always ministered unto the Lord, and were surprised to learn that they had failed to do so. Therefore, they must have always thought that heaven was their home, and they lived above doubts and fears that the Children of God experience.

"Examine yourselves, whether ye be in the faith; prove your own selves. . ." (2 Cor. 13:5) Please read 2 Cor. 12:1-9. Notice that Paul received wonderful revelations, and implied that he would be "puffed up" if the thorn in the flesh was not given to him. The thorn in the flesh was needful to keep him down, so that he would be humble. Notice the key of these scriptures: "And lest I should be **exalted above measure** through the abundance of the revelations, there was given to me a thorn in the flesh, the **messenger of Satan to buffet me**, lest I should be exalted above measure." I believe the expression, "exalted above measure," means the same as being "puffed up." As we think of the thorn in the flesh, we think of doubts and

fears. These doubts and fears are needful, as they keep us humble, where we can be given to "esteem others better than ourselves". In Galatians 5:17, we read of the warfare within the children of God. "The flesh against the Spirit." If our soul is never tried, and if we never have any doubts concerning our state, and never mourn over our sins, then we are in a sad shape. If life is within us, our soul is exercised.

Of course, there are seasons in which the children of God are dormant, as the oak trees are dormant in the winter time. You cannot see any life manifested, since the leaves have fallen off, and cannot tell a dead tree from a live one on the surface. (The life is in the root.) At times, your soul is not exercised, as in the nighttime you sleep and you rest; therefore your body is not exercised at night.

At times you may be puffed up to the extent that you talk as the pharisees do, but the thorn is given to bring you down. "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) "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts." (Isaiah 3:16-17)

The Lord will take care of all our needs. If we are exalted above measure, the Lord will bring us down. If we are down in the valley, and our soul is full of troubles, then we need comfort, and in due season the Lord will give us comfort: there is a bringing down, and a building up. Notice the commission to Jeremiah: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jeremiah 1:10)

If we need to be brought down a

“notch”, the Lord will take care of it, either directly, or indirectly by his servants. If we need comfort and consolation, the Lord will take care of it, either directly or indirectly.

Some of God’s people experience trials that others do not have, some experience revelations that others do not have: They all experience the same things, but **not in the same degree**. Do we not crave evidence? If your soul is exercised, you have some doubts and fears within, and you experience the sorrow of darkness, and you want some comfort and consolation, and yearn for some evidence that you are experiencing things which the saints experience.

There are seasons in which the children of God do experience **“full assurance of faith”**, and **during these times the doubts and fears are gone**; but, you find they come back later. Notice the expression: “that ye may know that ye have eternal life”. This does not mean that the children of God always have the full knowledge or full assurance of faith, that they know that they have eternal life. I do not believe that the children of God progress or grow to the extent that they always live above doubts and fears.

This text is written as a comfort to you who desire evidence, and let us see if it traces your experience. Why did John write this? In order for you to gain knowledge. “These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life . . .” The knowledge is that you have eternal life. “**And this is life eternal**, that they might know thee the only true God, Jesus Christ whom thou hast sent.” (John 17:3)

What is the benefit of this knowledge, and why did John desire for us to have this knowledge? Why did God inspire John to write scriptures as these? “All scripture is given by inspiration of God and is profitable . . .” It will not do to shun any part of the scriptures, although we may not understand them.

The benefit of the knowledge that

you have eternal life is a comfort to you, if the scripture applies to you. The question is: Does the text apply to us? The scriptures describe God’s people, and tells who they are and what they are. If we are haughty, the text does not apply to us. If we know, as the pharisees do, it does not apply to us. This text **is directed to those who doubt and fear**. It is directed to those who are distressed. The Lord does not feed you if you are not hungry. In turn, the Lord does not comfort you if you do not need to be comforted. You may need bringing down instead of being comforted, and the Lord takes care of this.

God’s people are different from the world. Have you felt to be an outcast, and a stranger to this world? Have you found that the pleasures of this world do not hold any charm for you? Are your affections set upon things which you cannot see with your natural eye?

God’s people are an afflicted people. “I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.” “I have chosen thee in the furnace of afflictions.” I believe that the type of afflictions mentioned goes deeper than natural afflictions. We read in Psalms 73: “The wicked are not in trouble as other men.” The wicked do not know anything about soul afflictions. Have you ever mourned over your shortcomings? Have your sins weighted you down? Has your soul ever been in trouble? Have you ever felt that God had forsaken you? Have you ever felt so undone, that you found that you could not pray, because you were afraid that God would not hear you? Have you ever felt that your case was hopeless, and could not see how God could love a wretch as you felt to be? Do you know anything about the sorrow of darkness that is felt within the soul? Does it cause you to cry out from your heart? Have you felt to be cold and indifferent, and when this knowledge comes home to your soul, does it cause you to mourn? Have you ever gotten to the place that you wondered if grace has touched your

heart? Have you ever doubted and wondered if you have been deceived in the whole matter?

Have you found that there is only one who can speak peace to your soul? Do you yearn for the presence of God, and find that it is sweet and pleasant? Do you feel unworthy of the wonderful things which God has shown you? Doesn't it make your heart feel tender when you are given to realize the wonderful love of God, and to think that Jesus suffered such a horrible death for you? Do you feel worthy of his sufferings? This is the innocent dying for the guilty. Has this knowledge been given to you? If Jesus did not meet the just demands of the law, then our doom would be everlasting destruction from the presence of the Lord.

Has circumstances ever weighted you down such that your eyes were turned upward, and they were given to say as Paul: "We are confident, I say, and willing rather to be present with the body, and to be present with the Lord." (2 Cor. 5:8)

If your soul has been exercised as mentioned, then it is sweet evidence that God is dealing with you, and that He has set his love upon you; and the text is directed to you. You are in the need of this knowledge. You need building up, and you find it is a comfort to have the knowledge that you have eternal life. Why? Things have gone against you, and you have experienced seasons of despair, and the future looked dark for you. But John is writing to you. He is telling that you have eternal life, and this is so much better and richer than the riches of this world.

Our life here is short, and but a span of time. Paul said: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:18) Are you afflicted? It is just for a season, and will not last forever. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroy-

ed;" (2 Cor. 4:8-9) Have you experienced these things? Be not dismayed, as it is but for a span of time. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." (Job 14:1-2)

If you are tried and exercised as mentioned above, you realize that this world is not your home, and that you are a stranger here. Does it not give you comfort to meditate upon life beyond the grave? Have you ever experienced seasons of darkness and of being in despair? If so, the text is directed to you, and telling you that you have eternal life; and this is enough, isn't it?

As we think of eternal life, we think of one eternal day. Have you experienced seasons in which you felt far from God? If so, does it give you comfort to know that in the sweet by and by, God will dwell with you always?

Have you experienced seasons of mourning over your case, and find that your seasons of rejoicing are so few and far between? "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isaiah 60:20) The days of thy mourning shall be ended forever, and you will eternally enjoy the presence of the Lord, and can rightly sing praises unto his wonderful name for ever and ever.

This knowledge is needful to you who are exercised. "These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." How does this knowledge benefit you? It gives you fresh courage to press on in spite of difficulties. It gives you fresh strength and desire to do that which is right. Satan may tempt you to give up, and say, "What is the use of me doing that which is right, everything goes against me as it is, and I wonder if there is anything

to religion anyway." But this knowledge revives your hope, and enables you to resist the temptations of Satan.

Although you experience seasons of "full assurance of faith", you feel **unworthy** to boast of this knowledge. Rather you rejoice and sing praises from the heart to the Lord for his goodness and loving kindness. This knowledge is given to God's people in an humble way, and they rejoice in it and do not boast about it. It is a comfort to you to know that you have eternal life, as it is the only consolation that will do you any good, spiritually speaking. Again, this knowledge is given to God's people in time of need, and if it is the time for you, then you rejoice in reading the text: there is a distinction between the ones **who boast** of the knowledge they have of their assurance, and the ones **who rejoice** in the knowledge of their assurance. There is quite a difference between the two. May we continue to examine ourselves. As we think of those that boast of their knowledge, we may well say that this is **not true knowledge**, but instead a **false knowledge**, as we have tried to point out.

I believe that God's people rejoice in the knowledge of their assurance, and it causes them to sing praises unto the Lord. Read the book of Psalms, and you will find that the writer was sometimes distressed; and was sometimes rejoicing.

We trust that the Lord has enabled us to rightly divide the word of truth, and may all praise and honor and glory be given to him.

Yours in hope,
W. W. Hudson, Jr.
15081½ Country Club Rd.
Bastrop, La.

THOUGHTS ON ANTINOMIANISM

This is a word much in vogue among the greater part of the religious world, but I believe it is a term very little

understood, and is used chiefly by those whose profession and practice prove that they take darkness for light, and neither know what they say, nor understand whereof they affirm it. It is no uncommon thing to hear those branded with the opprobrious epithet of Antinomian who embrace the pure gospel doctrines, and manifest by their outward deportment that the law is written on their hearts; but reject the moral law as being a rule of life, and look alone to the obedience, suffering, and death of the Lord Jesus Christ for life and salvation. They do not pretend to obey the law of God, but protest their own inability to keep the law in any part; and that the law is dead to all true believers, and has no power over any for whom Christ has satisfied justice, and paid the utmost requirements the law could make, by becoming the sinner's Substitute, and enduring the curse it denounced against transgressors.

These are the characters that are called Antinomians, and are despised, belied, and persecuted by the generality of professors! But surely if ever a mistake was made in religious matters, there is a great one in this; for these are the very persons who receive the truth as it is in Jesus, and are led by the Spirit of God. For when He enlightens the mind, he causes the subject of his work to see his own impotency even to think a good thought of himself, much less to perform a good action; and that without Christ he can do nothing; and that if he does any good thing, it is only through the love of Christ influencing him to willing obedience to the holy law of God. The good he does is not by any power inherent in himself, but it is wrought in him by the same power that raised Jesus from the dead. And as to evil, the believer cannot commit a damning sin, or if permitted to fall into, he cannot continue in sin, because his seed remaineth in him. And his body is the temple of the Holy Ghost, who purifies it throughout for God to dwell in; he new-models it for himself. And

therefore the sins he is guilty of are from the corruption lurking within, for the believer is not freed from the being of sin, until freed from the body of death which he carries about him. It is the will as much as the act which constitutes the guilt, and the possessor of true faith earnestly desires to be delivered from all iniquities, and to be thoroughly purged from all sin. He may have, no doubt has, his besetting sin, but no sin can have dominion over him, for he is not under the law, but under grace; he maintains a perpetual conflict with the powers of darkness, the lusts of the flesh and spirit; and though he fall, he shall arise, and at length overcome through the blood of the Lamb, and that alone.

These are the characters that are styled Antinomians! And this is the doctrine that is said to encourage licentiousness! But they are the persons who observe the apostolic injunction to be zealous of good works, which God has before ordained that they should observe; and these characters as strongly insist as James did, that faith without works is dead; for where true faith is exercised, love to God and man is manifested in striking colours. And the more we are under the influence of divine love, the stronger our faith is, the more we shall be concerned to mortify the lusts of the flesh and to perfect holiness in the fear of God; and where the outward conduct is not conformable to the gospel, there is no evidence of genuine faith. Is this encouraging licentiousness? Surely not in the least degree. These are the real advocates for works, not as the procuring cause of the mercy of God in Christ Jesus, but as the natural effect of the new birth being begun; for it is as natural for the child of God to aim to imitate his glorious Saviour, as it is for fire to ascend towards the source of light and water to pursue its channel to the ocean. By turning from the law as a covenant of works, and embracing a crucified Saviour in the arms of faith, we honour and magnify the law of God,

and glorify its Author; but those who rest in any measure upon their imperfect obedience, reject the law of the Spirit of life in Christ, which makes true believers free from the law of sin and death. And if this be true, and Antinomians are rejectors of the law, our enemies are the very characters they conceive us to be; and Antinomianism is a rejection of the perfect law of liberty from the bondage of sin and death; and the opposers of this law, let them view characters and profession in whatever light they may, they are themselves the advocates of a system which, it is to be feared, will leave them at last among the most licentious of the human race.

(We copy the above from the December, 1849, issue of the Gospel Standard, of England. The writer's name is not given, but we presume it was one of the editors. Formerly this subject was quite prominent among various groups. We thought it would be profitable for us to meditate upon the importance of the matters contained in the article — J. D. W.)

"THE HALF HAS NEVER BEEN TOLD"

(Common meter double)

Had I all Tongues possessed by men,
All tuned to Jesus' praise;
They could not fully Him commend
For all His works and ways;
They could not for His mercies great
Bestowed on sinful me,
To Him sufficient praise relate
Through all eternity.

Nor could they all my sins confess,
If not in deed, in thought;
Their number is immeasurable,
I long with Christ have fought;
But Grace abounding unto me
In Jesus freely giv'n,
By it I hope and trust to see
A happy home in Heav'n;

By grace I hope and trust to stand
With saints around the throne,
And with the sheep on Christ's right hand
To be by Jesus owned;
Oh, how I sometimes long and pray,
When pressed with doubts and fears,
His servant He would call away
And wipe away my tears,

But if it be His will for me
 More suff'ring to endure,
 And though the furnace hotter be
 'Tis but to make me pure;
 And when as silver I'm refined
 And Christ His image see,
 Then I can sing, The Lord was kind,
 'Twas all in love for me!

C. B. Britt
 Rt. 6, Box 282
 El Doroda, Ark.

CONTRIBUTIONS TO THE
 INDIGENT FUND
 (To October 1, 1964)

Mrs. G. W. Mathews, Tex.....	\$ 1.00
Eliza Turner, Va.....	1.00
A Friend, Calif.....	10.00
Elder C. N. Bunn, Va.....	5.00
J. B. Dunagan, Ga.....	.50
Mrs. Garlon Vick, N. C.....	2.00
Jno. E. Pace, Sr., Va.....	2.00
Elder R. L. Biggs, Tenn.....	2.00
Miss Lavenia Biggs, Tenn.....	1.00

STAUNTON RIVER UNION

The next session of the Staunton River Union is to be held, the Lord willing, with Danville Church the fifth Saturday and Sunday in November. The church is located on Bradley Road in North Danville.

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

R. T. Holley, Church Clerk

"THE SECOND COMING OF CHRIST"

Elder R. W. Rhodes now has another edition of his book of the above title ready to distribute. The price postpaid is \$2.00 per copy, and may be had by addressing him as follows:

Elder R. W. Rhodes,
 P. O. Box 625,
 Spearsville, La. 71277

CONTENTNEA UNION

The next session of the Contentnea Union is to be held the Lord willing, with Pleasant Hill Church, Edgecombe County, just off Highway 43, between Pinetops and Rocky Mount, N. C., the fifth Sunday and Saturday before.

All who love the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk
 Rt. 3,
 Tarboro, N. C.

Danville, Virginia December, 1964

SIGNS OF THE TIMES

Subscription price \$3 per year — \$5 two years

Published each month by

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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

EDITORS

Elder David V. Spangler

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

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

PSALMS 17:15.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

At the heading of this Psalm, we see that it was a prayer of David, an expression of one, who, though a subject of grace, had earth and hell to face. Saul had seen David prevail over the Philistine, Goliath, with a sling and with a stone, I Samuel 17:49, but soon Saul had become very jealous of David, for "When David was returned from the slaughter of the Philistines, the women came out of all cities of Israel, singing and dancing to meet King Saul,

with tabrets, with joy, and with instruments of music, and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." I Samuel 18:6-7. Saul's hatred was such that he tried twice to smite David with a javelin. The cruelty of Saul in seeking the death of David, though David had served Saul well, can be read in I Samuel, 18th and 26th chapters, and though we see therein that David spared Saul's life twice, yet it is clear that David had no confidence in Saul, even though in I Samuel 26:21 Saul said, "I have sinned," confessing that he had played the fool and erred exceedingly. As we read the several incidents referred to above, we can understand why David expressed himself as he did in the 17th Psalm. A life of trouble, fearing that he would fall one day by the hand of Saul, seems to bring to our mind the warfare between flesh and spirit. Sincerity is not found when the flesh and Satan go hand in hand. David was sincere when he could say to Saul, "The King of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountain." How small the Apostle Paul saw himself when he said, "Unto me, who am less than the least of all saints, is this grace given," but David, expressing the humiliation of his Lord when in the flesh, cried in Psalm 22:6, "But I am a worm, and no man; a reproach of men, and despised of the people."

The writer of this article, more than fifty years ago, used to hear Elder Vail say, "If only I could leave this old body at home when I come to meeting," yet he needed, for our sakes, to bring it with him, because we all have bodies. Paul said, "O wretched man that I am! who shall deliver me from the body of this death?" This world is not a friend to grace and we are assured by our Lord that "In the world ye SHALL HAVE tribulation: but be of good cheer; I have overcome the world." John 16:33

Coming to our subject matter, David said, "As for me," a serious and perso-

nal thing, transcending all others, such as loss of friends, home and country, for he was about to abandon his own land, seeking an asylum among his country's enemies. He was misjudged by those who ought to have been his friends, yet having a friend in God, whose mercy and kindness had overshadowed him from the time when he was but a lad caring for his father's sheep, "As for me," he said, "I will behold thy face in righteousness." Whatever men might say or do, "God is judge himself. Selah." God knew his desires and groanings, his prayer showed where his heart was, and to-day, as then, where the Spirit's work is in one's soul, there is repentance towards God, and faith in our Lord Jesus Christ. It is the Spirit's work to show us that our own righteousness is as filthy rags, causing us to loathe our own life. How killing is the Spirit's work to the love and pleasure of sin, and how it brings us down to feel ourselves as small as a flea; yet how wonderful it is when the Spirit takes of the things of Jesus and reveals them to us. We learn in God's school upon whose head to place the crown. Paul could have said, "As for me," "By the grace of God I am what I am." By God's amazing grace David could say, "I WILL behold thy face in righteousness." When God, who commanded the light to shine out of darkness, shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, it had the same effect on us as it did on Job. When he, by the EYE of faith, saw his God, he abhorred himself and repented in dust and ashes, but there is a day yet to come for David and all of God's chosen race when their EYES (plural) shall see his face in righteousness, and they will all see him for themselves, as Job saith, "Whom I shall see for myself, and mine EYES (plural) shall behold, and not another." Job 19:27. This has not as yet come to pass. Isaiah 25:8 declares, "He will swallow up death in victory." Over seven hundred and fifty years after Isaiah said that,

Paul said, "Then shall be brought to pass THE SAYING that is written, Death is swallowed up in victory." It is still A SAYING, but it is God's truth. When shall this truth come to pass? when? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." In Acts 13:36, Paul tells us that "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption. But he (Jesus) whom God raised again, saw no corruption." There is a time yet to come, a SAYING yet to be fulfilled, when all that number that no man can number will be changed. "For this corruptible must put on incorruption and this mortal must put on immortality." Not until then will come to pass THE SAYING, "Death is swallowed up in victory." "For the EARNEST EXPECTATION of the creature WAITETH for the MANIFESTATION of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature ITSELF also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

By the glorious liberty of the children of God, we do not feel that the Apostle is here referring to "the liberty wherewith Christ hath made us free." Galatians 5:1, but to that glorious liberty that one must feel and enjoy when freed from this body of death, in which, as long as we live here, we shall groan and travail in pain together. Romans 8:22, experiencing often a fearfulness and trembling which almost overwhelms us. David comes in here in Psalm 55:5-6, saying, "Oh! that I had wings like a dove! for then would I fly away, and be at rest." These children of God are those who have gone before, "Set free from these prisons of clay, united in mansions of love." We do not believe in soul-sleeping, for in a subject of grace the soul is regenerated and the spirit renewed. Titus 3:5

John, banished to Patmos, beholding the glory of heaven in Revelation 7:13-17, tells us, "And one of the elders answered, saying unto me, "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night (while time lasts) in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." One will say, how satisfied they must be. Their satisfaction is wonderful, far beyond our ability to comprehend, yet, we say this, we hope, with due reverence, that it is not complete. Romans 8:16-17 says, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and JOINT-HEIRS with Christ; if so we suffer with him, that WE MAY BE ALSO GLORIFIED TOGETHER." Those who have entered into bliss, being joint-heirs, do not, as yet, enter into the fullness of glory until our Lord shall come and "Change our vile body, that it may be fashioned like unto his glorious body." Philippians 3:21. In Revelation 6:9-11 John tells us that he saw the souls of them that were slain for the Word of God asking from under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . And it was said unto them, that they should rest yet for a little season." There is an appointed time. In Matthew 24:36 Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The saints in heaven, set free from sinful

bodies and united in mansions of love, behold, with joy unspeakable, their Lord Jesus Christ in his glorified immortal body. Our faith is expressed in joyous strains when we sing, "The Lord's ascended up on high, decked with resplendent wounds: while shouts of victory rend the sky, and heaven with joy resounds." In heaven their joy is greatly increased as they behold that glorious likeness with which they, as well as David, will be completely satisfied.

The writer has been asked, do you believe in identity in heaven? Of course we do, David will be David, Paul will be Paul. Job said, "Whom I shall see for myself and mine eyes shall behold, and not another;" meaning, of course, that he would not be somebody else. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isaiah 33:17. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." I Corinthians 13:12. Identity is clearly seen in our text and it is proven by Paul in I Corinthians 15:53, "For this corruptible must put on incorruption and this mortal must put on immortality." For this glorious transformation the whole election of grace is still waiting, and this will take place when our Lord descends from heaven with a shout of victory. Jesus in Colossians 1:18 is declared to be "the first-born from the dead; that in all things he might have the preeminence." In Revelation 1:5 he is spoken of as "the first begotten of the dead." This same Jesus, now enthroned in glory, is also waiting the appointed time. The word of God in Hebrews 10:12-13 is very clear. "But this MAN, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool."

Read Paul's charge to Timothy in I Timothy 6:11-16. I will quote verses 14-16. "That thou keep this commandment without spot, unrebukeable, until

the appearing of our Lord Jesus Christ: which in his TIMES he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man (in a body of flesh) can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." John, in Revelation, saw him in the midst of the seven golden candlesticks, but at the sight of him, he fell at his feet as dead.

Jesus, the MAN, whose body did not see corruption, who was raised from the dead and ascended into heaven, the man, yes, the Lamb, as it had been slain, is now in the midst of the throne with a body like our own and he only hath immortality. The writer has been asked if we shall know who we are and what we were? Of course we shall know what we were saved from and saved unto or how could we sing the song of the redeemed? Angels do not sing above about redeeming grace and dying love. Revelation 5:12. Angels said with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Peter tells us, which things (the sufferings of Christ and the glory that shall follow) the angels DESIRE to look into. Some may say if we will then be like Jesus we shall all be the same, such speculation is without the word of God to sustain it. To repeat what Job said, "Whom I shall see for myself, and mine eyes shall behold, and not another." David said, "I shall be satisfied." What satisfaction would David have if he knew nothing of the mercies known and felt here and could not tell upon whose head to place the crown? The writer desires to be kept from speculation, and believes the word of God to be sufficiently clear that we shall be in that innumerable company, not a part of our body left out, we shall need hands there to carry the palms of victory. Revelation 7:9. Yes, our bodies will be clothed with white robes, which is the righteousness

of the saints. Yes, and we shall see the Beloved, face to face, without a veil between. But some will raise the point, how about male and female? In the church of God "there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28. Our Lord in Matthew 22:30 settles that. "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." We shall know perfectly, ourselves, our God and our Beloved Lord, and eternity will not be too long to enjoy the love and fellowship of the whole Family of God. How could such as we feel to be, sing the song of the redeemed there, if we knew not the ways and means wherewith we were brought to love his great name?

John, in Revelation 14:13, was commanded from heaven to write (for future generations) "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." Read Matthew 25:31-46, which clearly shows that the work of faith and labour of love in them doing those things spoken of by our Lord, establishes their identity. As he owns them in that day, he will bring back to their memory things that they did when on earth. As David, so the writer hopes that we, too, can in faith say, "I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness."

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

"QUENCH NOT THE SPIRIT."

1 THESS. V. 19.

Our young brother Sankersley, of Mississippi, has desired us to give our views on the above text; and it is a subject which has been much perverted by the enemies of the truth, the minds of some young christians have been perplexed to know its true meaning. As these words were addressed in admoni-

tion to the church of God, they must have a definite and important signification. The Holy Ghost has never inspired the holy apostles to write in ambiguous terms, nor to enjoin rules or restrictions upon the church of God which are unimportant. The text on which our views are desired, has been claimed by the Arminians as being addressed to the world of mankind in general, and to the unregenerated portion of the fallen race more particularly. They say, God, who is a spirit, is desirous of converting all men, and that the Holy Ghost sues for admission into every sinner's heart; knocks at every door, and makes profers of mercy and grace to all the unconverted, on the simple condition that they accept of the terms and admit the Spirit into their hearts. And they pretend to understand this text as a warning to sinners to quench not the spirit; that is, the Holy Ghost, which they say is wooing and striving, and endeavoring to gain admission into their hearts.

Such we understand to be, in substance, the doctrine and language of all carnal, graceless, work-mongrel professors of christianity; and during the almost six thousand years in which this blasphemous heresy has been promulgated on earth, the ingenuity of man and the subtlety of satan has been exerted to the utmost to give the delusion a plausible appearance, and to transform its deformity into a resemblance of truth. The natural mind of men, in their depraved state, being enmity against God, is predisposed to favor the heresy; for they love darkness rather than light, and error rather than truth. Hence their susceptibility to the imposition, and the readiness of ungodly men to favor any sentiments which are derogatory to the character and truth of God.

Those, however, who are born of God, and taught by his spirit, have the witness in themselves that the above-described heresy is false; for they are brought to an experimental knowledge of him. "This is life eternal, that they might know thee, the only

true God, and Jesus Christ whom thou hast sent." John xvii. 3. And God has provided in the New Covenant, that those with whom this covenant is made, "Shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all shall know me, from the least to the greatest." Heb. viii. 11; Jer. xxxi. 34. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. liv. 13. Being divinely taught to know God, they have the witness in themselves, that he is not a being who can be **quenched**, baffled, thwarted, or successfully resisted, by any of his creatures in heaven, earth or hell. They know that he does not labor and strive to gain admittance to the sinner's heart; and they know that the sinner has no power to prevent the execution of the will of God. They know that their Savior has power over all flesh to give eternal life to as many as the Father has given him. John xvii. 2. And that All that the Father has given him, shall come unto him; and they that come to him he will in no wise cast out; and that no man can come unto him, except the Father which sent him, draw him; and Christ is pledged to raise up all such at the last day. John vi. 37 and 44. They know by their own experience, as also by the scriptures of truth, that all their own efforts at reformation, their resolutions to get religion, &c., were abortive and vain; that they could no more accomplish the work, than the Ethiopian can change his complexion, or the leopard his spots. Jer. xiii. 13. Their own experimental knowledge of God, and the testimony of his written word, compel the saints to reject the interpretation which will-worshippers and Arminians give to our text. And it is unquestionably much easier for them to detect the absurdity and blasphemy of the heresy of the enemies of the truth on this subject, than to fully comprehend the precise meaning of the admonition, "Quench not the spirit."

All who are taught of God, know that

he is a Spirit; but they also know that he is infinite, eternal, immutable, omnipotent, all wise; of one mind, and none can turn him; that with him there is no variableness nor shadow of turning; that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth; that none can stay or resist his hand; that he speaks the word and it stands fast; he commands and it is done. And knowing this, they know that he does not stand wooing and beseeching the sinner for permission to do his pleasure; for he hath mercy on whom he will have mercy, and he hath compassion on whom he will have compassion; and whom he will, he hardeneth. Rom. ix. 15-18. They cannot, therefore, regard God as a Spirit liable to be quenched, put out, or subdued, by saints or sinners, angels or devils. Those admonitions, therefore, which warn the saints against grieving the spirit whereby they are sealed, and to quench not the spirit, cannot be so construed as to signify that God is a being subject to passions like us; that he can be grieved and extinguished by his creatures.

Let us then examine carefully and prayerfully, that we may learn what spirit it is that the saints are not to grieve or quench. While we adore and worship that God who is a Spirit, we are to remember that all of God's manifested children are born of the Spirit of God, and That which is born of the Spirit is spirit, as that which is born of the flesh is flesh. This spirit which is born of the Spirit is not God, but it is of God, and is called the new man, which after God is created in righteousness and true holiness. Eph. iv. 24. This spirit which is born of the Spirit, being of God, is a holy spirit, and is called the spirit of adoption, whereby we cry Abba Father. Rom. viii. 15. It is called the spirit of him that raised up Jesus from the dead. Rom. viii. 11. It is called "the holy spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. It is distinguished from the Holy Ghost which is God, as an emanation from God. The Holy Ghost is not

said to be born of God — it being God — but the spirit which the saints have received, and whereby they are sealed, &c., is born of God; born of the Spirit, and is spirit and life in all the saints. This spirit which is born of the Spirit, is that by which the saints are sealed, marked, and are distinguished from all other men and women, until “the adoption, to wit, the redemption of our body.” “But if the spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken you mortal bodies, by his spirit that dwelleth in you.” Rom. viii. 11. “But ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,” Rom. viii. 23. This spirit which is born of the Spirit, which dwells in us, and is called the spiritual man, the new man, the inner man, and which is called the spirit of Christ, the spirit of adoption, and the spirit whereby we are sealed unto the day of redemption, is susceptible of grief, of sorrow, conflict, elevation and depression, which changes, conflicts, depressions and triumphs, are totally inapplicable to God, the Eternal Spirit, from whom it proceeds, and of whom it is born.

This spirit, born of God, in the antediluvian saints, was grieved with the abominations which prevailed in their day; and in Noah, it was resisted by the wicked antediluvians, until the flood came and swept them away; was resisted in all the prophets by the carnal Israelites; in the apostles by Jews and Romans; in Stephen, by his murderers; and is still resisted, not only by the unconverted world, but also by the fleshly powers and passions of the saints themselves. Thus Paul himself found a law in his members, warring against the law of his mind; and he assures us, that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would.

How this holy spirit of Christ in us can be grieved, and how it is grieved by opposition, reproach, persecution and malice, from foes without, and more especially it is grieved by the inbred corruptions of our own fleshly nature, our doubts, our fears, our short coming, our wicked thoughts, unholy propensities, ingratitude, sluggishness in the cause of Christ, greediness after the vanities of the world, unreconciliation to God, and the rebellion of our nature against the God we love and adore; all this the christian can sensibly feel, and measurably know; and of how it can be resisted by the world, the flesh and the devil, they are fully aware. But how the admonition of our text, “Quench not the spirit,” is to be understood, still may require some explanation. Let us look to it. This admonition is connected with many others, and addressed to the brethren exclusively; and cannot without perverting the scriptures be applied to any but brethren. Thus it is presented by the inspired apostle to the church of the Thessalonians which are in God the Father, and in the Lord Jesus Christ. 1 Thess. i. 1. “Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves and to all. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. — Quench not the spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you; who also will do it. Brethren, pray for us,” &c. 1 Thess. v. 14-25.

By carefully observing the connection of these exhortations, we perceive that the apostle presents them as the will of God in Christ Jesus,

concerning the saints, which are in God the Father, and in the Lord Jesus Christ. But how is this the will of God in Christ Jesus concerning us? We possess the spirit of Christ. "For if any man have not the spirit of Christ, he is none of his." Rom. viii. 9. The law, or will, of God is in the heart, or spirit of Christ, and Christ by his spirit dwells in his saints; therefore we find the New Covenant promise fulfilled in the saints. "I will put my laws into their mind, and write them in their hearts," &c. Heb. viii. 10. This law of the spirit of life, in Christ Jesus, is fulfilled in us, who walk not after the flesh, but after the spirit. Rom. viii. 2 and 4. These faithful admonitions, being embraced in the spirit of Christ which he has implanted in our hearts, are to be cherished, revered, regarded and obeyed. But while this spirit which embodies them as the will of God concerning his children, is opposed by the fleshly nature and corrupt propensities which are opposed to the law of the spirit of our mind, we are to quench not the spirit, but crucify its opposite, the old man with its affections and lusts, and put on the new man. Or, in other words, to walk after the spirit, and not after the flesh. The flesh and the spirit in the christian are antagonistic to each other; both cannot at the same time predominate in us. To gratify the one is, on our part, to quench, suppress or repel the other, "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. So then they that are in the flesh cannot please God. Rom. viii. 5-8.

To **quench** or repress the spirit, in the sense of our text, is to walk after the flesh. Study the inclinations of our carnal and depraved minds, attend to whatever will gratify our fleshly propensities, make our religion conform to our feelings, attend to the things of the spirit only when convenient and agreeable to our fleshly

feelings and interests, lose no opportunity to amass the treasures of this world, or to gratify our lust for worldly fame, honor or applause, for the sake of bearing the cross of the dear Redeemer. Never offend visitors, nor neglect your worldly interest, to attend on the solemn assemblies of Zion, or to mingle with the despised followers of the Lamb. Do not follow the Master in baptism, or in any of his ordinances, until your carnal mind is satisfied with the hope which God has given you; nor so long as it will subject you to some inconvenience or mortification of the flesh. Pay no attention to such brethren as are unruly, or feeble, or weak; render evil for evil; pray only when you feel like it, and consider what you have as your own, without thanksgiving. Pursue this course, and if you do not quench the spirit of christianity, so far as its comfort and consolation, and benign influence is concerned, we have failed to comprehend the meaning of the text. We appeal to the experience of every saint, for confirmation of the words of the apostle, "to be carnally minded is death." Is it not so? Death to our enjoyments, to our usefulness in the house of God, to ourselves and to all the saints. "And if Christ be in you, the body is dead, because of sin." Bury then yourselves in the body — in the affections and lusts thereof, and are you not buried in death? The body is dead. There is no spiritual life in it; therefore, when Christians are looking to find something good, spiritual or comforting in their carnal nature, they are seeking the living among the dead; and they will seek in vain. For if ye live after the flesh, ye shall die; but if ye, through the spirit do mortify the deeds of the body, ye shall live. Rom. viii. 13. By dying in this case, we are not to understand that the child of God can possibly lose his immortality, or fail of his inheritance of glory; but of his comfort and living enjoyment of his salvation. He that knows his Master's will and does it not, shall be beaten with many stripes. The Lord has said he would

visit the transgressions of his people with the rod, and their iniquities with stripes; but his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail.

May it be our privilege, as the followers of our Redeemer, to put on the new man, to crucify the old man; to walk after the spirit, and not fulfil the lusts of the flesh; to mortify the deeds of the flesh, and quench not the spirit; and may we deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. To this end let us pray without ceasing, that we may rejoice evermore.

Greatly as we have extended this article, much more might be said on this important subject; for it is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel.

(Editorial by Elder Gilbert Beebe, August 1, 1857)

OBITUARIES

SISTER LAURA DITTMAR

Sister Laura Dittmar, of Schoharie, N. Y., passed away March 6, 1964 at the age of 78 years. She leaves to mourn her passing, her husband, John Dittmar; one son, Martin, and one daughter, Mrs. Robert Ruland, of Schoharie; and four grandchildren and two great grandchildren; as well as the brethren of the Middleburg Church. She was a faithful and devoted member since 1934, and had served as Clerk for a number years.

Her death was sudden and unexpected, but God's ways are not our ways, nor his thoughts our thoughts. The gospel of the Son of God was meat and drink to her hungry soul — which none can feed upon except those who are made alive by the Holy Spirit.

The Lord gave and he has taken, blessed be the name of the Lord. Her funeral was conducted by her pastor, the writer.

A. J. Slauson

LEMUEL DILLON CONNER

Lemuel Dillon Conner was born July 5, 1883, and died April 20, 1960. He was the son of the late Shelton L. Conner and Sally B. Hall Conner, of Floyd and Montgomery Counties,

Virginia. He was united in marriage to V. Susie Thomas of Franklin County, Virginia, on October 14, 1903, by the late Elder Asa D. Shortt of Floyd County, Virginia. To this union were born five sons and one daughter. They are as follows: Mrs. R. B. Anderson, Shawsville, Virginia; Mr. Earl A. Conner, Fincastle, Virginia; Elder I. Shelton Conner, Portsmouth, Virginia; Mr. Noel F. Conner, Roanoke, Virginia; Mr. Aaron J. Conner, Roanoke, Virginia; and Mr. Calvin A. Conner, Salem, Virginia.

At an early age he expressed an understanding of, and a love for the Primitive Baptists, a fear of God and a love and trust, and a willingness that His will be first. In his correspondence in early life, on the 16th day of May 1903, he writes, "I went to Salem Church today and heard three of the ablest sermons I have ever heard in all my life. Mr. Sumner was blest to talk, then he seemed just to stir cousin Valentine Cole that he got up and preached a long time; and then when he got through Mr. Asa Shortt got up and seemed to drift into a land of happiness." In his Bible reading at home he seemed to be comforted by many of the quotations so that he would be unable to continue for a short while.

He joined the Roanoke Primitive Baptist Church the first Sunday in July, 1929, and was baptized at the Association the first Sunday morning in August. He prized his home with the Primitive Baptists very highly.

After about twelve years of declining health, four trips to the hospital, amounting to about seven months, and about six months in a rest home, he passed away quietly on April 20, 1960. After funeral services in the chapel of Oakeys of Roanoke, by Elders O. K. Tench, B. O. Thompson and J. P. Helm, his body was laid to rest in Cedar Lawn, there to await the fullness of the hope that had been his real comfort while living with his brethren in this low ground of sin and sorrow.

In 1956 his hope was greatly strengthened, the most lovely felt presence of someone met him as he returned from milking, just before he entered his home and found his mother had passed away. He related how the felt comfort of that one he met that morning stayed with him all day, so that he was unable to sorrow for his mother as the manner of some.

Noel H. Conner

AND

V. SUSIE THOMAS CONNER

V. Susie Thomas Conner was born March 16, 1881, and passed away January 17, 1963. She was the daughter of the late Ira Thomas and Nancy V. Turner of Franklin County, Virginia. She was united in marriage to Lem-

uel D. Conner on October 14, 1903, by the late Elder Asa D. Shortt. To this union were born five sons and one daughter. They include Mrs. R. B. Anderson, Shawsville, Va.; Earl A., of Fincastle, Va.; Elder I. Shelton, of Portsmouth, Va.; Noel F., of Roanoke, Va.; Aaron J.; of Roanoke; and Calvin A., of Route 4, Salem, Va.

It appears from her early correspondence that she was not impressed with the Primitive Baptists, or any other order at that time, but in the twenties she expressed an interest, and spent as much time as possible reading Zion's Advocate and the Bible, and discussing the troubles that so plagued the brethren at that time. At one time, while she was so burdened with her lost condition, and while on bended knees, the feet of her Burden Bearer stood before her, and the bitter tears she was shedding became sweet, and she washed His feet with her tears, and dried them with her hair.

She attended the church regularly and joined the Roanoke Primitive Baptists the first Sunday in July, 1929, with her husband, and was baptized the first Sunday in August, 1929, with her husband and two other members, by Elder J. P. Helm at the Pigg River Association at Lake Side Park.

During Dad's illness she was in poor health also. About all the comfort she seemed to have was seeing people that were recognizable to her. She seemed to enjoy the preaching and singing at times, but at others she was very restless. She passed away suddenly on January 17, 1963. After funeral services in the chapel of Oakeys of Roanoke, by Elders B. O. Thompson and J. P. Helm, her body was laid to rest by her companion in Cedar Lawn, to await the blest morn when she will no longer see in part, but will be in the presence of Him whom she hoped was her real Burden Bearer while she journeyed here.

Noel H. Conner

ELDER ALVIA D. HUGHETT

Elder Alvia D. Hughett was born at Puente Arena, California, January 26, 1879, and passed away June 29, 1964, in a rest home in Vancouver, Washington. At the age of five years he came with his parents to near Elma, Washington; and in 1895 the family moved to Eastern Lewis County, Washington, near the Sulphur Creek Baptist Church. He united with this church the 3rd Sunday in November, 1899, and was baptized by Elder F. L. Riffe December 10, 1899. On the 1st Sunday in January, 1900, an arm of the Sulphur Creek Church at Verndale, Washington, licensed him to preach. The next year in September he moved to Yakima, Washington, where he married Mary L. Hess, daughter of William W. Hess, Novem-

ber 29, 1902. His wife died July 19, 1940, and Elder Hughett is survived by the following children: Mrs. Lois Ekklekamp, Twisp, Washington; Irvin and Galen, of California; Howard of Georgia, who is in the service; and Ellis, of Battleground, Washington.

In July, 1904, he presented a letter of dismissal from the Sulphur Creek Church and was received into the fellowship of Pleasant Grove Church at Yakima, Washington. He was chosen moderator of that church, and served until he retired on account of ill health. He was ordained in November, 1925, by a Presbytery composed of Elders J. T. Barnes, W. T. Eaton, and C. W. Bond. He was a very deep and able minister, and was much missed when he had to retire.

His funeral was conducted by Elder Ernest Attebery, and he was buried by the side of his wife in Tahoma Cemetery near Yakima.

Elder J. E. Attebery, Moderator
Margaret Simpson, Church Clerk

SISTER AMANDA PITTMAN

A gracious, wise, firm believer in the sovereign grace of God in the person of Sister Amanda Pittman was taken from our midst on August 5, 1963, at the age of 83.

Brother Samuel Pittman died on March 5, 1938, leaving his beloved wife, Amanda Pittman, a widow for 25 years. Though she missed her natural companion these many years, Sister Pittman always seemed to rejoice in the presence of her Lord, never feeling that she was completely alone. How sweet that she was able to commune with the Holy Spirit, ever depending on God for her strength and her salvation. What a wonderful manifestation of God's love to His people!

Sister Pittman united with Creech's Primitive Baptist Church in Johnston County, N. C., in 1912. She served her Church faithfully these many years, always looking forward to the meetings there, and the fellowship of the saints. Her happiest moments seemed to be those she spent as she occupied her place on the front row of the church in the worship of the Lord. In our hearts at Creech's she still occupies that spot. We miss her sweet face and wise counsel, but we feel that all is well with her.

Sister Pittman was laid to rest in the family cemetery in Johnston County. Funeral services were conducted by her pastor, Elder D. B. Stokes, assisted by Elder W. E. Turner. She is survived by four children. May the Holy Spirit that sustained Sister Pittman be with her dear children and all of us.

Submitted by
Margaret C. Johnson
for Creech's Church

NORA F. ELMORE

Sister Nora F. Elmore passed away June 27, 1964, at the age of 69. She was a life long resident of Rocky Mount, N. C. and a member of the Falls of Tar River Primitive Baptist Church.

She was born in Edgecomb County, N. C., February 20, 1895, daughter of the late Jesse D. and Piety Ellen Proctor Fly, and the widow of Albert Elmore.

She was a faithful attender of her church, and a firm believer of salvation by grace. She worked hard for her church and did a lot of traveling to other churches of her faith and order. She was well known and loved by all that knew her.

The members of the Falls of Tar River Primitive Baptist Church are going to miss her far more than we can express. She had been a faithful member and servant of God since July, 1919.

We extend our love and sympathy to her family, two daughters, Mrs. Vernell Delbridge of Rocky Mount, N. C. and Mrs. Joyce E. Pierce of Smithfield, Va., two sons, Russell of Rocky Mount, N. C. and Alton of Edenton, N. C., ten grandchildren, two sisters, Mrs. Shade Felton and Mrs. F. R. Dew, both of Rocky Mount, N. C.

Her funeral was held June 28, 1964, at Johnson Funeral Home by her pastor, Elder D. B. Stokes. The large assembly of friends and display of flowers were a tribute to her love of God and her church.

Nina Pearson, Clerk

MRS. CORA E. (HARTLEY) JACKSON

Cora E. Jackson was born in Fayette Co., Ga., November 25, 1898, near Hopeful Primitive Baptist Church, where she lived nearly all her life, and where her mother was a member. We were married November 25, 1916, at her home. Elder B. C. Caldwell officiating. There is no doubt that she was a gift from God, and one of the greatest blessings ever bestowed on a sinful man. She was qualified for a preacher's wife, and why He gave her to me is one of His hidden mysteries. I thought at that time she would soon cast her lot with us, but ere long there was a disturbance in the church which seemed to drive her away.

A few years ago I was brought down in affliction, during which I hope I was weaned from the world, I felt the Lord near and, O, how sweet; I wanted to get nearer. I had no hope of any of my family ever being in the church with me. What did I have to live for? I wanted to go live with Him, but it was not his time.

In September, 1954, we saw a couple join,

and she said it was all she could do to keep from going with them. They were to be baptized three weeks later. About Thursday before the baptizing, one night she was restless and could not sleep. She told me she could not wait longer, she wanted to be baptized with this couple. She joined the third Saturday in October, 1954, at East Atlanta Primitive Baptist Church, and was baptized the next day by the pastor, Elder H. O. Nash.

Only those who have had this experience can know what a surprise and joy this was to me. I did not sleep that night. But this was too good for such a sinful being as I, I had to suffer another heavy blow. Her mind had already begun to fail, and in a few months of happiness, going to meeting and talking of God's love and mercies, she had to quit going to meeting, and soon after had to be committed to the hospital, leaving me alone in sorrow and strain for more than five long years.

After she joined the church, I was reconciled to wait the Lord's time, for who knows but there are more blessings in store for me, which has proven to be true. She was helpless and speechless for some time before she died, and we will never know how much she suffered, nor whether she had any spiritual mind. It was hard for selfish, rebellious flesh to give her up, but when the Lord in love and mercy took her from her suffering it was a relief, and I could rejoice that her suffering was over. An old brother said heaven is sweeter since his wife is there. Heaven is adorned with lovely stones and precious jewels, and as each one is carried home, heaven is more lovely and prettier, then O, what will it be when they are all gathered home?

She could detect errors before I mentioned them and was faithful to remind me of my errors. She passed into her eternal rest April 18, 1964. Her funeral was conducted by Elder J. M. Hunt at H. L. Carmichael's Funeral Home, East Point, Ga., and she was laid to rest in Hillcrest Cemetery near our home. Elder Hunt was blessed with a sweet comforting message. Many people remarked how beautiful he preached. A large crowd attended from many miles, and many flowers. These tokens of sympathy have caused many tears to flow, in humbleness and I hope thankfulness.

Survivors are her husband; two sons: C. Reese Jackson, Rome; and G. Russell Jackson, Riverdale; two daughters: Mrs. Estelle Olson, New Orleans, La.; and Mrs. Helen Allen, La-Fayette, Ga.; two sisters: Mrs. Elizabeth Templeton, East Point; and Mrs. E. V. Griffin, College Park, Ga.; and nine grandchildren.

Hoping for that rest,
Geo. W. Jackson
1884 Connally Dr.
East Point, Ga.