

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

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NO. 1

GOD IS JUST THE
SAME TODAY
(Quoted by Eld. Slausen
in Corresponding Letter)

When Moses and his soldiers from
Egyptian land did flee,
Their enemies behind them, in front of
them the sea.
God raised the waters like a wall, and
opened up the way,
And the God that lived in Moses' time
is just the same today.

When Daniel, faithful to his God, would
not bow down to men,
And by his enemies was hurled into
the lion's den.
God shut the lion's mouth we read, and
robbed him of his prey,
And the God that lived in Daniel's time
is just the same today.

When David and Goliath met the wrong
against the right,
The Giant armed with human power,
and David with God's might.
God's power with David's sling and
stone the Giant low did lay,
And the God that lived in David's time
is just the same today.

When Jonah left his country and was
swallowed by a whale
The guilt and anguish that he bore no
human tongue could tell.
God helped him make dry land again
when willing to obey,
And the God that lived in Jonah's time
is just the same today.

When Pentecost had fully come and fire
from heaven did fall
The Holy Ghost like a rushing wind

baptized them one and all.
Three thousand were converted then
and were made soldiers right away,
And the God that lived at Pentecost is
just the same today.

Then courage take poor helpless child
your race will soon be run,
And you can lay your armor by and
dwell with Christ at home.
When we've been there ten thousand
years bright shining as the sun,
We have no less days to sing God's
praise than when we first begun.
Mrs. Lizzie Adams

We are re-publishing a letter written to Elder P. D. Gold of Wilson, N. C. by Elder C. B. Hassell of Williamsston, N. C. This letter is re-published from Zion's Landmark, of May 1873.

Elder Hassell was the moderator of the Kehukee Association for many years, and started the work of compiling the Hassell's church history which contained over 900 pages. This work was completed after his death by his son, Elder Sylvester Hassell.

Elder P. D. Gold was owner, and publisher of Zions Landmark for many years, which was published at Wilson, N. C.

Both men were noted ministers of their day, having traveled and preached in many of the states in the United States. Very few have equalled such men in the ministry, and yet we notice by this letter that each knew the depravity of their nature, and were ever wrestling with the powers of darkness, and made to say with others, "O wretch-

ed man that I am, in this analogue."

Editor

Williamston, N. C.

April 14th. 1873

Dear Brother Gold;

Your brotherly epistle of the 1st. was duly received and eagerly perused. I am glad to learn that you were at Tosnoit Union meeting. I have some expectation of attending the Northern associations, and if so, it will afford me much pleasure to give the brethren your kind regards and notify them of the many pleasant thoughts you have concerning them. They would much prefer seeing you to hearing from you. A Baptist need desire no trip more agreeable than he will have by attending the five spring associations, beginning with Baltimore and ending with Chemung; especially if he takes in the Conference of Western New York, which succeeds the Chemung.

You must have a queer genius up there in Wilson. You told me of a man there who lives in an old tabernacle with the plague of leprosy in the wall, and he doesn't seem to know how to get out of the house or have it cleansed. He needs the priest to look at it, but is slow to go to him. He has seen his power displayed before, but is about as backward as though he had never seen it. He has gone to him before now, but yet is still so ignorant he does not know how to go, and if he knew how, he is not able, because of weakness. He must be taught the way and then be carried along the way or else he finds no saviour. If left to himself his house is his grave and the plague in the wall sweeps all before it.

You say the man is so badly diseased himself that although he has had some evidences of divine favor, some assurance that Jesus, Jesus only, can do helples sinners good, yet that he is trusting in the arm of flesh, and amusing himself with his own foolish thoughts and self works.

You say that the disease has pros-

trated his senses so that he knows not the way of himself and knows nothing as he ought to know, but feels to be the least and meanest of all things.

Now what shall be done with or for such an one? Good people will avoid him. The upright and pure minded who never did any harm in their lives, who always kept the law from their youth up; who fast and pray and give alms, and always wanted to be Christians, will be sure to look down upon him with contempt and refuse to keep his company. They are not going to be contaminated by contact with such depravity, No, not they.

But I have a match for him, if we can only get them together. Here is a man down here that is one of the greatest oddities you have seen and would do well to pair off with your leprous Jew.

This man down here was so diseased that he died once but he is alive now. He was killed at one time and then made alive. He was lost but is found now. He was blind but he sees; he was deaf but he hears; he was lame, but he walks; he was dumb but he talks. He is a great ignoramus, hardly knows his right hand from his left, doesn't know his alphabet, thinks foolishly, talks foolishly, acts foolishly, and it seems doubtful whether he has the sense he was born with. He is a terror to himself, is afraid of himself, has no confidence in himself. Sometimes he would do good, but evil is present with him. So that the things he would not do he does, and the things he would do he does not. He is an old man and a little child, and there is an old man that goes with him wherever he goes, meddles in everything he does, gets in his way, gets before him and behind and tries to frustrate all his purposes, looks impudently in his face, coaxes, threatens and jeers him so that he has no peace of his life, and can't get clear of this troublesome old man's company.

It is said of this strange man in our

town, that he is a great sinner and a worthy saint. That he is human and divine, a worm and an angel, part God, part devil, good and bad, right and wrong, truth and error, light and darkness, — all enter into the composition of his nature.

He is a wonder to himself and many others. He is in people's way. He annoys them, troubles them, won't let them alone, is a disturber of THEIR peace AND THEY SAY IS ALWAYS TURNING THE WORLD (their World) upside down that he is a pestilent fellow and a mover of sedition. Yet they can't well get rid of him and sometimes conclude they might as well let him alone. They say of him that he is troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed, always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body.

Now brother Gold, if your diseased man in Wilson can surpass in drollery this comical creature in Williamston, I should like to see him do it. At any rate I should like to see them together, if only for a short space. Can't you and I fix a plan to get them together, so as to look each other in the face.

Yours in hope,
C. B. Hassell.

It seems to me the plague is worse, the diseased far deeper, in this sufferer in Wilson than the one Williamston; though from what I can learn from that one the diseases are similar. If brother Hassell will please bring the one in Williamston to Wilson we will see how he behaves here and will gladly entertain the Stranger.

P. D. Gold

Martinsville, Va.

Dear Editors:

I think the letter enclosed is good. With your approval you may publish

in the Signs.

J. E. Burgess

Aug. 9, 1952

Dear Elder Burgess:

Just a few words in appreciation for the loan of the Signs of the Times, also to Mrs. Burgess for sacrificing her privilege of reading them first. We appreciate you both more than we can express in words or writing. Surely you are both blessed in your generosity.

We enjoyed every page in the Signs and it is comforting to know there are so many yet who are not afraid to declare the truth as (I see it) in Christ Jesus.

I think the association with those who have the spirit of the Lord is by far our greatest blessing, and when we are able to comfort any fellow believer we are performing good works, as set forth in the word of truth. "As oft as ye have done it unto the least of these my brethren, ye have done it unto me."

This is the spiritual works controlled by the power of God, and is God's work in his children, and that leaves us no room for boasting, or claiming it as emanating from our carnal life or nature, as some claim and seem to think.

As for myself I know in my nature there is no good, being utterly dependent upon the Lord for all good deeds, thoughts, and actions. We would if we could destroy all carnality, and lay aside every weight, and the sin that does so easily beset us, and run with patience the race set before us. But this has not been the Lord's will, so we have to journey on as the path is laid out before us, hoping we can see a ray of light and comfort in the way.

I have said more than I intended. So I will desist for now by hoping the Great Jehovah will continue to bless you both, with all spiritual blessings, enabling you to be "Instant in season, and out of season rebuking with all long

suffering and doctrine." Come to see us when you can, and especially, when so impressed. Thanks again.

B. L. Snyder and Wife

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

The word, Behold, means to regard with attention, or to fix the mind, or listen. Let us consider who is speaking and who is being spoken to. We find that it is Jesus who is speaking, and that it is his people who are being spoken to. "Behold, I stand at the door and knock," saith Jesus. We who have a keen sense of hearing, if we heard someone knocking at our door, would arise at once and open the door. If, upon opening the door we found it to be a friend or relative, we would at once invite them to come in. But if we were deaf, we would not hear the knocking, and so would not open the door. I am speaking naturally, as you see.

But now let us come to the spiritual part. There must be a prerequisite for a man to hear what the Spirit speaketh. What is this that is so necessary? The Holy Spirit must first begin a good work in the heart before one can understand the things of the Spirit, — one must be born again. We have nothing to do with our natural birth whatsoever; neither do we have anything to do with our second birth. The Bible plainly teaches that God has an elect people, chosen in Christ from the foundation of the world; and that the Scriptures were written for this elect people.

My understanding, therefore, is that the words, "Behold, I stand at the door and knock," apply only to this elect people. In verse nineteen of this chapter, we read, "As many as I love I rebuke and chasten: be zealous therefore and repent." These words are a comfort to those who feel that they are the

chief of sinners. Notice that it is only those whom He loves that He rebukes and chastens. It is written in another place, "If ye be without chastisement, whereof all are partakers, then ye are bastards and not sons." In reading the messages to the seven churches which were in Asia, we find that five of these churches had departed from the way of righteousness; so they must be rebuked. But Christ said, as many as I love, I rebuke and chasten. If he had not loved them, he would have let them go their own way, which would be destruction.

Now again, "If any man hear my voice"; notice the "if" in this sentence. I cannot see where there is anything conditional in these words. It does not say, if any man WILL hear my voice, but, if any man HEAR my voice. Notice the difference. I know that many religious teachers teach that this Scripture is addressed to the entire race of mankind, and that it is up to everybody to hear His voice, open the door and let Him (Jesus) come in. They have a song, "Let Jesus come into your heart." They are honest and sincere, I have no doubt, or at least some of them.

Now let us get right down to the root of the matter: Could you keep from hearing that Still, Small Voice when it began speaking to you? Did you not open the door, so to speak, and say, Yes I am a sinner, do with me as you see fit; I am unworthy of thy notice, but if it be thy will have mercy on me. Then one day your burden was gone, and you rejoiced with joy unspeakable and full of glory. Why did you do it? Was it not because your deaf ears were unstopped, your blind eyes opened and your heart made to understand the glorious doctrine of salvation by grace, and grace alone. And could you not then rejoice with the Apostle when he said he was confident that He who had begun a good work in you, would perform it until the day of Jesus Christ. Yes, Christ begins the good work

and He will carry it on to completion.

And now to consider the twenty-first verse briefly. "To him that overcometh". Is there anything conditional in these words? I do not think so; because we are told in another place how they overcame: Rev: 12:11, "And they overcame him (the dragon) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." In this verse there are two thrones mentioned. According to the reading, there is a throne for Christ and one for his Father. I have never seen a throne where an earthly king sits, but I can imagine it is of great beauty and splendor.

Now what is the office of a king? Is it not to rule over his subjects? If there are no subjects, there is no need for a king. Christ says that He overcame and is set down with his Father in his throne. In like manner, all that overcometh by the shedding of His blood, will he grant to sit with him in his throne. Then, at this present time, Christ has a throne for himself. But where is his throne? To my understanding, the true church is his kingdom here on earth, and He is king over it. For it is written that He is head over all things to his church, which is his body. But some day (we know not when) Christ will deliver the kingdom, or his kingdom, up to the Father, and He himself will be subject to the Father which did put all things under his feet: that God may be all in all. Read 1 Corinthians 15:24-28.

Now to consider the twenty-second verse. "He that hath an ear, let him hear what the Spirit saith unto the churches." It occurs to me that the sound of the gospel is embraced in these words. "Let him hear." That is to say, preach to all who have an ear to hear. Hold not back the truth from anyone who hath an ear to hear. It matters not who they are, if they have an ear let them hear. The Apostle said, "Necessity is laid upon me, yea, woe is me if I preach not the gospel." And he said

more, "I am debtor both to the Greeks and to the barbarians, to the Wise," etc. This Apostle was a God sent preacher. He did not fail to declare the whole counsel of God; but in doing so he brought the wrath of his countrymen down on his head. He continued on, however, and at last could say, "I have fought a good fight, I have finished my course," etc.

Where the Lord has implanted his word, it will never return unto him void. Whether the gift be small or large, it will be exercised according to the measure of it.

I have presented my views and I believe what I have written to be the truth.

Yours in hope,
A. T. Benson.

EXPERIENCE OF JOHN WILLIAM HAYNES

Concluded

Though I must confess that the sins I have committed since this, even daily, do give me much trouble, but when the goodness of God leads to repentance and we can feel the sweet smiles of the Saviour's face, then all is well again; and we feel so glad that Christ is exalted a Prince and a Saviour to give repentance and remission of sins unto Israel.

Since the Lord has done so much for me, I began to feel it my duty to obey him, for He had commanded that the believer, the regenerated, — those born again, to follow him in baptism, and I was much impressed to be baptized and began to look about for the church of Christ. I had always loved the Old Baptists as a people, and upon carefully investigating their doctrine of salvation by grace, I found it exactly harmonized with my little experience. So it was not long before I knew where I wanted to cast my lot.

But, Oh, my imperfections were so great that when I had the opportunity

to offer I would shrink from it, feeling too weak and sinful to be among such good people as I thought these to be. I felt that if I was deceived, and still in my sins and without God and without hope in the world, I did not want to deceive these good people. So this state of things went on and on. Sometimes I went to meeting almost fully determined to offer to the church, but would as often shrink back from what I felt to be my duty.

In June, 1884, we moved to Texas, just my wife and I for we had no children then, and stopped temporarily near Rising Star, in Fastland County. The country was very sparsely settled then, but Elder P. Lambert, who lived about twenty miles away, preached occasionally at a little school house near us and on August 8, 1885 a church called Macedonia was organized by Elders Burks, P. Lambert and J. B. Taylor. Elder Lambert was elected Moderator and Pastor, and D. J. Hull, church Clerk. At their next Conference, September 12, 1885, I went forward and asked for a home with them. After relating as best I could some of the dealing of the Lord with me, I was cordially received amid tears of rejoicing, and was baptized next day in Ceperas Creek by the pastor. This is another time in my life well remembered, and I was there relieved of a burden which I could not have been relieved of any other way. "If ye know these things, happy are ye if ye do them." But I have felt so little and unworthy and felt I had deceived these good people.

In April, 1887, I asked for a letter and moved to Pope County, Arkansas, and joined Sharron Church, near Russellville. In 1890 I moved back to Texas, bringing my letter and placing it with the same church I had first joined, and there my membership remains to the present. Elders P. Lambert, J. F. Richardson, R. Jenkins and J. C. Kilgore have served this church as pastors, and I have tried to serve as it's Clerk almost continually since 1896.

In November, 1912, my dear wife joined this church by experience and was baptized by dear old Elder J. C. Kilgore. Thus my cup was again filled to overflowing. She has been a great companion to me, from first to last, "through thick and thin."

In conclusion, will I say that I am aware that what I have here written is poorly stated, and that I have left much unsaid, but it is dedicated for whatever it might be worth, to my wife and children, and to any others who might be interested, as a short sketch of my imperfect life.

Saragossa, Ala.

Signs of the Times,

Dear Brethren:

You will find check enclosed for one renewal one subscription and for my own renewal.

I spent yesterday with a precious friend and sister in the Lord, although her name is not on a church book. I see evidence of the Lord's dealings with her. She is almost an invalid and isn't able to get out to church, and her eyesight is failing so that she cannot read long at a time now. However, she has read much in her life and, for her age, she has a wonderful memory.

Our subject yesterday was the eleventh Chapter of Revelations. I wish some of you who have been given light of the Two Witnesses and Olive Trees would write your views. I am not able to understand much of the Scriptures, and especially the deep things we find in Revelations, but I think both Moses and the Prophets testified of Jesus Christ. When the rich man asked for someone to warn his brothers, Abraham said, "They have Moses and the Prophets."

When the Saviour was on the mount and was transfigured, and after Moses and Elias disappeared, the Voice said, "This is my beloved Son hear ye him." No need for the witness now, — the Saviour was to speak for himself. But

poor old Peter thought it would be the thing to do to build three altars. After what had been revealed to them, it would seem that Peter would have known that he was to hear him who had been declared the beloved of the Father.

All these things are comforting to the little children for we too get confused. Often I feel afraid of what the future holds, not so much for myself but for my children and grand-children. When we meet for our services, just a few meet with us, and the rest of the world just look full of curiosity toward our little church. Some of my neighbors try to modernize me and educate me in my ignorance. When to me, it is the greatest degree of ignorance to try to help Israel's God do anything. He has already done His work and it is perfect, — as time rolls on, it is revealed to US, not to HIM. I know He will handle all the wars and frightful things that are in the future for us.

A little sister in hope,
Mrs. M. G. Hand

Dallas, Texas

Dear Sister Lessie:

Somehow you seem to continue to come across my mind, and I thought I would answer your letter of a few days ago, which I enjoyed very much. I am always glad to hear from the dear old Baptists.

While I was thinking along this line, some Scriptures came into my mind: "Bind up the broken hearted." Upon looking it up in Isaiah 61:1-3, it reads, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of our Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give

unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

It brought tears to my eyes, as I felt I must move in such a manner and proclaim these things: to bind up the brokenhearted and preach good tidings, etc. To bind up the broken hearted seems to be foremost in my mind at this time. To bind up something properly, we must have the proper thing to bind with. It seems that I keep thinking of this in connection with you: is the Lord sending me to bind a broken heart and to comfort one who mourns? If so, may He give me grace and power from on high that I may speak in power and demonstration of the Holy Spirit.

How are we going to bind the broken hearts, and what are we going to bind it with? "Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughters of my people recovered?" (Jer. 8:22). Yes, there is a physician that never lost case; the blessed Lord Jesus, of whom the prophet spoke when he said, "With his stripes we are healed."

Where shall we go to find something to bind a broken heart and comfort one who mourns? Surely we will search for a balm, the soothing salve, as well as the strong material to bind with: In 2 Corinthians 12:9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." Yes, whatever the sufferings may be, whatever the afflictions and sorrows may be, the grace of God is sufficient for thee.

In Matthew 5:4, "Blessed are they that mourn for they shall be comforted." Note the positive declaration: They shall be comforted. For God is a present help in time of need; he is not a God afar off, but is ever near his dear people to watch over them, as well as to protect and keep them in all their ways. It seems to me that these sweet

and wonderful words are comforting to those who mourn, and a soothing salve to the broken hearted.

Now we look for the strong binding. As we have the balm applied, so let us bind it up with the sweet doctrine of God our Saviour, (if I be allowed to use the pronoun "our").

We go to Psalms 40:1-5, "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." Let us pause right here for a moment and consider some of these things. Surely they are comforting and consoling to the broken hearted. Just think of the wonderful work of the dear Saviour when he brought you up out of an horrible pit, out of the miry clay, and set your feet upon a rock. Well, you may ask, what proof do I have that I am one of them? That is my great concern, too; let us look for evidence.

Dear Sister, when you gave your experience, you pointed out how you were about to go in a different direction, but the Lord lifted you up from the horrible pit; yes, from the miry clay. When you saw the beautiful light, your trust was then placed in Jesus when everything else was gone, as you saw in your dream. Then your goings were established; they surely are established: every move, every sigh, every sorrow and every grief, as well as every joy, every peaceful moment, every comforting thought and word and every hour of happiness are well established.

This work was all done in the mind and purpose of God before the world began. "The Lord of host hath sworn, saying surely as I have thought so shall it come to pass, and as I have purposed so shall it stand." (Isaiah 14:24). He thought of it all, therefore it shall come to pass; and none can change it. "I am the Lord and change not, therefore ye sons of Jacob are not consumed."

How does this bind up the broken

hearted? Well, the broken heart was in the establishment of your goings. What can harm you: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is that God justifieth." So, surely nothing can be against you while God is for you; it is God who justifieth you through the wonderful works of his dear Son.

Then Paul, the apostle said in Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Here we have it all taken care of; for we read, "Who was delivered for our offences, and was raised again for our justification." So to preach good tidings, bind up the broken hearted and comfort all that mourn is my desire, if I know my heart; but the heavenly Master must supply me with the bandage.

You were lifted out of the horrible pit and your goings established; you are, therefore, upon something solid. Your feet will never bog down any more, for Moses said in the 32nd chapter of Deuteronomy, "He (the Lord) is the rock, his work is perfect." Also, "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 alone did lead him (Jacob)," etc. Jacob is representative of the Lord's people. So in your travels in this life you may have many cast down feelings, and seem to be down in the low valley of darkness and despondency, and seem to be sinking lower and lower, yet, as the eagles, the Lord alone will lead you, lift you up and bear you along, and carry you high above the earth and earthly things.

Though you fall again you shall not be utterly cast down; for the old eagle carries her young high in the air on her wings, and then lets them fall

again, but does not let them fall to destruction. She catches them again and carries them away above the earth again and again, until finally they learn to fly.

Oh, dear sister, you may many times feel lonely, wayworn, heartbroken and weary, but the Lord alone will lead you about, and instruct you, and keep you as the apple of his eye; as Moses said in the thirty-second chapter of Deuteronomy. Yes, he will continue to lift you up and make you sit together in heavenly places with his dear people from time to time. You will never get so low but what he will lift you up again. This will continue 'till some glad morning yonder after awhile, the blessed Master will come in person and carry you away to be forever with him; to bask in the sunlight of His eternal love on the sunny banks of sweet deliverance.

My mind seems somewhat relieved and I hope to some degree I have proclaimed good tidings, comforted the mourning and bound up a broken heart. If so, may God be praised for it all, for I am nothing, yea, less than nothing and altogether vanity.

Unworthily, yours in hope,
(Elder) W. W. Taylor

CORRESPONDING CIRCULAR LETTER WRITTEN BY ELDER AMASA J. SLAUSON

The Lexington-Roxbury Old School Baptist Association now in session with the Olive and Hurley Church, Shokan, New York, Wednesday and Thursday, September 17-18, 1952.

To the Churches and Associations with which we correspond.

Dear Brethren in Christ,

Through the will and mercy of a covenant keeping God, again we are permitted to meet and greet each other in friendship and fellowship, we trust of the Holy Spirit, we trust in that love which has been shed abroad in our hearts through Jesus Christ and

the teaching of the Holy Ghost, not because of our merits or our goodness or because we deserve this pleasure, far from that, but because of God's goodness toward us.

For this epistle of love called a corresponding circular letter, we wish to quote from Romans VIII Chapter, a portion of verse 31, the words of Apostle Paul to the Roman Brethren, "If God be for us who can be against us". Are not these words the very sentiment and faith of God's elect? Though these words appear as asking a question, If God be for us who can be against us?, the true believer has the answer written in his heart, which has been written there by the Holy Spirit, that God given faith gives answer to that question. In the travel of the true believer his assurance and surety is in the Almighty power of God, the Father and Christ, the Son. So when one becomes a true believer the word, the truth of God and the power of God brings the believer to the point where he rests assured that Christ was God manifest in the flesh, who has said "all power is given unto me both in Heaven and in Earth" to this one His word is power.

So when a poor sinner has been delivered from the power of darkness and translated into the Kingdom of God's dear Son then, and not until then, does one know that there is a power over all other powers. Such a one then knows that the seed of the woman has bruised the serpent's head. Such a one then knows that the blind is made to see, the deaf to hear, the lame to walk and the poor is having the Gospel preached to him. The dead in trespasses and in sin have been quickened and been made alive. Though such a one might of thought that as sin and darkness was upon the face of the deep was the greatest of all powers. But after deliverance came they can answer the question, "If God be for us who can be against us?". They can answer it with God given faith and say that they are persuaded that not even death

can separate. Lazarus who was dead in the grave for four days death nor the grave could not separate him from his Lord when Jesus called. Lazarus came forth from the dead.

Even the denial of Peter could not separate Peter from his Lord. Jesus said, "Satan has desired to have thee, that He might sift thee as wheat, but I have prayed for thee that thy faith fail not". Oh, Brethren, if God be for us who can be against us, though Satan goes up and down through the earth like a roaring lion seeking whom he may devour. But thanks be to God who controlled the jaws of the lion in the cage with Daniel. He also controls the power of Satan, "thus far shalt thou go and no farther, and there shall thy proud waves be stayed". The true believer's surety does not rest upon his own strength but upon the wills and shalls of an omnipotent God, for he knows if it did he would be like poor Peter, for he has learned in the school of Christ that flesh is flesh and only sinking sand at best. And he that searcheth the heart knoweth what is the mind of the spirit for he maketh intercession for the Saints according to the will of God.

For when one is translated into the Kingdom of God's dear Son, that one by the law of the Spirit of love in Christ Jesus is made free from the law of sin and death and has been delivered from the power of the kingdom of darkness of this world, hence now is under the power and domination of another kingdom or king, and in this new life or dwelling place the words of this king, Christ Jesus, they are spirit and they are life to this heaven born soul. So being delivered from the bondage of corruption into the glorious liberty of God's dear Son, they delight in the law after the inner man, desiring from the depth of their heart to put off the old man with his deeds and desiring not to look back as Lot's wife did. For "he that puts his hand to the plow and looks back is not worthy of

the Kingdom of God."

For if there is no change in the life of the Heaven born soul where is there any light to shine before men or in the House of God. But, Oh, Brethren, hold fast, see that no man take thy crown. Men delight and stand ready to say something that will mar our standing in the Kingdom of Heaven and in the eyes of our Brethren. In the court of our land if a witness is found not to be a true witness, the judge will throw the evidence out. Is not this true in the court of our God? It only takes a little of an ungodly walk or deceit, or worldly life, before our standing in the esteem and judgment of the Church, our Brethren, is badly marred and the crown of love and respect for us which was once ours, is taken away and our standing in the church is hurt.

Now coming back to our subject "If God be for us who can be against us?" As all power or powers are subject to the power, control or management of the eternal true and living God at His will. Paul was writing to the Roman Brethren. Paul being a servant of God wrote as he was moved by the Holy Ghost. In other words, Paul tells us that he is persuaded that 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.

This is founded or established upon the love of God in Christ Jesus, our Lord. So in the beginning the people of God were chosen in Christ before time, chosen by God and loved by God with an everlasting love. So if God be for His people it is because of his love for them. Though His Son being one with Him, yet God's love for His people who was a people of sinful race by nature, children of wrath even as others, yet this Elect people according to the foreknowledge of God and determinate counsel of His own will, did not withhold His only loving Son, who knew no

sin, should be made sin that this sinful people should be made the Righteousness of God in Him (Jesus). And, before God, the Father, without blame in love, Brethren, are we numbered in these wonderful works to the children of men?

This grand and glorious doctrine is the work of God and it is marvelous in our eyes. Now this love that God had for His people before time through Christ Jesus He has given them here in time according to the word of God, will continue for them, for if God be for them nothing can prevail against them. It is finished, the battle is fought, the victory is won, JESUS the victorious conqueror over death, Hell and the grave. Though all the power that men had was used to hinder the resurrection of Jesus, but of no avail. So at the resurrection of God's elect, regardless of men or devils that love of God for His people will, according to His word, be fulfilled and they shall come forth each with the body as it pleaseth Him to give, see Jesus as He is and be like Him and be satisfied.

The great comfort to the children of grace is that God is for them. They are free from the power, might and dominion of all other powers. Therefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord.

LaPine, Ala.

Dear Elder Spangler:

Find enclosed \$3.00 for my renewal to the Signs, which I enjoy lots when I am given the spirit to read and understand. There are times when I go to meeting and hear the gospel preached by the dear elder, and tears dim my eyes. Then again I go and don't seem to get anything out of it. I wonder if it is this way with others.

I was so sorry that you couldn't be

with us at our Association. I learned that you got as far as Georgia and was then called back to attend a funeral. I was very disappointed, for I went with the expectation of hearing you, but the Lord knows best.

Your unworthy brother, if one at all.

W. W. Williamson

Louann, Ark.

Signs of the Times

Dear Brethren:

Enclosed find check for which renew my subscription for two years, and renew Bro. Arch Evans, Marion, La. one year; and new subscription for one year to my son, Charles Britt, Jr., Eldorado, Ark. Bro. Evans is a hopeless cripple, since he fell and broke his hip about ten years ago, he has not walked since. My son is becoming interested but does not get to attend church very often, so I would like for him to have the paper too.

I enjoyed Bro. Spangler's visit to our churches this Summer very much. I heard him speak twice. He did not speak fast, as most of our ministers do, but his words were carefully chosen, so that, it seemed, one often equaled many words of the average minister. It called to my mind the building of the temple. Each stone was so carefully fitted that not the sound of a hammer or ax was heard while it was in building. Nor did he reject the Chief Corner Stone, as did the builders of another day, but, using it for a foundation, built very carefully thereon to the glory of the Most High God, and the comfort of His children; and very comfortably to this poor sinner.

I enjoy reading the Signs very much at times; at others, when I am out of season, I sometimes delay reading it for a while. But usually I read it through upon arrival. To my mind it still contends for the faith once delivered to the saints and is in accord with the original principles upon which it was founded, and so wonderfully expounded by Elder Gilbert Beebe in his

day. I also enjoy the corresponding letters very much. I don't always agree with all the views expressed in them, but as long as the theme in them is Salvation by Grace alone, the minor differences are permissible, especially considering the fact that even the Apostles once disagreed over the necessity of circumcision. Surely we who are endowed with lesser gifts could hardly be expected to agree on all the different phases arising. So long as the heart is established with grace, I feel we should be very charitable to our fellow brethren who do not agree with us in details.

May God bless and keep you and all the household of faith, is the prayer of your little, unworthy brother.

C. B. Britt

Martinsville, Va.

Signs of the Times:

Dear Editors:

Enclosed please find \$3.00 money order, for which please extend my subscription another year for the Signs of the Times.

I have been taking the paper for forty years. I think you are bound to know that I am pleased with the contents. The Editors are contending for the faith once delivered to the saints, as the original Prospectus did.

Yours as ever,
(Elder) J. E. Burgess

Auburn, Washington

Dear Brother Spangler:

I can't go to meetings now. I am old, (past eighty) and alone in my home here in Washington, but my faith is as strong today as it was when I was baptized in 1938.

I have always been a believer in the Bible. When I was young, I went to meetings at my Grandpa's house every fourth Sunday. My father and mother have long since passed on to their reward. Mother was a member of the Old

School Baptist Church. I have no bothers or sisters.

I get the Signs every month; it speaks of the things I love and cherish. Nothing is dearer to me than my Saviour, bless His dear name. I haven't very good health, but by God's grace I am able to carry on here by myself, and I have my own home. I don't think I will be here much longer, but God only knows. I am enclosing \$20.00 to help in whatever way you deem best.

May you be spared many years to edit the Signs; I have been a reader of it nearly all my life.

Not with our mortal eyes
Have we beheld the Lord;

Yet we rejoice to hear his name,
And love him in his word.

On earth we want the sight
Of our Redeemer's face;

Yet, Lord, our inmost thoughts delight
To dwell upon thy grace.

And when we taste thy love,
Our joys divinely grow

Unspeakable, like those above;
And heaven begins below.
With love to the Household of Faith.

Your sister,
Mrs. Jennie Clifford

MARRIED

By Elders Otto Brittain and P. E. Weisinger, at Corinth Church, Henderson County, Texas, on October 12, 1952, Mrs. Mary Velma French to Elder William Thomas Fugate. They will make their home at 209 W. Pine Street, Palestine, Texas.

Lebanon, Mo.

Elder D. V. Spangler:

Dear brother in a precious hope of rest and joy and peace when called to depart this life. I know that I am a great sinner but I just wanted to tell

you how much I enjoyed your writing on the subject someone asked you to give your views on.

How good it is to have our pure minds stirred up. When I had finished reading, I said, how good it is that there are a few who are not ashamed to declare the truth as it is.

When King David went to bring the Ark it was put in a new cart, and it brought death. When we bring in self it brings death. The Ark was to be carried, not moved on a cart. As you said, a little leaven leaveth the whole lump. So putting the Ark in a new cart was a little leavening, and we know what the end was because it was not done in due order. If we fail to hear the truth as it is, then we are as the heathens. Like the King, we ought to be ready to acknowledge our wrongs and lift high the royal banner, for it must not suffer loss.

I hope I have not written anything which is not in accord with sound doctrine.

A brother saved by grace, if saved at all,

W. W. Kenaly

Tuscaloosa, Ala.

Dear Elder Wood:

Will you please publish in the Signs of the Times that my son, stationed at Air Base near San Antonio, Texas, wishes to know if there are any Primitive Baptist meetings held near this location.

If anyone knows of any, will they please write or contact my son, 2nd Lt. John L. Sanders, 305 W. Cypress, San Antonio, Texas.

Thanks.
(Elder) J. L. Sanders

Cross, Texas

Dear Editors:

I enclose \$5.00 to pay for the best Baptist paper I know of. I don't want to miss a single copy, for I like to read the many good letters the brethren and

sisters write. I am 83 years old the 17th of October, 1952, and I want to receive the Signs as long as I live. I hope I believe the truth that it sets forth and as it is written in the Holy Bible.

Yours in hope of eternal life,
J. W. Cox

Dear Brother Spangler:

Am sending \$3.00 to pay for the Signs another year. I surely have enjoyed the good writings and especially the editorials. I hope the Lord will continue to bless you and all in the future as he has in the past.

Hope you and family are well. Give my regards to Sister Spangler. Hope to see you and hear you preach soon, and would be glad to have you come and visit with us.

Your sister in hope and love,
Mrs. E. D. Hill

Nov. 24, 1952

Dear Editors of the Signs:

I have been in the hospital in Houston since the first of March this year and not able to write very much, and am still nervous.

I have been reading the Signs since boyhood days. My father, the late Elder W. K. Smith, of Lillie, La., took it when I can first remember. He died in 1933. I don't think I will be reading the Signs much longer, as I am seventy-four years old; but I want to read it as long as I live. I feel that I haven't much to live for since I lost my wife three years ago.

I enjoy reading the good articles in the Signs. I am, I hope

Your brother
J. H. Smith, Sr.

Meadow Grove, Nebraska
November 18, 1952

Dear Editors:

We took a trip this Fall and visited two of our children. We find them much interested in the dear old church, but

not taking any Primitive Baptist paper, so we want to send both of them a years subscription. Do you ever enclose a card saying who is sending it? Would like their subscription to start with the December issue. Their names are: Rodney W. Black, Attica, Iowa, and Mrs. Sidney S. Cloud, Portland, Oregon.

We hope they will enjoy the Signs as much as we do. We have been lending copies to them, but if it is coming regularly, one can pick it up anytime and feel more interest.

Our best wishes,
Walter and Myrtle Black

(Is this not a good example for others? If you desire your children to read the truth as it is in Jesus Christ, send them your family paper, the Signs of the Times.

Editors)

CONTRIBUTION TO INDIGENT FUND TO NOVEMBER 1ST. 1952

H. N. Bumpass, Ill. \$3.00; W. R. Wallis, Miss. \$7.00; Mrs. R. A. Hocutt, Ala. \$1.00; Mrs. W. D. Fooks, Md. \$3.00; Elder H. M. Bennett, Md. \$5.00; Elder L. L. Schenck, Kan. \$5.00; C. W. Edwards, \$5.00; A sister in Kansas, \$10.00; Mrs. J. H. Day, Ariz. \$2.00; Mrs. George Hagar, N. C. \$2.00; J. A. Owen, Ala. \$5.00; Elder Homer W. Kennard, Ky. \$1.00; Miss Ethel Carter, Va. \$3.00; Mrs. J. A. Lewis, Va. \$1.00; H. H. Faulk, Tex. \$1.00.

These contributions are certainly appreciated, and are of much help in sending the paper to those unable to pay. In taking care of increases in cost of operation, we can continue to send the paper to those who want it and are not able to pay. There is not one cent used of this money to the profit of any individual.

EDITORIALS

Danville, Va.

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EDITORIAL

NEW YEAR AND ONE HUNDRED TWENTY-FIRST VOLUME

With this issue we begin not only a New Year but also the One Hundred Twenty-First Volume of the Signs of the Times. We trust we are all thankful to the good Lord that He has sustained the Signs these many years; sustained it not only in continuation, but sustained it also in the doctrine of our God our Saviour.

There has never been a deviation from the principles of the Original Prospectus; for in the Prospectus was summarized the doctrines of the faith once delivered to the saints, and as long as the world stands these things will remain the cherished possession of the Lord's people.

Your present Editors realize the need of the sustaining grace of the Lord just as much as the Editors in other days. Were there not some evidences of this grace from time to time, they could not continue. Our whole desire, without reservation, is to contend for the things the Lord and His Apostles declared to be the doctrine of God our Saviour; and to "Set forth in order a declaration of those things which are most surely believed among us." (Luke 1:1) We can have nothing to do with additions which men would have us accept; and certainly we will not agree that some things of our faith have outgrown their usefulness in this modern day.

Salvation is still by grace through the atonement made for us by the Lord Jesus Christ; the Holy Ghost is still calling with a holy calling each heir of promise in all nations, and is still teaching them all things and bringing all things that Jesus said and did to their remembrance; and the New Covenant is still as effective as ever: "I will put my laws into their mind, and write them in their hearts; and I will be unto them a God, and they shall be unto me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In the reality of these blessed truths is all our hope. We rejoice in them and would contend for them with all our strength, though we know they are not popular with many of our fellow men. If need be, we are content to suffer reproach for them, and would say with the Apostle, "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Romans 3:3-4)

The world would gladly have us lay down these sacred and holy things and join with them in a common faith ac-

ceptable to all. (It was in the midst of the denial of the faith by many that the Signs was born). We may see within a few years an amalgamation of many religious bodies, and there is no reason why many may not compromise among themselves and join together, though caution is to be had that through subtlety the freedom gained in the Reformation is not lost. But there can be no joining of house to house, and laying field to field by those whose faith is vital to them, and means more than large membership, popularity and even life. The Lord made no compromise with the prevailing sects of his day; nor did the Apostles, and neither can we. (It is just as wrong to compromise with any who hold the truth in unrighteousness as it is to compromise with out and out fidelity) We are persuaded that what God has delivered to us in the Word is truth both in principles and practices, and for these things we are zealous.

We rejoice in and advocate the right of all men to worship (or not worship) as seems right to them, and this is what the church in all ages has desired that all should have; though this right is denied by some nations and religious organizations, and we may see it spread more and more. Our freedom is the priceless heritage which we have by the grace of God.

It is well to pause and take stock often, as a traveler might stop and look back over the trail which he has come. Or to do as the Apostle Paul said to Timothy, "Consider what I say; and the Lord give the understanding in all things." (2 Tim. 2:7). We might well CONSIDER WHAT HE SAID, and what others have said in the inspired word, for we are oftentimes led away of our own lusts; and when we are led away, we are departed from the faith.

If we are so highly blessed as to have been called with an holy calling as the evidence of our salvation, not according to our works, but according to his own purpose and grace, which

was given us in Christ Jesus before the world began, it should be our most **SERIOUS CONCERN**, for it is of more importance to us than anything else in our pilgrimage in time. The evidences of our calling, and He that has called us, and the commands he has given us, and the exercises of our hearts in these things, is what we are concerned about. Having exceeding **GREAT AND PRECIOUS PROMISES**, there is a giving of all diligence in adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in us and abound we are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these things, we are blind and cannot see afar off and have forgotten that we are purged from our old sins. (see 2 Peter 1:4-9). What a blessing it is to be exercised in, "Giving diligence to make our calling and election sure." These things concern every member of the church, and every one to whom the Lord has been revealed.

And especially, it seems to us, that those who stand upon the watch walls of Zion, if they be true servants of God, are concerned first of their calling, and then of the voice which they lift up and the report they make to the inhabitants of the City. For, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" And, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:7-8).

In our ministry we are often very much concerned as to our calling, and there is much searching of heart; but no more so, perhaps, than we are concerned that we lead not our brethren astray either in doctrine or order and

discipline. The weight, seriousness and responsibility is far too much for the flesh of any man; and we would that not only ourself but that all our fellow-servants might be given to constantly seek at the throne of grace for wisdom, strength and leading of the Spirit in all our ministrations. We would that each and every one of us might read and ponder over the first four verses of the twenty-third Chapter of Jeremiah, and ask ourselves, "Am I the man?" For these things are just as applicable to the Gospel Church, and sheep of the pasture, as they were in Jeremiah's day.

The Lord alone calls and qualifies his ministers. This is not in the hands of either the man or the church; but the evidences of the calling are given to both. How important, therefore, it is that these evidences be weighed carefully both by the man and the church, and that ordination not be given hastily or unadvisedly. To be a called servant of God is the highest office any man can hold; there is nothing light-hearted about it. How important it is that the dignity and honor of the office be the chief concern of those holding it.

There is another most important thing that should be the concern of each church. And that is, those who make up her membership. We might well listen to the inspired David as he sang of his Beloved, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." There are unmistakable evidences given through the work of the Spirit to each of these members, and these should be sought for and inquired into before fellowship can be had and baptism administered. "He that believeth on the Son of God hath the witness in himself." (1 John 5:10) These "secret things" are discovered to the church, but the church cannot disclose them to anybody; this is solely the work of the Spirit, and is quite out of the hands of the brethren. This is en-

tirely different from any worldly organization, for they may disclose their secrets after they receive members, but never do before; so none can come to them and already know their secrets.

The church stands alone, entirely separate from any organization of men. How necessary it is that she keep the house clean and tidy, and that the uncircumcised in the heart be not admitted. A man who speaks a different language in a community is soon spotted and unless his background and training has given him the same ideals, there will be trouble.

We are considering weighty matters, — matters which are of utmost importance to the peace of Zion. May we be given to pray with Habakkuk, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

J. D. W.

SPIRITUAL SONGS ACCORD WITH GOD'S STRINGED INSTRUMENTS

My late visit with the editors and many readers of the Signs in Virginia, Delaware, New Jersey, Maryland, Pennsylvania and other places has stimulated me with a greater desire to write to the Household of Faith through this medium. The visit with the Welch Tract, Hopewell, and other historical meeting places of God's children through the centuries past has peculiarly affected me. It is inspirational to learn that the same principles of Truth has been loved, cherished and contended for by His people these hundreds of years in the same meeting place.

While attending Salisbury Association held at Delmar, Delaware, the text of this article began to arrest my attention. God willing, I shall use Isaiah 38:20, as basis for my remarks: "The Lord was ready to save me; therefore

we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." We shall attempt to prove that the songs of God's people are their spiritual experiences and the stringed instruments are the harp of God, the hearts of His people, the Bible, etc. We want to show that a psalm or an hymn is not necessarily a spiritual song to one of God's people at all times. We expect to show that the stringed instruments under consideration are not pianos, organs, or any like instrument made and tuned by man — which will get out of tune—; but, that which God has tuned, strung, and prepared — which never gets out of tune—.

Re-read the paragraph above and may it become fixed in your mind before we meditate further upon the text. Read Isaiah 38, and then prayerfully consider the following meditations.

The expression found in 20th verse was made by Hezekiah, King of Judah, after undergoing critical experiences brought about by the Lord dealing with him. Even though he be king he was brought low by the Lord. He was sick unto death, and word came to him from the Lord, "Set thine house in order; for thou shalt die and not live". (Is. 38:1) We read a similar command in Amos 4:12 to Israel: "Prepare to meet thy God, O Israel". I am persuaded a similar command comes to every spiritual Israelite in the beginning of an experience of grace. When we try to cope with the situation in trying to set our house in order in preparation to meet God, we find ourselves as miserable failures in the attempt. This forces us to pray to God for mercy. Surely Hezekiah's attempts were in vain to set his house in order and he was made to depend upon God for this. We would all sink into death were it not for what the Lord adds unto our life. Our life is sinful, He adds holiness; our life is unstable; He adds stability; our life is earthly, He adds heaven; our life is ungodly, He adds godliness. We come to

the end of our path, He leads us into a new path. We die, He adds life. Dear trembling child, has the Lord added unto your life? Our life is unstrung and untuned. He tunes and strings our hearts to sing His praise! This must have been Hezekiah's experience as he said, "The Lord was ready to save me."

We learn that we cannot save ourselves. It is not the question: am I ready for the Lord to save me? But, is the Lord ready to save? All things are so ordered and arranged, tuned and strung by the Lord that events so fall in perfect order and rhythm that a fixed time, place, and circumstance comes for the Lord's salvation to be made manifest to each and every one of the trophies of His amazing grace.

Because the Lord was ready to save me—"we will sing my songs to the stringed instruments". We read in Ephesians 5:19, of "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." What were the songs Hezekiah had under consideration? Psalms and Hymns would include all compositions written with natural verse to be used in religious worship. When any hymn or psalm is in perfect harmony with our experience and feelings, it becomes our spiritual song. Paul says in 1st Cor. 14:15, "I will sing with the spirit, and I will sing with the understanding also." There is a natural song and there is a spiritual song. There are experiences that are natural and there are experiences that are spiritual. The song that is natural is the old song and the song that is spiritual is that the Lord adds by putting into your mouth the new song. We would like to contrast the old song and the new.

The old song is sung in the key of man—man being the central keynote. The new is sung in the key of Jesus Christ, — He being the foundation key. If you want to hear a discord try

singing the old and the new together. They will not harmonize, for the old song praises man and the new song praises God. The old sings of the ability of man and the new song proclaims man's inability. The old song utters salvation is hinged upon the volition and works of the creature, while the new bases the creatures' salvation upon the volition and work of the three-one God. The new song being opposed to the old prevents the harmonization of the two.

You will note that Hezekiah says, "my songs". This means his own personal spiritual experiences. Unless the Lord has added to your individual life you cannot sing these songs. There are more spiritual experiences than one; therefore more songs than one. Sometimes you sing, "All things work together for good". Sometimes you feel, "All things are against me." Sometimes you are asking, "Is God gone forever?" Sometimes you say, "I know that my redeemer liveth". Sometimes you sing, "Jesus, Lover of my soul": and at other times, "I am a stranger here below". Sometimes you ask, "My God, why hast thou forsaken me?" Sometimes you sing, "The Lord is my Shepherd, I shall not want".

The stringed instruments these new songs perfectly accord with are the instruments God has prepared, strung, and tuned. The word "instrument" is translated from a word meaning "prepared". Our songs are sung to that that God has prepared. We find recorded in Proverbs 16:1, "The PREPARATIONS of the heart in man and the answer of the tongue, is from the Lord". When the Lord strings and tunes the hearts of His people there is perfect harmony in their experiences. When your experience harmonizes with the experience of Hezekiah, Jacob, Paul, and others whose lives are recorded in the Bible, it is singing your songs to the stringed instruments. When your experience harmonizes with the fundamental principles expressed in the

Scriptures, and held sacred by your brethren, it ACCORDS with the stringed instruments.

Pianos and organs are made, strung, and tuned by man. These may be damaged, get out of tune, and the strings broken. Natural musical instruments only give forth natural mechanical tones. The instruments under consideration give forth spiritual Godly melody. The command to the Church is to "speak to yourselves, singing," — not, to play a mechanical instrument. The question should be, "Is our singing to accord with the mechanical instruments or spiritual instruments? Is our singing to be in accord with the piano, organ, or heart? I am persuaded the singing should be in harmony with our hearts that God has prepared, tuned and strung; thus, "making melody in the HEART". When brethren are blessed to come together and sing with the Spirit and understanding in sweet fellowship and harmony it is much greater and sweeter melody than the best of singing without the Spirit accompanied by the best mechanical musical instruments. The accompaniment of mechanical musical instruments is pleasing to the natural ear. The accompaniment of the Spirit and understanding is pleasing to the spiritual ear.

We read in the Psalms of the harps of God, and also in Revelations. According to Josephus and what we can find in the scriptures, these harps had ten strings. We can call your attention to Psalms 33:2-3 "Praise the Lord with harp; sing unto Him with psaltery and an instrument of ten strings. Sing unto Him a new song. We want to quote the following stanzas from the hymn THERE IS A FOUNTAIN:

Lord, I believe thou hast prepared
(Unworthy though I be)
For me a blood-bought free reward—
A golden harp for me.

'Tis strung and tuned for endless years
And formed by power divine,
To sound in God the Father's ears

No other name but thine.

Hezekiah stated in the same chapter from which the text of this article was taken— "He hath BOTH SPOKEN unto me and HIMSELF hath DONE it" (Is. 38:15) Here is a double. He commanded "Set thine house in order," and He performed the command Himself by setting it in order. He works both the will and the do. Children of God receive "of the Lord's hand DOUBLE" (Isaiah 40:2) Scores of doubles come to our mind that neither time nor space will permit us to mention. Suffice it to suggest that the harp of God consists of a number of double strings. If the harps used back at that time under the ceremonial worship had ten strings, the spiritual harp must have five doubles which results in ten. Let us turn to the 8th chapter of Romans to find these five principles of the doctrine briefly stated. As we read them let us keep in mind that He has both spoken and Himself hath done it. Now, "For whom He did (1) FOREKNOW, He also did (2) PREDESTINATE to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also (3) CALLED and whom He called, them He also (4) JUSTIFIED: and whom He justified, them He also (5) GLORIFIED. What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:29-31)

This foreknowledge is an intimate relationship with His people even before the manifestation of His decrees in time. He chose them in His Son. "Thine eyes did see my substance, yet being unperfect and in Thy book all my members were written, which in continuance were fashioned when as yet there was none of them." (Psalms 139:16). He knew them in eternity; they shall know Him in time. He predestinated them to be conformed to the image of His Son. He has ordered, arranged, and fixed all things to fall out at appointed times and seasons so that all things work

together for the fulfillment of this grand purpose. See Romans 8:28. He calls and they shall answer. He performs the double as the word that goes forth out of His mouth returns not to Him void, but accomplishes that which He pleases and prospers in the thing whereto He sends it. He decreed the justification of His people and He justifieth them by sending His Son into the world to pay the penalty for their sins, thus satisfying justice. The just bore the sins of the unjust that justice divine might be perfectly satisfied. He not only justified them but also glorified them through the divine righteousness of His own Son. "For if, when we were enemies, we were reconciled (justified) to God by the death of His Son, much more being reconciled, we shall be saved (glorified) by His life." (Rom. 5:10) We are glorified by the imputed righteousness of His Son. These five wonderful things are both spoken and performed by God the Father, Son, and Spirit. These ten strings ring clear the melodious song of praise to Him. This ten stringed harp becomes ours when it pleases God to give it to us that we receive it with praise and thanksgiving. Then we are **HARPERS HARPING WITH THEIR HARPS.** See Revelation 14:2. We have the harps of God. Rev. 15:2). We sing to the accompaniment of these harps in the "house of the Lord," Zion, the new Jerusalem, the Church, or with the children of God. We sing "all the DAYS of OUR life." Sometimes the day is gloomy because of the clouds of trouble and despondency which hides the view of the brightness of the Son of Glory. Sometimes the day is cold because of the felt sense of our unworthiness. We experience cloudy and bright days; cold and hot days; jovial and sorrowful days; but, they are all days because it takes the light to manifest the darkness that is in our heart and the coldness in our thoughts. Nevertheless the expression of days in the plural shows that there are night times in our experience.

We hang our harps upon the willows by the river, Babylon, during the nights of our experience. (Psalms 137) We have no use or regard for the Lord, nor Zion nor His people during the night. We are then resting in our own carnality and we are at ease. We do not think upon Zion nor his people. We forget Zion as is intimated in the expression, "We wept when we remembered Zion." (Ps. 137:1) When the dwellers in Babylon require of us in mirth to sing one of the songs of Zion, we are made to realize we cannot sing the Lord's song in a strange land. We must be brought again out of Babylon into Zion before we have any more use for the harp. It is not in the night that we feel unworthy, unfit, and so wretched but on dark and cloudy days. In the night we have no feeling, no sense of guilt, no deep concern over our spiritual welfare, neither any regard for His house. It is when we are awakened in the morning that we are made to weep because of our forgetfulness and unconsciousness of His providential care over us. It is when we are awakened by His Spirit before the rising of the Son of Glory. Thanks be to God, when the Son rises and we see the brightness of His face whose rays warms and calms our troubled breasts, fear is driven from our souls and love springs forth. Songs of praise again are sung to His matchless and glorious Name for His amazing Grace toward us.

You notice that Hezekiah says "OUR LIFE" in the text. It seems to the natural mind that he should have said, "my life" or "our lives" to have been consistent with the proper usage of language. Let us see. The Lord added unto his life. My life had its end as my life when the Lord added His life to my life. My natural life ended as only a natural life when the Lord added that that is spiritual to my life. The life of a child of God prior to regeneration (or the addition of the graces of His Holy Spirit) is only a lustful fleshly life. After God adds that that is

spiritual it becomes our life. When the Lord adds his Spirit there is set up a dual character in one. This results in a warfare. The flesh lusts against the Spirit and the Spirit against the flesh so that you cannot do the things that you would, these being contrary one to the other. See Gal. 5:17. What the Lord adds is contrary to that naturally possessed.

One more thought and I shall close. The last night will be when death shall come at the end of our sojourn here. Then will be the dawning of the final day when we awaken in His likeness and shall be satisfied. There will be no night there but one eternal Day of perfect joy and peace. No cloudy and cold times to mar our peace. There will be no night nor river of Babylon. There will be no hanging of harps in the willows. We will all sing the song of Moses and the song of the Lamb harmoniously to the harps of God forever and forever.

E. J. L.

SEVERAL THINGS
TO KEEP IN MIND

- 1st. When you re-new for the paper please give the exact name you are now receiving the paper in.
- 2nd. Please send in the expiration date as shown on your paper. This will be of much help to us.
- 3rd. Notify us promptly of any change of address as second class mail will not be forwarded, and is returned to us for postage.
- 4th. Help us circulate the paper among the brethren and friends. It is your paper. If you endorse the doctrine and order of the Lord's house as contended for by this paper; then prove it by helping us increase it's circulation.

Thanks—Ed.

HISTORY OF
WELCH TRACT CHURCH
NOW AVAILABLE

A short history of Welch Tract Church, the oldest Old School Baptist church in America, is now ready for delivery.

The history of about 40 pages will contain the following information:

Several pictures of the meeting house, both outside and inside.

Two hundred and fiftieth anniversary.

Names of the present membership.

Names of the present board of trustees.

Copies of minutes of church meetings, exclusions, church rules, articles of faith and wills of property left to the church.

Names of Revolutionary soldiers and patriots burried in the church cemetery.

Marriages in the meeting house.

Present status of the church.

Names, and short account of the church as constituted.

A copy of the book will be sent prepaid to anyone sending in a new subscription of one year or more to the Signs.

The sale price without a new subscription will be \$1.00 per copy prepaid. Send all orders to Signs of The Times Inc. Rte. 5, Box 332-F, Danville, Va.

Note; As this is the Oldest Old School Baptist church in America, being organized in Wales, in 1707, and crossing the ocean as a church, we believe every old Baptist member and friend will want a copy of it. This church organized with sixteen members, and with their pastor, Thomas Griffith, came over as a regularly constituted church, leaving Wales in June 1701, and landed near Philadelphia in September of the same year.

CHURCH NOTICES

Hopewell Predestinarian Baptist Church meets at 10.30 a.m. each second Sunday in

American Legion Hall, 1119 21st St., Sacramento, Cal.

L. L. WILSON, Pastor
WM. ECHOLS, Clerk
Chowchilla, Cal.

The Church of Shepherd Fold, Houston, Texas, meets every first Sunday in each month, and Saturday before at 10:30 A. M. Located on Little York Highway, four miles north of Houston, Texas one mile east of Highway 76.

W. O. BEENE, Pastor

**Ebenezer Old School Baptist Church
in NEW YORK CITY**

Meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

Bethlehem Church, Malvern, Ala., meets each second Sunday, 11 a. m.

J. J. COLLINS, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at 1360 First Street Chehalis, Wash. in the home of Sister Effie Parke, the fourth Sunday of each month at 11 a. m.

C. M. FISHER, Pastor

New Hope Old School Primitive Baptist Church near Patmos and about 10 miles South of Hope, Ark., meets each first Sunday at 11 A. M. and Saturday before 2:30 P. M.

W. A. SPEER, Pastor.

Rehobeth Old School Primitive Baptist Church located 5 miles north of El Dorado, Ark., 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.

Big Spring Church, Elgin, Oregon meets every first Sunday at the home of Sister Elva Spikes.

Elder R. R. WOLF, Pastor

Pleasant Valley Primitive Baptist Church, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (Jan., March, etc.) at the home of Sister Verda Ma-

chesney, 516 East Ave. C., Kingham, Kans.
(Mrs.) PHEBE CATES, Clerk

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carver Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U. S. 60 at Garyson via Hutchins. Take graveled road to the church.

C. H. EVANS, Pastor

New Hope Church better known as Lick Creek meets every third Sunday and Saturday before at 11 a. m., five miles north of Dawson Springs, Ky.

R. L. BIGGS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a. m. and Saturday before at 2.30 p. m. on South 7th St., Mayfield, Ky.

O. W. PERKINS, Pastor

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every third Sunday at 11. a. m. in the meeting house, 210 E. Madison St. near Calvert.

Q. A. GLADDING

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting house.

Salem Primitive Baptist Church meets each first Sunday, 11 a. m., north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor

Mt. Zion Church, Weslaco, Texas, meets every fourth Sunday at 10:30 a. m. and Saturday before at 11 a. m. at the home of E. B. Ault on Progresso Highway, three and one half miles south of Weslaco.

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk
Route 1, Box 88, Mission, Tex.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.

F. A. COLLINS, Pastor

Hopeful Church, Ozark, Ala., meets each fourth Saturday, 11 a. m.

J. J. COLLINS, Pastor

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11

o'clock. Meeting place at Alder St., at the top of the hill. First car stop going into Pratt city from Birmingham.

W. D. GRIFFIN, Pastor

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocomb, Ala., 11 a. m.

E. R. SORRELLS, Pastor

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Sunday, 11 a. m.

J. J. COLLINS, Pastor

Wrights' Creek Church, Slocomb, Ala., meets each fourth Sunday, 11 a. m.

J. J. COLLINS, Pastor

New Prospect Church meets each third Sunday at 11 a. m., six miles S. E. of Sulligent, Ala.

H. MATT BROCK, Pastor

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.

J. J. COLLINS, Pastor

Seclusia Old School Baptist Church meets each 4th Sunday at 12812 Williamson, or write A. J. Taylor, 932E Monterey, Pomona, Cal.

Meetings are held each first Sunday and Saturday before at Little Flock Church, S. W. 29th Ave., and 6th St., Miami, Fla. We extend an invitation to any interested to visit us.

(Mrs.) J. M. FUTCH

7005 S. W. 21st St., Miami, Fla.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each second Sunday by appointment at the home of one of the members living at Naches, Wash.

A. D. HUGHETT, Pastor
BEATRICE HAAN, Clerk
Star Route, Naches, Wash.

Harmony Old School Baptist Church meets each second Sunday at 11 a. m. and Saturday before at 3 p. m. about four miles east of Huntington, W. Va., near Route 60 at Russell Creek.

R. C. BELL, Moderator
B. G. BIRD, Clerk
211 3rd Street
Altezer Addition
Huntington, W. Va.

Mt. Carmel Church, Coffee Springs, Ala.,

meets each first Sunday, 11 a. m.

W. A. WILLIAMS, Pastor

Ramah Church, Cottonwood, Ala., meets each third Sunday, 11 a. m.

J. J. COLLINS, Pastor

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each second Sunday and Saturday before.

F. A. COLLINS, Pastor

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor

Little Hope Church meets each second Sunday at 11 a. m., ten miles west of Fayette, Ala.

H. MATT BROCK, Pastor

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.

O. G. CARVER, Pastor

Richmond, Virginia, Primitive Baptist church meets every fourth Sunday in their new meeting house about ten miles South of Richmond, Virginia. Just off highway 360 South.

R. S. PAYNE, Pastor

Little Flock Primitive Baptist church of Tucson, Ariz., meets for worship on the third Sunday, and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. ROBINSON, Pastor
(Mrs.) J. H. DAY, Clerk

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a. m. and Saturday before.

D. V. SPANGLER, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

E. H. LANIER, Clerk

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas, Elder C. E. Turner, Assistant Pastor.

The Old Orderly Mt. Zion (Cash) Predestinarian Baptist Church meets on Saturday before the fourth Sunday in each month at the

home of Bro. J. J. Darnell, Campbell, Texas.

Sister SIMMONS, Clerk

Fort Worth, Tex., Primitive Baptist Church, 1211 8th Ave., meets first Sunday in each month at 11 a. m. and Saturday at 2 p. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting house.

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

The original Pilgrim Rest Church of Lawn, Texas, meets every first Sunday and Saturday before at 10:30 a. m.

C. M. HAYGOOD, Pastor
HOWARD EASON, Clerk

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.

C. Y. OSTEEEN, Pastor

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. at the home of M. J. Culpepper. Lovers of the truth invited.

E. B. AULT, Pastor

The Old Salem Church of Old School Baptists, 4 miles south from Teague, Texas, meets the first Sunday in each month and Saturday before.

MAGGIE ELMORE, Clerk

Danville Primitive Baptist Church meets each second Sunday 11 a. m. and Saturday night before Bradley Road, Danville, Va.

W. R. DODD, Pastor

Saints Rest Old School Baptist Church meets each first Sunday at eleven o'clock, and Saturday evening before at seven-thirty, at 4614 Sylvester Street. Dallas, Texas.

W. W. TAYLOR, Pastor
JOHN T. BEENE, Clerk

Little Flock Old School Baptist Church

meets each second Sunday at eleven o'clock, and Saturday afternoon before at two-thirty, at Altus, Okla.

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

Mt. Zion Old School Baptist Church meets each third Sunday at eleven o'clock, and Saturday afternoon before at two-thirty, at Cash, Texas.

W. W. TAYLOR, Pastor

Black Rock Old School Baptist Church meets each first Sunday afternoon at three o'clock, at Butler, Maryland, which is on Falls Road about twenty miles North of Baltimore.

JOHN D. WOOD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

Frying Pan Church meets each second Sunday at eleven o'clock and Saturday afternoon before at two o'clock, and is located between Herndon and Chantilly on Route 28.

New Valley Church meets third Sundays at eleven o'clock and Saturday afternoon before at 2 o'clock, each second month (February, April, etc.), and is near Lucketts about eight miles North of Leesburg.

Broad Run Church meets third Sundays at eleven o'clock each second month (January, March, etc.), at Poolesville, Md.

Mt. Zion Church meets each fourth Sunday at eleven o'clock and Saturday afternoon before at two o'clock, and is located about one and one-half miles East of Aldie, on Route 50 between Washington and Winchester, Virginia.

There are no meetings of our faith and order held in Washington and we are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Atlantic 5091, Washington.

JOHN D. WOOD, Pastor

Sideling Hill Old School Baptist Church, Fulton County, Penn. meets each 5th Sunday and Saturday afternoon before, from May through September, with two days meeting the 1st Sunday in May; and meets at Needmore, Pa. from October through April, with two days meeting the 2nd Sunday in October.

JOHN D. WOOD, Pastor
ORIEN MELLOTT, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., FEBRUARY, 1953

NO. 2

Following is copied from
Leesburg, Virginia paper:

NEW VALLEY KEEPS FAITH WITH 'OLD TIME RELIGION'

Still keeping faith with oldtime religion, New Valley Church just west of Lucketts at the foot of "Bald Hill" is one of two Old School "Beebe" Baptist churches still active in the county. The other is the pretty little red brick Mt. Zion, one mile east of Gilbert's Corner on Route 50. These and Frying Pan Baptist just over the line in Fairfax County, are under the pastoral care of Elder John Wood of Manassas, Va., who succeeded the late Elder H. H. Leferts in 1950.

A present member of New Valley said that "Beebe" refers to Elder Gilbert Beebe, who stood firm for the old tenets when the New School Baptists broke away in the schism of 1832. Some time later the Old School divided again, when the "Clark" Baptists broke away. (The Old School Baptist Church at North Fork belongs to the latter classification.)

Probably first meeting in the open air near the present site of New Valley, colonial worshipers erected a temporary log or frame structure there before March 26, 1771. The will of a William Jones so dated reads, "I give and bequeath a piece of land containing 1½ acres whereon the Baptist Meeting House is built, joining this plantation, to Joseph Thomas, Minister, and William Lewis and Thomas George, Elders of said Meeting, to them and their successors or Ministers and Elders of said Congregation forever."

It was no doubt here that formal or-

ganization took place on July 21, 1792, under the aegis of the old parent Ketoc-tin near Short Hill. The articles were duly signed by Thomas George, Mary Steere, Eleanor Steere, John Steere, Enoch Thomas, Bethany Thomas, Tobias (of no surname and probably a slave), John Oxley, Catrin Sheperd, John Lewis, James Hixson, Jane Warner, Peter Davis, and Catherine (again no surname).

In simple but stern language, the yellowed minute book, still extant, reads among other covenants, "It is unanimously agreed upon by the Church that if any member or members shall be found erroneous or disorderly in any of those particulars (i.e., articles of faith and rules for conduct previously enumerated) . . . they shall be liable to censure and in case of obstinate continuance entirely excluded from our Communion."

This was no idle threat, for a year later, on September 21, 1793, we regretfully read that, "Whereas _____ has been for some laid under Suspense and no Fruit of Repentance appearing, therefore we conclude to Excommunicate him from among us for the sin of Drinking, Gaming and Neglecting his Place in the Church." There were others more fortunate who repented and were duly restored. Standards must have been high, for some were Elders who fell under the bans.

In those days the church council operated much like a civil court, acting in temporal as well as spiritual matters where its own members were concerned. On March 20, 1819, an entry reveals, "First the Case of Judah R. _____ was taken up and after full Discussion and she affirming that the wheat was Brot

when she was not at home and that she had no hand in receiving or concealing (sic) the same and that she raised Geese herself and we having no evidence to the contrary, we therefore unanimously Acquitted her of the Charge and Restore her to her place in the Church."

New Valley functioned in this fashion, meeting the third Sunday of each month and the Saturday before until February 1861, when its formal meetings were forced to discontinue until the close of the Civil War. Their pastor at this time was Elder Joseph Furr, who was succeeded in the 1870's by Elder E. V. White of famed White's Battalion, succeeded in turn by Elder Horace H. Lefferts in 1910. Deacons today are C. R. Hollandsworth of Leesburg and Leslie D. Duke of Charles Town, W. Va.

The present structure was built around 1851, the work of local stonemasons Benjamin Grubb and John L. Stout, though the actual construction of the building is not mentioned in records. The old log sexton's house, date of building also unknown, was willed to the church by Charles W. Williams shortly after the Civil War and is still standing across the road.

—SOLANGE STRONG

Nov. 18, 1952

Dear Editors of the Signs:

I am enclosing my subscription for the Signs again, though I am a little late.

The article in the last Signs on Predestination is very good, I think. I like all the pieces in the paper, but some I enjoy more than others. The blessed Lord has surely been good to me, and I hope it is not boasting for me to say so. Though I have been cast down, He has never forsaken me. All the rod has been for my good, and I hope for His glory.

I am not one who believes that of

ourselves we can perform good works. My experience has been that when I would do good evil is present with me; and how to perform that which is good, I find not. I can look back over almost forty years of life and I cannot see where I have ever performed one good deed. Oh, the world would say I have, and I guess maybe some of my own people would say I am, shall I say, a good woman; but what would they say if they knew me as I know myself. All the good works I can find in my experience is what the dear Lord has done for me. If I look for spiritual evidence of and in works, it's always what God has done for me.

Now the scripture says, seek and ye shall find, knock and it shall be opened unto you. I wonder what we are seeking, and what we would have opened up. A long time ago a woman stood at an empty tomb, seeking,—seeking the body of her Master. She was not seeking a risen Lord. She did not believe Him when He said He must die and would rise again. She could not believe it because she had not experienced it. It had not been given her to believe.

When Christ spoke to her, "Woman, why weepest thou? Whom seekest thou?", (I think these are awful deep words, and beautiful) What did this poor woman do? She did not know Him, and thinking Him the gardner she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Then Jesus spoke her name, "Mary". Here is where I think the Saviour opened the door to her. That's all it takes. Mary was seeking him naturally. We can seek Him spiritually only when He calls our name. Then instantly we answer as she did, "Master." Ah, then we know a risen Lord,—a spiritual life.

And I am glad it is so. Christ said, "Suffer it to be so." All the wisdom of the world cannot reveal these things to a poor, miserable worm of the dust. How do I Know? Christ said, "I thank thee O Father, Lord of heaven and earth, because thou has hid these things

from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." I have experienced it,—it is within, I believe, and the Bible confirms it; and therein I grasp a little hope that maybe His blood was shed for me.

I hope you Editors will hue to the line and let the chips fall where they may. I hope God is with you in this, for I know from experience you are going to do just as He has willed you shall do. Would that we all could walk humbly before our God, ever giving thanks and praise to His Holy name.

I must close. I wish all of you God-speed, and may He ever be with you in a felt presence. It is better to feel the rod than not to feel at all. I remain

A sinner saved by grace, if saved at all.

Mary L. Eckard

Keeling, Virginia

Dear Brother Spangler:

I am sending a Check for \$5.00 to renew my subscription for two years to the Signs. If I know my heart, I endorse all it stands for.

It does my soul good to see some laboring for peace among our people. God is not the author of confusion but of peace. May He bless us to this end. The world is filled with strife and confusion, but it is hurtful to see it in the house of God: among the people for whom we believe Christ died. In this state we are not manifesting that great love with which He loved His people before the foundation of the world.

May we examine ourselves and be shown how helpless we are, solely dependent on an all wise God for everything, both natural and spiritual. I am such a poor, vile sinner, and fall so far short of living the life I desire to, that it makes me doubt and fear that the God of all grace has ever known me in the pardon of my sins. But I still cling to the little manifestation of a hope in

Him which was given me when quite young. He has wonderfully blessed me, unworthy though I feel. I can say as Paul, I know that in me, that is in my flesh, dwells no good thing. If I am saved it is through His grace and mercy, not for anything I have ever done.

A sinner saved by grace,

Mattie B. Williams

December 11th, 1952
Topeka, Kansas

Dear Editors:

I am sorry to have delayed sending my remittance for the Signs of the Times. Please accept my apology and the enclosed Order for its continuation.

I enjoy reading the good letters of precious brethren scattered everywhere and often when reading I am filled with the words of the hymn,

"Blest be the dear uniting love,
That will not let us part,
Our bodies may far off remove,
But we are joined in heart."

For the readers of the Signs, many of whom will remember her writings in the paper in days past and gone, I will mention the passing of my aged Mother, Mrs. Mary Ellison, 95 years, who suffered a stroke the 10th day of October, and after lingering two weeks, during which time she was completely helpless and her organs of speech so affected she could not speak so we could understand, her light went out; her life's journey was complete and she fell asleep in the arms of her blessed Saviour and entered into that rest to which she had long looked forward. While we do miss her sorely yet we can but realize it is a blessed release for her and our loss is her eternal gain, and we desire to bow in submission to the decrees of an all-wise Providence.

It was my precious privilege recently while in Pocatello, Idaho, with my son and daughter, to meet with a faithful few of the Household of Christ near Fort Hall; among them an aged Sister

Frazure and Brother and Sister Akers. These are precious brethren and while they have no organized church in their community they gladly welcome any of the Baptists who come their way.

May the Lord bless and prosper you in your work.

Unworthily,
Della Davis

(Yes, many of us remember Sister Mary Ellison's writings in the Signs over a period of many years. We regret to learn of her passing, but feel, as Sister Davis has expressed, that our loss is her eternal gain. J. D. W.)

The following is copied from an editorial in the **Washington Post**. The subject is of vital interest to all in the preservation of our freedom:

SECULAR EDUCATION

“*****. Those who share a common concept of God may well worship Him together. But it is of the essence of American life that they shall not force their concept or their form of worship on any others. We believe that in the nature of our multid denominational society this principle is inescapably endangered by the introduction of any religious training into public education.

American public schools, tax supported, are institutions to which students of every faith—or of no faith at all—may go for secular education. The Jew, the Moslem, the Buddhist and, indeed, the atheist should feel as comfortable there as the Christian. But this would become impossible if the public schools should encourage forms of devotion to a deity incompatible with the consciences of any of the students. Neither education nor religion can be fostered by authorizing any sort of religious observance under the public school's auspices. To forgo any such observance is simply to accord to the individual conscience the respect which is due its individuality.

The proper place for religious educa-

tion we believe, is in churches and homes and Sunday schools. Those who choose to combine religious and secular education should remain free, as they are today, to maintain parochial schools, apart from the public school system, where the religious beliefs they hold may be inculcated in their children. But they should not seek tax support for such schools. Those who insist upon the divorce of religion from secular education do not necessarily aim, as the bishops charge, at “a total monopoly of education.” The aim, speaking for ourselves, is to preserve that degree of toleration which is indispensable to the maintenance of unity with diversity.”

Eagle, Idaho.

Dear Elder Spangler:

I am enclosing \$5.00 to cover my subscription for this year and next year too. We enjoy reading the paper and get news of the churches and brethren that we couldn't get otherwise.

We wish you all blessings and prosperity during the coming season and New Year in your work with the Signs, as a worker in the Vinyard of the Lord, and in your personal life.

We would consider it a privilege to meet you sometime, but don't know if we ever will.

Remember us at a throne of grace.

(Elder) R. R. Wolf and wife.

Green Valley Road, Rt. 1
Huntington, W. Va.
Nov. 14, 1952

Dear Editors:

Am sending in my renewal for the Signs. Sorry that I am late, but I am such an one to put off things like that.

I hope that my hope is in Jesus Christ alone. I believe my helpless condition has been revealed to me many times; and if I am so fortunate as this then indeed His light has shown in me, and I am a very wealthy creature. I am deserv- ing of Hell and I think I know it.

Concerning the Devil, the Editorial by Eldler H. O. Nash in the March, 1951, suits my feelings so well. I had a talk with one of my helpers last evening, just such as Elder Nash speaks of in his article. This fellow was sorry for me for I denied any goodness in man; and I told him I was glad it was so. I was happy that I could say that I was no good, for I feel that when we are debased we shall be lifted up with joy. If I be not chastened, it is evident that I am not a son of God, for I would then exalt myself; but if I am exalted, it is only in the righteousness of the Lord Jesus Christ alone.

There are some, who say they are Old Baptists, who seem to lean on the Old Man. Any who would deny that God is supreme, deny that Christ is the salvation of helpless man. I hope that I do not lean of this flimsy prop, but rather hope in the Lord alone. To all who hope in Him it is assured that Christ alone is sufficient for them. For indeed He has made a way of escape for His children whom he loved from the foundation of the world. Praise be to the ageless God, the Father of all; Yea, the Father of the Lord Jesus Christ, in whom is my hope. If I have not him, then of all men I am most miserable.

Yours in hope of "the only Salvation",
Walter Young

2430 Lincoln Ave.
Granite City, Ill

Dear Brother Wood and Readers of the Signs,

If not deceived, I have in mind to write some of the things I hope the Lord in His goodness and merciful kindness has given me to see from Holy Writ, that is, the Church: the Body of Christ. In tracing the Church downward toward Christ, or tracing it upward toward Christ, but either way, it cannot cross the stream of blood which flowed out of Christ Jesus. Every link

of the chain of succession must be perfect down from Christ, it cannot be man-made.

Turn with me to the book of Joshua in the Old Testament and we readily see that the Lord spake unto Joshua; and all Bible readers will surely agree Joshua to be a type of Christ under the law. The New Testament tells us that the law and prophets were until John. We find recorded that the Lord had given the children of Israel the land beyond Jordan, and the only way they could enter therein was by crossing over Jordan.

The Lord promised Moses long before that the children of Israel would inherit this land and that no man shall be able to stand before them. Like when they crossed the Red Sea, the Lord dried up the water permitting them to cross over, so we notice that the Lord dried up the River Jordan, permitting them to cross over into the promised land. We notice in the 4th Chapter, where the Lord spake unto Joshua telling him to have twelve men, one from each of the twelve tribes, carry a stone and where the stones were there was the lodging place.

There were twelve stones taken, and where were they taken? From out of the same place that Christ was taken when burried in baptism, the River Jordan. I believe this as well as other places to be a type of the Church under the law and, if we but follow it, the scarlet line from the offering of righteous Abel by faith to the sacrifice of Christ on the cross is seen in all the Scriptures, and should the truth prevail in our speech or writings, it must be from the Lord, communicated to us by His unerring Spirit and sustained by the Scriptures; and experienced by all who are born of God, not of the will of the flesh but of the Spirit of God.

We notice the twelve stones were taken from the River Jordan, so was Christ. We notice there were twelve disciples, and they were taken from the River Jordan in baptism. Dueteronomy, 27th Chapter, tells us these stones shall have all the words of the law written

on them, and Paul in the 9th Chapter of Hebrews tells us under the New Covenant: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Under the law it is an outward act, but under grace it must proceed from the heart,—thus an inward act.

The Church of the Lord Jesus Christ is the most perfectly organized body on earth, and no man can find a flaw in her organization. As to when the true church was organized we have been made to believe that it was set up by none other than Christ Jesus when, Matthews 3: 13-17, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased". John did not feel worthy to baptize, neither does the minister today feel worthy. Yes, on the river banks of Jordan, Christ went before His people, God manifested in the flesh, taking upon himself the likeness of sinful man, going before and beyond into the depths of humiliation, and farther than any of His whom the Father gave him will ever be called to go.

The Lord told Joshua in the 5th Chapter, verse 9, "This day I have rolled away the reproach of Egypt from off you". Egypt stands for darkness, and when the Lord commanded light to shine out of darkness, that light shines in the heart giving a knowledge of the glory of God in the face of Jesus Christ. It is Christ in you the hope of glory,—the perfect one taking His abode in the heart. Then is it any wonder that they

can see that they are nothing and less than nothing?

Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever". We know when Christ came on this earth all the natural kingdoms were submissive to the Roman Caesar, even the Israelites to whom said Christ: "He came into His own and His own received Him not." That is, the Jews were looking for a natural king to make them of power naturally, since they were in bondage as were all the kingdoms of this world.

In the 16th Chapter of Matthew, we find, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We notice that the Lord first asked whom do men, that is, whom does the world say that I the Son of man am?" "Some say that thou art John the Baptist, some, Elias; and others, Jeremiah, or one of the prophets." Then saith Christ unto them, "But whom say ye that I am?", making it a personal question for them to answer. "And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath (past tense) not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The Bible written by revelation, and like to the apostle Peter, it must be revealed, can only be understood the same way as it was written. If we know anything of the truth, it must be as Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Thou art Peter, and upon this rock, the

same rock which followed Moses and the children of Israel in the wilderness, and when they became thirsty Moses struck that rock and water flowed out and watered the Israelites. The same rock as Paul tells us in 1 Cor. 10:4 "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ". Will is a command, a Divine determination, and can only be carried out by power which is of God and not of man. Will with God does not mean future, as time is only with man, there is no such thing as time with God. Shall is to be under submission. Man is under obligation to God, but God is not under any obligation to man. The creature is dependent upon the Creator, but the Creator, having all power, is dependent upon none. The Lord works in, and the creature works out. The Lord being the head and we know the head does all the thinking, wherein the body works out that which the head gives it to do.

From the Scriptures, we can only recognize the Church as one body having but one head, and built upon one rock by one builder. The Apostle Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in you all." We notice that Christ cleansed ten men that were lepers. Just what is leprosy? It is a disease of the flesh, and they were considered unclean." Now, what is sin? It is a disease of the flesh, which no man can cure, but the Lord Jesus did heal the lepers, equally he shed His blood for the remission of the sins of His people whom the Father gave Him out of the world.

Just how many of the lepers whom Christ healed followed and gave Him the glory? We cannot say that they were not all clean. What God hath cleaned let not man call it unclean, but why did only one follow Christ and give Him the glory? Simply there could only be one true Church, there could

not have been ten churches. Christ only had one head and one body and His body is the Church. Christ being the head and doing all the thinking, with the Church, the body being submissive to the head, Christ. Well, some may say what happened to the other nine. The Scriptures tell us that God has a people in every kindred, tribe, nation and tongue.

I do not believe that God only has a people in the Old School or Primitive Baptist, but I do believe that they are the only people that can trace their succession to Christ as their head and founder. They have always believed Election, Predestination, Justification, Salvation by grace and the Resurrection. We can only trace them through the dark ages by their blood. We know that the Lord did set up a church on earth, and we know the Lord having all power, it is still in existence and will be until the final one is called out of nature's darkness into God's marvelous light.

"And the gates of hell shall not prevail against it". I feel this to mean the gates of death, and from history there has been a great multitudes persecuted and slain in the attempt to do away with the Church, but as the Lord has promised the gates of hell (death) shall not prevail, the Lord has given the world to open up and has swallowed up the flood which the dragon cast out attempting to do away with her and the remnant of her seed, which keep the commandment of God, and have the testimony of Jesus Christ.

History plainly shows that the Primitive Baptist are in no way the offspring of any church or worldly institution constituted by man. Every historian of any repute concedes that from the days of the Apostles to the Reformation there existed congregations and communities separate from the church of Rome, by far more primitive and purer in faith of Christ. Yet they may not have been called Baptist, but they were bound together by Scriptural truths, by a doctrinal unity of common faith and

that in Jesus Christ, the Son of God.

It is common among the Primitive Baptist to refer to each other as brethren. We note that children of the same family, born of the same parents are brethren in the flesh and are brethren indeed, simply in that they are blood kin, whether they address each other as such or not, they are still brothers and sisters by birth and it is nothing that they have done to make them as such. Children of the family of God, those who have been born not of the flesh but of the Spirit, do not consider it a duty but a glorious privilege (the desire is in their heart) to do the commandments of their God which are more to him than bread and water.

Yes, to do the will of God is the meat and drink that the world knows nothing about. That which is born of the flesh is flesh, but that which is born of the spirit is of the spirit, not of man, but of God; God being their Father, and Jesus Christ being their elder brother. It may seem strange to the world, but not to those born of God, to want to call each other brother and sister. It is an experience of love within the heart to look upon the Church, a portion of the family of God, with earnest desire to be one with them and share in the happy privileges of a home in the Church, giving reverence to God and following in the ordinance of the house of God, such as baptism and the Lord's Supper, not only praising the Lord but acknowledging his power thereof.

The natural birth of the earth enables one to see natural things of the earth, like Nicodemus believing all that is necessary for salvation is to be taught. Simply imparting knowledge from one man to another, is thought to be all that is needful to prepare a man for Heaven and immortal glory. That is exactly what is being taught in the Sunday Schools and Seminaries. Remember, "That which is born of the flesh is flesh."

Before going any farther I would like to set forth what I believe the Bible teaches about the Family of God, the

Kingdom of God and the Church of God:

Family of God: The Apostle Paul, a man of God, left on record for our learning, Eph: 3:14-15, "For this cause I bow my knee unto the Father of our Lord Jesus Christ, Of whom the whole family in Heaven and earth is named". We see that the family of God embraces all whom the Father gave His son Jesus Christ and that before the foundation of the world from Adam to the final consumation of time. All that are saved, are saved by the shed blood of the Son of God. Not one drop of the blood of Jesus Christ was shed in vain.

Kingdom of God: Blessed are the poor in spirit for theirs is the Kingdom of God. This includes all of God's people whom He has on this earth in every nation, kindred, tribe and tongue. Many are today in the Kingdom of God who have never been baptized into a visible church. The Kingdom of God is not of this world and is not a visible kingdom. It is in this world but not of this world.

Church of God: One must be born in the Family of God, and in the Kingdom of God by spiritual birth, "That which is born of the spirit is spirit." The external law-abiding citizen is not sufficient for baptism into a church, the Scriptures tell us, "Ye must be born again", a washing, a regenerating, an implanting of the Holy Spirit before they are a fit subject for baptism. Thus, baptism is the door of entrance into the visible organization called a church. A door is not the church but a portion through which one enters into a house.

One may be baptized and become a member of some visible church and still not be a believer, if he has never been born of the spirit. One born of the spirit of God will recognize and confess that his one supreme desire, is to worship and be a follower of the lamb of God, Christ Jesus. They equally recognize the confessions of the lonely and sorrowing spirits of the lambs of God before they are given to ask for a home with the Church as in the days of Christ on this earth, confessing their sins, acknowledging how un-

worthy they are, looking to Christ as their complete faith, hope and salvation.

The world accuses us of being selfish because we do not admit outsiders to our communion. They call it a closed communion. That is not true. We have the only open communion and invite all of like precious faith and order to partake with us. They must be of that Family, that Kingdom and of that Church of like faith and order. If we did accept outsiders we would be putting friendship first, and who has ever read in the Bible where the Lord's Supper is a test of friendship. It commemorates the death of Christ, not the love for man. 1st John 2:19 tells us, "They went out from us, but they were not of us; for if they had been of us, they would no doubt, have continued with us: but they went out, that they might be made manifest that they were not of us". 2nd John, 1:10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds".

The popular theory of the world over is that the Church was set up on the day of Pentecost. We find in Acts 2:41 "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls". In order to add to something there must have been something to add to. Were the three thousand believers added any more to the church than they who received them into the church, into fellowship in Christ? Has there been any ordinance added to the church that Christ did not institute while here on earth?

He was buried in baptism, and should we be true followers of Christ, it means an open confession of Christ as our Saviour. What is baptism, and who does it belong? Baptism belongs to believers in Christ Jesus and it represents death, burial and resurrection. It was Christ, after His resurrection who called them brethren, and if brethren, they were bound to have had a church. Today

many hold the church in light esteem. It is not to them the divine institution towering above every man-made institution. There is nothing made by man but what is of this earth. In the 4th Chapter of Matthew we find recorded for our learning and instruction, "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me".

From this we readily see the devil could only offer the kingdoms of this world, but Christ said, "My kingdom is not of this world". The devil can only give that which he possesses, but the man who is taught of God knows that salvation is of free grace from first to last. By the death of Christ a perfect atonement was made, by a perfect offering, and he is now at the right hand of God, the Father, and each for whom His blood has been shed is as safe as is Christ.

Thus, we see that the Church is a local individual body, and is composed of professed believers, men and women of God's creation, they, like, Christ, must be visible, who have acknowledged Christ as their Saviour and have been baptized, as was Christ their elder brother, into an orderly church by an orderly minister. It is a selfgoverning body, no one man or group of men, associations or any organization having any authority whatsoever over it.

It is organized according to the New Testament and is under the authority of Jesus Christ as its head, who gave it's ordinances, the characters of its members, it's mode of bringing them into the visible church as well as all it's methods of discipline, and it shall be perpetual with Christ as it's King. Then as it was established by Christ, and Christ being it's Supreme head, founder and keeper, it will never be destroyed.

In Christ we hope, a brother in faith,

John F. Simpson

Misella Park, N. M.

November 18, 1952

Dear Brother Spangler:

Several months have passed since I met you at Brother Falk's in El Paso, Texas. I have lived that evening over many times, and am thankful that it pleased God for you to come our way. I hope that which made me love you was the Faith of our God working in us. We are made to rejoice when our faith is revealed from faith to faith. Our faith, or the faith of God's children, is the same faith Simeon had when he knew the Son of God, though he was but an infant.

I received the Signs of the Times a few days ago and enjoyed the articles a lot. The Signs is all the preaching out here in New Mexico that I have. I believe all things work together for good to them that love God, to them who are the called according to His purpose. Just stop and think of the natural cause that brought you this way. God knew he had a poor sinner out this way, saved by grace if saved at all. When His children cry out for food, the Shepherd of the Flock will come crying in the wilderness, Here I am.

Brother Spangler this summer after working all morning in my yard, after lunch I lay down to rest for a while. While lying there going over in my mind the many blessings and also short-comings, this Scripture came into my mind so forcibly that I got up and got the Bible and looked it up to be sure it was Scripture: "Whatsoever is not of faith is sin." (Rom. 14:23). The revelation I had on this scripture was so beautiful. At this time I will not attempt to relate it to you, as I am a poor hand to write my ideas. Unless man is led by the Spirit of God, to see the beauties of God, he won't see them by the Spirit, but by man's wisdom; which is naught. My prayer is, Brother Spangler, that God will give you a mind to write either to me or in the Signs on this faith of ours. If you are led by his Spirit to bring out the

beauties of Christ, it will be by the faith of Christ in you. We know no man after the flesh, but by the Spirit of Christ which is in him.

How beautiful are the feet of those who preach the Gospel (not works), and bring glad tidings of good things. These things are the finished work of the Son of God, who washed our robes and made them white as snow; who conquered both death and the grave; and who has risen and is now at the right hand of God making intercession for us. Our Lord knows we are but dust but was not ashamed to call us brethren. He became us, and bore all our sins whether past or present; it is His blood that will keep it white as snow, and in him we are perfect even as He is perfect. No lion's whelps have trodden this way, nor vulture's eye seen it; none but the Lamb of God and his Bride know this way.

God's children have to be born naturally before they can be born spiritually. When the Spirit of the Son of God enters into a natural man, the quickening begins; and we have a deliverance or birth. Not that we enter again into the womb, but are delivered from bondage to walk in newness of life: Christ being our all in all. He is our faith, hope, resurrection, life, righteousness and perfection. May we be given grace to give the Son of God all praise, for by His stripes we are healed. None but a poor little, humble child of God, led by the grace of God, will ever be able to praise him as he ought. "Cursed is man that trusts in man, and makes flesh his arm."

We could go on and on praising him, for the half has not been told. I have written more than I intended. I hope the remarks I have made are of the Spirit and not of the flesh. I desire, with the Apostle Paul, to know nothing among you save Christ and him crucified. My prayer is that God will give me wisdom and understanding, that I might be kind and gentle and long-suffering to all mankind, especially the

household of faith, and that when I have finished my course here in this world, my brethren and sisters may say his hope was in Christ and not in the deeds of this body. Christ works and none can hinder; hinders and none can work. How we long at times to feel after him: but at his appointed time he reveals himself to us and we are made to rejoice.

Brother Spangler, when at the throne of grace remember me. I hope it will be God's will for you to come by and visit me in my home. With love and fellowship and hope of a perfect life, I remain

Your brother in Christ, I hope,
J. A. Bell

1360 First Street

Chehalis, Washington

Dear Editors and readers of the Signs:

This is a message to the dear people I love, both near and far. I have lived at Castle Rock, Washington, for about or nearly thirty years, but now it has pleased the Lord to bring about a change for me.

Within the past year Elder C. M. Fisher's health has failed so much that it has become a burden on them to keep their home open for the meetings; and it began to look as if we would have no place to meet. But the impression seemed to press my mind so deeply to sell the home at Castle Rock, where I had lived so long, and buy another at Chehalis, Washington, so that, if the Lord willed it so, the meetings could be held with me.

I had made the journey to the meetings under trying conditions many times since my husband was called home six years ago. Now my prayer is that the meetings may begin again. At our September meeting it was voted by the church to discontinue the meetings indefinitely. We had no meeting in October, but God willing, we hope to meet in my home on the fourth Sunday in November; and, if the church pleases

and God wills, they will be held with me as long as it is wise and well to do so.

My new home is located at 1360 First Street, Chehalis, Washington. There will be times no doubt when I shall not be well, but the home will be open to the meetings, and to any of God's precious children who may care to come. I feel that God's hand has directed my every move in this change of residence.

After Elder Fisher moves away to be near their children, we will have no regular pastor. We hope and expect the church at Riffe, Washington, will continue to assist us, God willing, as they have so lovingly and faithfully done in the past; but their pastor is aged and failing also, and the drive is long and cold in the Winter. He is Elder I. F. Coleman and is well past eighty.

Our own dear Pastor has expressed the wish that we meet as regularly as we can, and even though we have no pastor to moderate or preach for us, that we sing hymns and read sound articles. And so thereby, if God in his tender mercy wills it, the little church may be kept alive.

We are often in prayer that He will, if consistent with his divine purpose, raise up an able and sound undershepherd for us. May his divine will be done in all things, and may He reconcile us to it no matter where or what it may be.

All my dear Baptist people who read this, please note the change of address. I shall be glad to hear from any of you at any time.

Humbly, with Christian love,
Mrs. Effie Parke

Lebanon, Mo.

Elder D. V. Spangler:

Dear brother in a precious hope of rest and joy and peace when called to depart this life. I know that I am a great sinner but I just wanted to tell you how much I enjoyed you writing on the subject someone asked you to

give your views on.

How good it is to have our pure minds stirred up. When I had finished reading, I said, how good it is that there are a few who are not ashamed to declare the truth as it is.

When King David went to bring the Ark it was put in a new cart, and it brought death. When we bring in self it brings death. The Ark was to be carried, not moved on a cart. As you said, a little leaven leaveneth the whole lump. So putting the Ark in a new cart was a little leavening, and we know what the end was because it was not done in due order. If we fail to hear the truth as it is, then we are as the heathens. Like the King, we ought to be ready to acknowledge our wrongs and lift high the royal banner, for it must not suffer loss.

I hope I have not written anything which is not in accord with sound doctrine.

A brother saved by grace, if saved at all,

W. W. Kenaly

Emory, Texas

Editors of the Signs of the Times:

You will find enclosed check for \$10.00. Am so sorry that I have neglected to send it sooner.

The Signs has been in my family for three generations, and I am eighty-two years old. I get so much consolation out of the book, and I enjoyed the October issue. I feel so grateful that our writers have such great revelations and that God's little children have such wonderful things to feast upon.

I think we are blessed with a wonderful preacher. I do not get to attend meetings each time, but I go as often as my health will let me. I ask you brethren to remember me in your prayers.

A little sister in hope of eternal life,
Mrs J. W. Potts

Paducah, Ky.
Nov. 16, 1952

Dear Editors:

Enclosed find money to pay for my paper for another year. I don't want to miss a single copy, for I enjoy those good letters so much.

I do not get to hear very much preaching; I live so far from my church that I seldom get to attend, but, Oh! how I do enjoy it when I do get to go. Our pastor is Eld. Paul Poyner and we think he is a very able preacher.

May God sustain and keep you dear brothers in my prayer.

Sincerely,
Mrs. Ambie Hall

The following is a reprint of Editorial by Elder H. C. Ker, September 15, 1908:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

In the first chapter of this book we read the revelation to John of seven golden candlesticks, and in the midst of them one like unto the Son of man. In his right hand he held seven stars. These things were wonderful and mysterious to John, therefore further revelation of them was made to him. The candlesticks were the seven churches of Asia. He in the midst of them was Christ, who upholds the entire church, represented by the number seven. The stars were the angels or ministers of the seven churches; or in other words, all ministers of the gospel of the grace of God are in his hand (under his control) and are accountable to him only for their stewardship. A message was sent to each angel or pastor of the seven churches by Him who is in their midst. Our text is embodied in the message of the angel of the church of Laodicea. Five of the churches were in disorder and were sharply rebuked. One had left her first love; another had

those who held the doctrine of Balaam; another suffered that woman Jezebel to teach; another had a name as though she lived, but was really dead; another was rich and needed nothing, while indeed she was poor, miserable, naked and blind. To each church the Lord said, "I know thy works." The works were then described and the remedy for each transgression given, which was repentance. If they did not repent, the candlestick should be removed out of its place. The church of Philadelphia was commended for its steadfastness, and blessing was pronounced upon it.

If we note the time and circumstances under which the writings of the Bible were penned it will give us a more proper conception of their import. This book, Revelation, in which is recorded the seven messages to the churches of Asia, was written in the gospel day, therefore sets forth gospel order and discipline, not legal commandments and legal obedience. While the church is freed from the law, it is under law to Christ, and he demands gospel obedience; hence order in his house must be maintained or the candlestick will be removed out of its place. He is fully acquainted with all our works, we therefore should be careful to keep his house clean. None of us should forsake our first love for gold and silver. We should not hold the doctrine of Balaam and put a stumbling-block in our brother's way. We must not suffer a woman to teach and usurp authority over the man. None of us must manifest false zeal, thereby giving others to think we are alive when we are in reality dead.

The church of Laodicea seemed to be in a deplorable condition, notwithstanding they thought they lacked nothing, being rich and full. The message says they were "lukewarm," and because of such condition the Saviour would "spew" them out of his mouth. This lukewarm condition seems to be the state of many of us in this age of the world. If such condition was dis-

tasteful to the Master of the house in the days of the churches of Asia, is it not equally so now? There seems to be much indifference in all the world toward church privileges; if everything is favorable we will go to meeting, if not we remain at home quite satisfied. This was not the case with us in our first love. If a man comes along bringing the doctrine of Balaam, some one will say, O he may have been embarrassed, we should be charitable toward the poor fellow. Such was not the case with us when we lived upon the sincere milk of the word and would not even for a moment tolerate anything that gave a shadow of Ashdod. We do not seek the society of each other as we once did when the relation of the experience of the sheep and lambs was precious to us. The Scriptures seem old and we read less than in former years. Do we who are pastors visit our flocks and thereby keep up that warmth of feeling between pastor and people as we once did? Do we render all the service we can to the church? Or do we render as little as possible? Is our conversation seasoned with salt, that the hearers may be edified thereby, or is it upon worldly topics mingled with levity? Is our walk before men such as commands respect and has influence for good? Do we seek to have variety in our preaching that the interest of the church and congregation be kept up? If we, together with the churches, are neither hot nor cold, we surely must be lukewarm.

This knocking at the door by the Saviour is not at the heart of the dead sinner for admittance, as many imagine, but each knock is a revelation to the church in disorder, whether individually or collectively. To the church individual who says, I am rich and increased in goods and have need of nothing, the revelation from God that they are "wretched, and miserable and poor,

and blind, and naked", is the knocking at the door. To be shown that they must buy of Him gold tried in the fire, that we may be rich, is to reveal to us that our gold is not refined and purified. To be shown that we need white raiment that we may be clothed, that our barrenness and destitution appear not, is to reveal our righteousness as filthy rags. To make known to us that our eyes need anointing with eye salve that we may see, reveals our blindness to spiritual things. When He thus knocks the door opens and the poor sinner or church sits down with him in his kingdom which cometh not with observation. In his light they see light; in his righteousness they are clothed; in his riches they are rich. Through this operation of the Spirit order is restored; true zeal and warmth of love are again given.

Is not this supping with him? Is not communion with God and with his Son Jesus Christ supping with him and he with us? It is because of his love to the church that he rebukes and chastens it. He deals with us as with children; we overcome through his strength the powers of evil and sit down with him in his throne, even as he overcame and is set down with his Father in his throne.

SPECIAL NOTICE

Please check your expiration date on your paper. If the date is 10-52 it means your subscription expired in October 1952. We are not sending notice of expiration as we are mailing the paper without wrapping. Please re-new promptly. Thank you,

D. V. Spangler

EDITORIALS

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EDITORIAL

*"Zion shall be redeemed with
Judgment, and her Converts
with Righteousness"*

Isaiah 1:27

Sometime ago, after using this scripture for a text, I was asked to write an article on it.

The Zion under consideration, must undoubtedly be the church of God, often referred to in the Word of God as such. "Out of Zion the perfection of beauty, God has shined". "The Lord loveth the gates of Zion."

"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

These and many other passages show that the church is often referred to as Zion. Though there is a hill near Jerusalem named Mt. Zion, it is a type of the spiritual family of God.

It will be noticed that the promise of God, by the mouth of the prophet is very definite. "Zion shall be redeemed with judgment." We are noted as a people as mentioning often the shall's of God, and such reminders is often a comfort to the ones who can rest in nothing less than the promises of an immutable God. One who is able, and will bring to pass every promise He has ever made. His word that has gone forth will not return to him void but will accomplish the things whereunto he has promised.

There can be no true comfort in the knowledge of this redemption until one has some understanding of what they are redeemed from, the kind of redemption they receive, and the one who perfects this redemption.

There can be no question as to who the redeemer is. He is spoken of as, "The man Christ Jesus". He was the offering that God prepared to forever put away sin. The only one that could perfect forever them that are sanctified; the body spoken of in Hebrew where it is said, "A body hast thou prepared me". The offering that only God himself could make.

Job saw him even before he was born of the Virgin Mary, and could say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; Though my reins be consumed within me."

There is a sense in which one might be redeemed from something, and be brought into bondage again and the debt have to be paid the second time; the price of their deliverance might only

serve for a limited time, and they would find themselves again needing redemption. The first redemption would not secure the payment of all future debts.

Not so with the kind of redemption we here refer to. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, BUT BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US". Heb. 9th. Ch. 11-12, V. "In whom we have redemption through his blood, even the forgiveness of sin." "So Christ was once offered to bear the sins of many. For by one offering he has perfected forever them that are sanctified". Hence we see that the kind of redemption perfected by our Lord Jesus Christ was eternal, and we can sing,

"Dear, dying lamb, thy precious blood Shall never lose its power,

Till all the ransomed church of God Be saved, to sin no more."

The next question is, what are the people of God, the chosen in Christ Jesus, redeemed from. According to the word of inspiration they are redeemed from everything that would ever condemn them. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus, 2-14." Peter describes this redemption from our vain conversation, hence the people of God are redeemed out of every nation, from the curse of the law, from sin, from iniquity and from their vain conversation.

"Zion shall be redeemed with judgment." The prophet describes how this redemption shall be obtained. Christ was made sin for us, who knew no sin,

that we may be made the righteousness of God in him. He died the just for the unjust that he might bring us to God. The righteous execution of God's wrath because of sin fell on him as the sin bearer. God's holy law must be honored, and the demands of justice satisfied. He looked and there was none to help, therefore his own arm brought salvation. Help was laid upon one that was able to save.

Pardon alone for a sinner would not do; reconciliation must be made, and the handwriting of ordinances that were against us must be blotted out. The sins of all the chosen of God were imputed (charged) to Jesus Christ, and as their sin-bearer, the judgment of God must fall on him. He is made a curse, that he might redeem from the curse. As the Ark rose above the waters when God's wrath was poured out upon the world because of sin, as we see him, who knew no sin, made sin for us, hanging upon a tree, and hear him cry "My God, My God why hast thou forsaken me." The sun refuses to shine on this scene the earth quakes, and the Vail of the temple is rent. Here is the judgment of God that redeems Zion. One important question is in the minds of his dear people, Was I represented there? Was this great love for me? If one sin is left unatoned for, the one will forever banish us from him. Christ, Our blessed Saviour, suffered all the agonies of hell as he hung, as a curse. He trod the winepress alone. O, my soul, how great was his love, how tender was his pity, how enduring are his mercies.

The righteous indignation of God, and the execution of his wrath in his judgment was his way of salvation. It is called in his Word, The way of holiness. The Lion's whelp, (king of beasts) the vultures eye has not seen it, but the redeemed of the Lord shall walk there. This execution of his righteous wrath on one who has a perfect offering, one who could die under the stroke, and rise again from the dead,

was the justifying of all his people, and being justified by his blood, we shall be saved from wrath through him.

This judgment has ransomed them from the power of the grave, and they wait for the adoption, to-wit the redemption of their bodies, which is just as sure as their redemption from sin.

The judgment of all the family of God is already past according to the Word, "Some men's sins are open beforehand, going before to Judgment; and some men they follow after." 1 Tim. 5-24.

"On him almighty vengeance fell,
That must have sunk a world to hell:
He bore it for his chosen race,
And thus became their hiding place.

A few more rolling suns at most,
Will land me on that heavenly coast
Where I shall sing the song of Grace,
And see my glorious hiding-place."

"And her converts with righteousness." Through his perfect work of atoning for sin, putting it away, Jesus became The Lord our righteousness. And the power of this righteousness is what brings all of Zions converts into the heavenly way, for "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away.

D. V. S.

WHAT SHALL I CRY?

Please get your Bible and open to the 40th. chapter of of Isaiah and read the entire chapter. May the Lord now enable us to meditate together upon this scripture using the first part of the 6th verse as basis for our meditations: "The voice said, 'Cry', and he said, 'What shall I cry?'"

Cry means to utter, proclaim, groan, shriek or speak. When you cry it is involuntary brought about by a stimulus that cause you to speak, proclaim, and say things that, were it not for

this stimulating influence, you would not utter. We believe that the "Spirit of the Lord" is the stimulating influence that prompts God's people to cry. When the "Spirit of the Lord bloweth upon" us it prompts the opposite cry from that of the spirit of man. (See 7th verse) There is such a drastic change brought about by the direct operation of the Spirit that there always is a question. A question intimates that you do not know.

When the Spirit fell upon them on the day of Pentecost they asked, "What shall we do?" (Acts 2:37) When it arrested Paul on the way to Damascus he asked, "Who are thou, Lord?" and, "What wilt thou have me to do?" (Acts 9:5-6) Those who were pricked at heart by the Spirit on the day of Pentecost did not ask what MAY we do? But "what SHALL we do?" Paul did not ask, what do you WANT me to do? But, "What wilt thou HAVE me to do?". The one in the text did not ask, what MAY I cry?, but, "What SHALL I cry?" All upon whom the Spirit of the Lord has blown are made to realize that God has ALL power and that they have NO power. They are made to realize that "He speaks and it is done; He commands and it stands fast." When I was identified with another order of religion I outlined my sermons beforehand and delivered them according to outline. I knew what to cry because the Spirit had not withered my flesh and caused my goodness to fade. I was certain, sure and proud of myself. Since my flesh withered until I have no power and the goodness thereof faded until I have no self righteousness, I have been entirely dependent upon God to give me at the self-same hour light of thought and liberty of speech. I go groaning, wondering, "What shall I cry?" (I trust this has been brought about by the Spirit of the Lord blowing upon me.)

It has already been intimated that those who cry the Truth do so because of the stimulating influence of the Holy

Spirit. They wonder what to cry because they have nothing of themselves to cry. When the voice says, "Cry", they know they MUST cry. I am persuaded that every time the Voice commands to cry the child of God does cry that which God puts in his mouth. Now, "What shall I cry?"

"All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." (Isaiah 40:6-7) How is all flesh as grass? The grass withers. Therefore, all flesh withers. How is all the goodness of the flesh as the flower? The flower fadeth. Therefore, all the righteousness of the flesh fadeth. What causes the flesh to wither and the righteousness thereof to fade? The Spirit of the Lord bloweth upon it. Has the Spirit of the Lord ever blown upon you? If your natural power has so withered that you realize you cannot lift yourself up to the extent to be approved of God I am persuaded that the Spirit of the Lord has blown upon you. If all your righteousness has faded in beauty that it appears as filthy rags, I am convinced that the Spirit has blown upon you. "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away". (Isaiah 64:6).

What shall I cry concerning all nations as a whole? Can they combine and unite their strength and accomplish anything of their own power? Let us see. All nations are "counted as the small dust of the balance." (Is. 40:15) The small dust upon the balances that the merchant uses in weighing his commodities are so insignificant that no purchaser would ask the merchant to remove the small dust from the balances before weighing in order that what he has purchased would weigh less. If all nations combined would be so insignificant, what would one man be? We are

to cry that they are less than that! (Isaiah 40:7) "All nations before Him are as nothing; and they are counted to Him LESS THAN NOTHING and vanity." If all nations are counted to Him as nothing and less than nothing — what would one man be counted as? Using the expression of the late Elder A. D. Wall, of Amity, Arkansas—: "Nothing split open and both halves thrown away, would be about the best way I know to express the size of one man's power as counted by God". Who can boast of the power and righteousness of puny man in the face of these startling statements! God forbids His people to boast of their righteousness and power because of the withering and fading effects brought about by the Spirit.

What shall I cry concerning God? "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." "That bringeth the princes to nothing; He maketh the judges of the earth as vanity." (Is. 40:22-23) He did this to Hezekiah though he was a king. Each and every one upon whom the Spirit blows (read v. 24) is brought to nothing and vanity whether they be king, prince, judge, rich or poor, bond or free, — regardless of their status in this world they are all brought to the same low level. What shall I cry concerning that which God does for those upon whom He hath blown His Spirit to wither and fade into faintness and weariness? "He giveth power to the FAINT; and to them that have NO MIGHT He increaseth strength." (V. 29) When their life ends; He adds His Life. (See Isaiah 38:5) When their power becomes as vanity He gives His power. When they are weak then they become strong in the Lord. When the Lord is your strength you run and do not become weary because "He is strong in power; not one faileth." (V. 26)

What shall I cry to the Lord's people? "Behold the Lord God will come with STRONG hand, and His arm shall

rule for Him; behold His reward is WITH Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom." I am persuaded that Jesus and the Spirit are the strong arm and hand that shall rule for Him in the lives of His people. He gathers, carries, and feeds those that are His. Jesus came to seek and save that which was lost. It is not left upon the volition of the creature to find God. This is the work of the strong arm and hand of God. He carries them in His bosom. They were chosen in Him before time began. They are bone of His bone. None of these shall fail for the Lord carries them and feeds them. "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. My Father which gave them me is greater than all; and NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND" (St. John 10:27-29) We see the certainty of all the sheep of God hearing the voice, following after, and persevering unto Life Eternal without the loss of one.

What shall I cry to Jerusalem, God's people? "Comfort ye, comfort ye MY PEOPLE, saith your God. Speak ye comfortably to JERUSALEM, and CRY unto her, that her WARFARE IS ACCOMPLISHED, that INIQUITY IS PARDONED; for she hath received OF THE LORD'S HAND DOUBLE for all her sins." (Isaiah 40:1-2) Take notice that the cry is to be made only to God's people. This cry is to be of comfort to the church—or those whom He hath called out. God's ministry tell her that Jesus was the lone warrior who accomplished this warfare by fulfilling all the requirements of the law in her stead. He is a warrior in whom God was well pleased. He came to "give eternal life to as many as thou hast given Him." (St. John 17:2). "And this is the record, that God hath given

us eternal Life, and this life is in His Son." (1 John 5:11)

Not only did he accomplish OUR WARFARE but also paid the penalty for our iniquity! He suffered and died that Holy Justice might be perfectly satisfied, the penalty for our sins fully paid; that we might appear before His judgment seat with a record without blemish. He did not stop by just accomplishing the law for us, which would have left us with our sins against us. Neither did He only atone for our sins, which would have left the task to us of strictly obeying the ten commandments with all of its supporting laws. But, He performed DOUBLE for us. He reconciled us unto the Father by His death, and He also saves us by His life. (see ROM. 5:10)

We receive of the Lord's hand DOUBLE in all things pertaining to eternal life. He speaks and also does it. He commands and cause it to come to pass. Jesus is AUTHOR and FINISHER of our faith. He works in us BOTH TO WILL and TO DO of His good pleasure. He commands to repent, and gives you repentance. He says, "Awake", and awakens you. He commands to live, and gives you life. He says, "Come unto me", and DRAWS you to Him. He says, "Hear", and gives you a hearing ear. He says, "Cry", and puts the words into your mouth to cry. He says to Zion, "Get thee up into the high mountains", and sets them on high.

What shall I then cry concerning the salvation of God's people? I must cry that salvation is solely by the grace of God through the merits of Jesus Christ both in time and unto eternity. I must do as Jonah, acclaim that salvation is of the Lord. I must cry that it is certain and sure to each and every one of the subjects of His amazing grace. I must cry that boasting is excluded. I must praise Him for His wonderful goodness to the children of men. In Him we move and have our being. The breath that we breathe belongs to Him. Even natural possessions are in His hand

and He distributeth them to whomsoever He will. All the hairs of your head are numbered by Him and not even a sparrow falls without Him.

What shall I cry to the discouraged? God providentially cares for you and so sovereignly controls ALL THINGS that that they work together for your good. God has a noble purpose for you to fulfill in life and He will so protect you and guide you that you will completely fulfill this purpose before He takes you from this sojourn of sin and sorrow. Even though you feel so insignificant, God's purpose in you being here is just as important as the greatest ministerial gift that has ever graced the pulpit. May God bless you to take courage with these thoughts and press on toward the the mark of the prize of the high calling—looking unto Jesus who is the author and finisher of this precious faith. God has so arranged, fixed and decreed that we have need of each other and we do serve one another; thereby serving Christ. (See Matt. 25:31-40) We are made to do as Paul—thank God for the brethren.

What shall I cry concerning our conduct one toward another? Forgive a brother his trespasses as our heavenly Father hath forgiven us. Esteem a brother higher than ourselves. Do good unto all men; especially unto the Household of Faith. As much as in you is live peaceably with all men. Do unto them as you would have them do unto you. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4:8-10) "But let none of you suffer as a murderer, or as a thief or as an evil doer, or as a busy body in other men's matters—yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Peter 4:15-16) As the body has need

of each and every one of its members, so the church has need of each other.

What shall I cry to God? "Have mercy upon me, O God, according to thy Loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God; and renew a right spirit within me." (Pslams 51:1, 10) Perform for me that my walk and conversation may be godly in this life. "Do good in thy good pleasure unto Zion." Cause strife and confusion to cease—if it be thy will—that God's little children may live together in sweet fellowship one with another. Cause us to be content with our lot and reconciled unto Thy will. Give us this day our daily bread. Lead us not into temptation but deliver us from evil. Finally, save us in that eternal abode where and when all will be peace, love, joy, and fellowship forever and ever is the prayer that we beseech in the name of Jesus Christ who art Thy Son, and our redeemer. Amen.

E. J. L.

NOTICE

In changing the printing of the paper from Annapolis, Md. to Danville, Va. there has been considerable delay in setting up dates, changing addresses, and entering new subscriptions. Part of this delay was due to an oversight in our former printer in making changes. We are now bringing the list up to date, and apologize for the delay. Your money has been received and properly credited.

D. V. S.

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ings of these authors will be glad to own and read these two books.

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recorded upon our church book.

Written at the request of Malmason Church by Lettie Adams Cox.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

Texas Brethren Please Note:

Since the request for information of Primitive Baptists near San Antonio, Texas, by Lt. John L. Sanders appeared, he has been transferred to Florida.

Editors

American children owe their Christmas trees to Pope Gregory I, according to the National Geographic Magazine. He enjoined missionaries not to destroy pagan customs but try to weave them into the fabric of Christian ceremony. Thus the missionary Boniface persuaded the Germans to substitute for Odin's sacred oak an evergreen tree decorated in honor of the Christ Child.—*Washington Post*.

RESOLUTION OF RESPECT

God is calling us home one by one, and it has pleased Him to take from our midst our dearly beloved Brother Albert Henry Cox.

He was born February 24, 1879 and passed away September 30, 1952, and was the son of the late Albert Coleman Cox and Sallie Jackson Cox. He was married to Miss Anna Jackson on March 18, 1909; to this union were born four children: Albert Edward, Raleigh Carlton, Ambrose Henry and Mrs. Sallie Cox Jones. Brother Cox was a devoted husband and father to his family.

In November, 1912, he joined the Primitive Baptist Church at Malmason and was baptized by Elder Clayton. Funeral services were conducted from his home by Elder O. K. Tench, his pastor, and Elders W. R. Dodd and P. W. Ashworth. Burial was in Highland Burial Park, Danville, Virginia.

Therefore, be it resolved,

First, that we desire to bow in humble submission to the will of the all wise God, believing that our loss is his eternal gain, and that we cherish the memory of this dear brother, and that we desire to imitate the noble life he lived among us.

Second, that Malmason has lost a faithful and devoted member. He loved to read his Bible daily, and was ready and willing when God's summons came to call him home.

Third, that we extend our sympathy to his bereaved family. May God bless, comfort and lead them in the way of truth and love.

Fourth, that a copy of these resolutions be sent to the family, the Signs of the Times and Old Faith Contender and a copy be

OBITUARY

MARTHA HASTINGS HOLLOWAY

Martha Ellen Hastings Holloway, daughter of Benjamin and Sarah Truitt Hastings, was born on Christmas day, 1865, near Whitesville, Sussex County, Delaware. She was one of eight children, and a twin sister of Mary Hastings Truitt; all preceeded her in death except one brother, Ananias Hastings, Salisbury, Maryland. Sister Holloway departed this life September 29, 1952, at the age of eighty-four years; her husband Archie Clay Holloway died January 29, 1947.

In February, 1882, she united with the Little Creek Church, near Delmar, Delaware, and was baptized by Elder E. Rittenhouse at the age of sixteen; she later moved her membership to Snow Hill Church, and was a faithful member until her death.

On December 10, 1884, she was married to Archie Clay Holloway, of Pittsville, Maryland, and they moved to a farm near Newark, Maryland. To this union were born six children, two dying in infancy. Those surviving are, Chester C., Clermont, Florida, Mrs. Benjamin A. Johnson, Salisbury, Md., William H., Snow Hill, Md., and Mrs. Lee Warren, Berlin, Md.

The funeral was conducted from the home in Newark, Md., where she died, on Thursday, October 2, 1952, by her pastor, Elder D. V. Spangler, assisted by Elder H. M. Bennett.

Sister Martha, as she was affectionately known to the hosts of loved ones and friends, was a very noted person. I have never known one more devoted to her church, family and friends than she. She not only attended regularly the services of her home church, but attended the meetings of the other churches nearby when there were no services at home. She was known over a wide area by the Old School Baptists; and wherever known, was loved. Not only did she manifest an interest in the truth by attending services, but the welfare of her people, the Old School Baptists, was near her heart. During the lifetime of her husband, they entertained many, many of the brethren and friends.

During the last few years of her life, Sister Holloway, was confined to her bed by illness, yet she manifested the same loving interest in her family, church and friends as when she was able to go to meetings. It was truly an inspiration to visit her home, to behold her bright countenance and to hear her speak of

the tender mercies of God. She would ask the ministers for a word of prayer, and at the conclusion would say, "Thank you." Usually some hymn would be sung for her each day and, even when she was very feeble, she would join in the service, as she knew most of the hymns by heart. The last visit I had with her, when she took notice of but few things, I asked her if she would like to go to church, and the answer was, "Yes."

No one ever had more loving care bestowed upon them than our sister during her illness. Day and night loved ones, and a very faithful nurse, hovered over her to attend her every need.

We can certainly say of her, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." To the loved ones I would say, weep not. Yet, as I attempted to speak words of comfort at the funeral, words failed me to express a tribute to her memory as I would. I felt that I could understand the scene when Jesus was told that Lazarus was dead: "Jesus wept."

She died in the triumph of a living faith, from which none ever wake to weep.

Elder D. V. Spangler
Written by her pastor

ELDER C. H. BYRD

Elder C. H. Byrd, member of the Salem Church in Panama City, Florida and a prominent minister of the Western Primitive Baptist Association of Alabama, Georgia and Florida, died December 1, 1952, enroute home from California at a Mobile, Alabama hospital.

Brother Byrd had been in ill health for several years, but had continued to travel and preach, having crossed the country several times during the last two years, and had spoken perhaps in more than half of the American States. He had also written many comforting articles for publication in Primitive Baptist papers.

He was 78 years of age, and a native of Dade County, Alabama. In early life he was a prominent teacher, being a graduate of Troy Normal School and the University of Alabama. He served as County Superintendent of Education of Coffee County, Alabama, for sixteen years. While in that position he worked untiringly in the cause of education.

When he retired as a teacher, he devoted more and more time to the ministry and was ordained about ten years ago by Elders F. A. and J. J. Collins and Deacon A. E. Sorrells at Panama City, Florida. He was a consistent member of the Primitive Baptists and loved the cause dearly.

Elder Byrd is survived by six sons: A. A.

Byrd, Brooklyn, N. Y., Gilbert and Edward, Los Angeles, California, H. C. and H. M., Mobile, Alabama, and R. O. Byrd, Dotham, Alabama, and one daughter, Mrs. A. E. Lee, Enterprise, Alabama. Funeral services were conducted December 2, 1952, at Enterprise by Dr. B. R. Justice and Elder J. J. Collins. Text used was 2 Corinthians 5:1. Elder Byrd had made written request that Elder Collins serve in this capacity.

An excellent teacher and able minister has gone to his eternal home.

J. J. Collins

MRS ESTELLE B. WATSON

Mrs. Estelle B. Watson was born May 13, 1877, and died March 20, 1952. She was born in Walton County, Georgia, near Loganville and was married to Leni M. Watson September 24, 1893. To this union was born nine children, seven of whom survive.

She received a hope in Jesus at a very early age and that hope was with her until the end of life. She joined the Primitive Baptist Church at Shiloh, Walton County, September 2, 1922, and was baptized by the late Elder J. M. Lindsey. She was a faithful member and a firm believer in salvation by grace and grace alone.

She was a wonderful mother to us children, striving to teach us to do what was right. Becoming very ill on Saturday afternoon, she died the following Thursday evening. We do not mourn because she is gone, but because we miss her so much. She was a lovely mother, and I think a true mother in Israel, as those who knew her will testify.

Elder H. O. Nash her Pastor, and Elder W. F. Beauford conductor the funeral in a very comforting way.

Besides the following children there are six grandchildren and one great-grandchild who mourn her passing: Mrs. W. L. Mobley, Buford, Georgia; Mrs. Ernes Hunt, Auburn, Georgia; Mrs. Clyde Trotter, Cornelia, Georgia; Mrs. Cecil Holbrook, New Richmond, Ohio; Daniel and Delmas Watson, Winder, Georgia, and Elmon Watson, Auburn, Georgia.

Written by her unworthy daughter,

Mrs. W. L. Mobley

DEACON ALGERNON DOUGLAS ALSTON

Algernon Douglas Alston, was the son of Nathaniel Charles and Kate Alston, and was born October the 29th, 1903 in Webster County, Georgia and died at Walter Reed Hospital, Washington, D. C. on September 22, 1952. He was admitted on July the 9th, 1952.

On December the 20th, 1931, he was married to Miss Carolyn Peters, daughter of Mrs. G. W. Peters and the late G. W. Peters of

Monroe, Georgia. The union was blessed with two daughters, Miss Mildred Alston, who is now a student at Mary Washington College: Miss Sarah Alston, who resides with her mother at Herndon, Va.

Brother Douglas obtained his master's degree in chemistry at Emory University in Atlanta, Georgia. He taught mathematics and science in high schools in Georgia and North Carolina. He entered the Army Reserve in 1934. He served overseas in World War II and was in the Rhineland campaign. After his discharge in 1946 Major Alston went to Virginia to live. He was recalled to active duty in September, 1948, and served in Korea and Japan until illness necessitated his being returned and hospitalized.

Brother Alston was a deacon in the Frying Pan Old School Baptist Church near Herndon, Virginia, where he joined in May, 1948 and was baptized by Elder H. H. Lefferts. He was ordained a deacon in that church in May, 1949. When permitted, his seat was always filled in his church and his home was a welcome place not only for Old Baptists, but his friends also, which were many.

He was very spiritually minded and his speaking and writing was a source of great comfort to the household of faith. In the words of his beloved wife, "his time was not idled away, but spent in reading and writing his meditations of God." What a wonderful testimony of his life by the one who knew him best!

Jesus said, "A good man out of the treasure of the heart bringeth forth good things: He also said, "Out of the abundance of the heart the mouth speaketh." Brother Douglas spoke good things!

It was always the pleasure of the writer to have him present in our meetings, though reluctant to speak, he always brought from the good treasure of his heart, the things that he felt and loved. I shall always remember the refreshing seasons spent in his presence.

Brother Douglas was of an amiable disposition and to talk with him was to know and love him. His meat and drink was to be in the company of his brethren, and his conversation was always that of a spiritual nature. He loved his church and brethren above all else. The writer performed the ceremony which united Douglas and Carolyn in holy wedlock. Through the years their life together has borne testimony of their knowledge of Him, "Whom to know is life eternal."

In addition to his widow and children he is survived by his Mother, Mrs. N. C. Alston, Sr., a sister Mrs. E. W. Gibson and a brother, Norris C. Alston, all of Atlanta.

Funeral services were held at H. M. Paterson and Son Funeral Home, Atlanta, Ga.

by Elder W. F. Beauford and the writer. Interment in West View Cemetery in Atlanta.

To the sorrowing, I would say in the words of Paul, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope."

May God comfort each of the bereaved with the comfort wherewith He comforteth His children.

H. O. Nash

SALLIE CARTER BENNETT

God in His infinite wisdom has seen fit to call to her eternal home one of our eldest members, Sister Sallie Carter Bennett. She was the daughter of the late Brother J. H. Bennett and Sister Mary Holderby Bennett.

She joined the Church at Wolf Island when a girl and was baptized by the late Elder Hardy—later joining Reidsville Church by letter in November 1915.

She departed this life September 23, 1952, at the age of seventy-seven. "Miss Sallie," as we affectionately called her, taught school for many years. She had a remarkable memory, a wonderful personality, and felt a keen interest in all her former pupils.

Her delight was in the Church. She was a strong predestinarian and felt that God's ways were unquestionable. She told us several times in her illness that God could make her well if it were His will, but if not, that it was all right. She was brave, patient, and optimistic throughout her long illness. She never complained; never-the-less, some of the hours must have been tedious and tasteless; however, her faith in God never failed her. We loved her, but God loved her more and we feel that she is at rest from her labors with Christ in Glory.

She will be greatly missed in her community, having been so friendly and hospitable. She endeared herself to all who knew her. One of her greatest pleasures was entertaining Baptists in her home. Just before she became ill, she prepared for, and had preaching service there. Elder Floyd Adams preached. It was a lovely meeting.

Funeral service was held at the ancestral home and conducted by Elders D. V. Spangler, T. F. Adams, and S. J. Reich. Interment was in the family cemetery near by. The many who attended the funeral and the beautiful floral offerings bespoke the high esteem in which she was held.

Our Church has lost a precious member—one who was kind, faithful, and consistent, but we feel that our loss is her great gain. Therefore be it resolved:

First: That we submit to the will of God who doeth all things well.

Second: That we extend our heartfelt sympathy to the family.

Third: That a copy of this memorial be sent to the family, a copy be recorded in our Church minutes, and copies be sent to the *Signs of the Times* and *Zion's Landmark* for publication.

Passed by the Church in November, 1952.
D. V. Spangler

MARSHALL GREEN LOWERY

Marshal Green Lowery was born March 8, 1855 at Kingston, Georgia, and died July 9, 1952, making his stay on earth over ninety-seven years. He was a son of Solomon Reece and Elizabeth Henley Roy Lowery, and was married in 1884 to Mary Jane Yates, of Water Valley, Kentucky. To this union were born seven sons and one daughter; four sons are the only survivors, viz, Elder E. C. Lowery, R. K. and B. H. Lowery, Fulton, Kentucky, and W. D. Lowery, Beulah, Kentucky; together with six grand-children and six great-grandchildren and many other relatives.

Brother Lowery united with the Primitive Baptist Church of Christ at Old Bethel about sixty years ago, and remained a faithful member until the Redeemer saw fit to give him an honorable discharge, when he quietly laid his armor by and fell asleep in Jesus. He was sound in the doctrine of God our Saviour, always contending for salvation by grace both for time and eternity. It can well be said that he fought a good fight and kept the faith, and will be greatly missed by the brethren of the Bethel Association and of his home church, and the citizens of the neighborhood in which he lived and raised his family of fine, honorable children.

We would say to the children, weep not for Dad as those who have no hope after this life is over, for we feel that he is only sleeping, awaiting the last call of his great King to arise from the grave in His likeness and be just like Him, and see Him in his beauty. There will be no more death but a singing of His praise without end. Won't it be wonderful to just fall asleep in Jesus, to be awakened in His image, where there will be no more sorrow but peace and happiness without end!

Dear old Brother Lowery requested me several years ago to preach his funeral when he died. When he made this request, he said, "I want the doctrine preached, and not me." I did the best I could in the presence of a very large congregation.

May God's reconciling grace be with all who mourn the passing of Brother Lowery.

(Elder) O. W. Perkins

JEFFERSON CARL MELLOTT

Jefferson C. Mellott was born in Fulton County, Pennsylvania, near Needmore, October 10, 1865, and died November 27, 1952, being a little over eighty-seven years of age. He was the son of Dennis and Miriam Hess Mellott; and was married to Margaret Palmer February 6, 1894, who survives. Their fifty-ninth anniversary was near at hand.

Brother Mellott united with the Sidelings Hill Old School Baptist Church August 13, 1913, and was baptized by the late Elder H. H. Lefferts. The gift of deacon was soon manifested, and he served in that capacity faithfully until his death. He was a man of integrity and none in his community was more highly esteemed than he. He loved the truth as it is in Christ Jesus and was deeply taught in the doctrine of God his Saviour; and was always interested in discussing the Scriptures with his brethren, rejoicing with them in the sovereignty of God and salvation by the unmerited grace of God. None were more faithful to his church and brethren than he, he always filled his seat at every opportunity. He missed only one October meeting (second Saturday and Sunday two days meeting) in seventy years, beginning as a boy of seventeen. In those days he delighted to drive a team to Hancock, Maryland, a distance of about twelve miles, to bring the Elders and brethren who came on the train to the meetings. Through the grace of God, he fought a good fight and kept the faith, manifesting the fruits of the Spirit in his daily walk and conversation.

Brother Mellott was one of thirteen children, ten of whom preceeded him in death, viz, Silas, Solomon, Jeremiah, Adam, Harvey, and Job Mellott, Mrs. Tabitha Truax, Mrs. Mary Mellott, Mrs. Sarah Hollinshead and Mrs. Elizabeth Tate; those who survive besides his widow, Sister Margaret Mellott, are Brother Marcus Mellott, Needmore, Pa., and Mrs. Ella M. Walters, Altoona, Pa., and several nieces and nephews.

Funeral services were conducted at Sidelings Hill Meeting house by the pastor, Elder John D. Wood, where a host of relatives and friends were gathered to pay a last tribute of respect to one whom they loved and respected. Interment was in Sidelings Hill Cemetery.

May the Lord give grace to all who mourn, that they may be reconciled to their loss, and truly say, "Thy will be done."

John D. Wood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 3

Williamstown, Kansas.

"It is not expedient for me doubtless to glory." (Cor. 12:1-6)

"I will come to visions and revelations of the Lord. I knew a man in Christ above 14 years ago (whether in body or out of the body I cannot tell, God knoweth). Such a one caught up to the third heaven. And I knew such a man (whether in body or out of the body I cannot tell, God knoweth). How that he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter. Of such a one will I glory, yet of myself will I not glory but in mine infirmities."

The Apostle Paul is credited with writing some things hard to be understood. In fact, every expression given by divine inspiration must, in a lesser measure require an inspired knowledge to comprehend those deep sayings. For "the natural man receiveth not the things of the spirit for they are foolish unto him, neither can he know them for they are spiritually discerned." For this very reason I tremble to undertake to comment on these dark sayings. For, not unlike the Apostle, it is not expedient for me **doubtless** to glory, that is to say without doubts. These doubts and fears seem to be a common phase in the experience of every child of grace. One poet expresses our case for us;

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not."

It is not a restricted feeling among the Lord's people for they all without exception, even to the Apostles, experience those seasons of doubts and fears.

There is so much carnality interspersed with our joys and our hopes we are often made to confess with the Apostle, "The good that I would I do not and the evil that I would not that I do. O wretched man that I am, Who shall deliver me from the body of this death." Thus while we glory in our little hope it is expedient or fitting that we have our doubts. It is a sign of a godly, humble spirit, it is congenial with a Christian experience, it eliminates boasting. Where is boasting then? It is excluded. Should one say, "I never have any doubts" it is equal to saying, "I know that I am a Christian", which is purely an Arminian expression and for which we have no fellowship. So then as a matter of encouragement to the poor doubting Pilgrims I would say cheer up, "These clouds you so much dread, are filled with mercy and shall break with blessings on your head."

So the Apostle declares, "I will come to visions and revelations of the Lord." Concerning the entire gospel which the Apostle preached he said, "I received it not of man neither was I taught it but by revelation." So here is a very extraordinary revelation which is, so to speak, the very kernel of the gospel of the Son of God. "I knew a man in Christ above 14 years ago, (whether in the body or out of the body I cannot tell, God knoweth)." The number 14 is very significant. Twice seven. Seven denoting a full or complete number. Hence twice seven representating two full or complete dispensations of time. Thus Christ was revealed to him, or he saw him, in a vision before time began. I presume it is conceded by every lover of the truth that Christ is from everlasting to everlasting. Christ prayed his father, "Glo-

rify thou me with thine own self with the glory that I had with thee before the world was." "In the beginning was the Word and the Word was with God and the Word was God....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."

The patriarchs and prophets spoke of his coming in the flesh centuries before he made his advent into the world. They also spoke by revelation. Jacob gathered his sons together and told them what should befall them in the last days. To Judah he declared, "The scepter shall not depart from Judah nor a lawgiver from his feet till Shiloh come; and unto him shall the gathering of the people be." The unerring predictions of the Holy men of old who spake as they were moved by the Holy Ghost were fulfilled. As it is written, "When the fullness of the time had come God sent forth his Son, made of a woman, made under the law to redeem them that were under the law. Thus the Apostle saw in a vision this same man Jesus Christ caught up to the third heaven, which is the third or gospel dispensation. It is indeed, of deep interest to every child of grace to know that he came to redeem them that were under the law. And it is also of deep concern whether or no this work was really accomplished. There was no provision made for a helper in this stupendous task. No help from either saint or sinner. But he declared "The spirit of the Lord God is upon me." Thus he went forth alone "And by himself purged our sins" and sat down on the right hand of the Majesty on high. The right hand denoting a mark of infinite favor.

Thus the Apostle was given a glorious preview of our blessed Lord before time began. It was a vision from the Lord. Whether in the body or out of the body I cannot tell, or was this just an idle dream, God knoweth. Many of the dear saints hesitate to tell of the sweet visitations of the Lord, the dreams and

visions they have had, for fear after all it was only an idle dream. Whether in the body or out of the body you cannot tell, God knoweth. Ah, those doubts again. But dear child, the Lord knoweth them that are his. Christ came at the appointed time. Not too soon and not too late. And although his career on earth was short, there was ample time given for him to complete everything that he was ordained to do. The Apostle declared "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief." The prophet Isaiah wrote of him saying "Behold the Lord God cometh with strong hand and his arm shall rule for him. Behold his reward is with him and his work before him." His work was outlined for him, as he declares "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord and the day of vengeance of our God; To comfort all that mourn, To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness, that they might be called trees of righteousness the planting of the Lord that he might be glorified."

Briefly, this is what he was anointed to do. And John, the disciple whom Jesus loved, testified, "And many other things did Jesus the which, if they were written every one, I suppose the world itself could not contain the books they should be written."

Now let us hear his report from his own lips when he prayed unto his father before he was offered up, "I have glorified thee on earth, I have finished the work thou gavest me to do, and now, Oh, Father, glorify thou me with thine own self with the glory I had with thee

before the world was." Did he preach good tidings unto the meek when he said "Blessed are the meek for they shall inherit the earth."? (the new earth). This expression is synonymous with that when he said, "Fear not, little flock for it is my Father's good pleasure to give you the kingdom." Did he proclaim liberty to the captives when he declared, "Ye are no more under the law but under grace."? Did he proclaim the acceptable year of the Lord when it was declared, "The great day of his wrath is come and who shall be able to stand."? Did he comfort all that mourn when he said, "Blessed are they that mourn for they shall be comforted"? Did he appoint unto them that mourn in Zion when he said, "I appoint unto you a kingdom as my father hath appointed unto me."? Briefly, did he leave anything undone that he was anointed to do? Did he refuse one stroke that divine justice ordained that he should suffer? Was he led as a lamb to the slaughter? Did he refuse to die that his people might live? Was God Almighty speaking lightly when he said, "The Lord hath laid on him the iniquity of us all? Was it a misinterpretation when it was said, "Surely he hath borne our griefs and carried our sorrows"?

All of these can be answered by a "thus saith the Lord." If he has endured all this and even more, has it proved ineffective unless a sinner should cooperate in the work of salvation. Truly this man whom the Apostle saw in a vision above fourteen years ago, was put to death in the flesh but quickened by the spirit; by the which he went and preached to the spirits in prison, thus opening the prison to them that were bound. It is not assuming too much to say the Apostle saw by revaluation the whole plan of redemption bound up in this one man. He saw him before time began; He saw him caught up to the third heaven the gospel dispensation); he saw him ascend into paradise. Yes, such a one caught up into paradise. Of such a one will I glory,

yet not of myself will I glory but in mine infirmities. In other words in my weakness. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak then am I strong." He heard unspeakable words which it is not lawful for man to utter. It is not given us to know what these unspeakable words were. But should we conjecture it might have been akin to this, "Father I will that those thou has given me be with me where I am that they may behold my glory." He told his disciples while he was here that he would return unto his father, but he said, "If I go away I will come again and receive you unto myself." The Apostle has said, "Now that he ascended what is it but that he also descended first into the lowest parts of the earth. He that descended is the same also that ascended high above all heavens that he might fill all things." The very same Jesus whom the Apostle saw in a vision before time began is now in Paradise where those for whom he shed his precious blood shall be with him. Righteous Abel was a type of him and the Lord said, "The voice of thy brother's blood crieth unto me from the ground."

So dear saints, remember that blood that Jesus poured out still crieth unto God from the ground. That voice will never lose its virtue. Now concerning his coming again, the Apostle describes it in this way; "The Lord himself shall descend from heaven with a shout, with a voice of the Arch angel and with the trump of God and the dead in Christ shall rise first." So the whole plan of salvation as wrought out by Jesus Christ was revealed to the Apostle. He saw it all in a vision. Thus he declares, "I determined to know nothing among you save Jesus Christ and him crucified. "Of such a one will I glory." Amen.

(Elder) L. L. Schenck

Huntington, W. Va.

Editors of the Signs:

If you have space, I would like very much to see reprinted an old letter written to Elder Jackson and me by Elder Newton Peters, of Portland, Indiana. He was sound in the faith and order of the Old School, and his manner of preaching was very comforting.

Yours for peace and order in the church of God, and our Lord Jesus Christ.

(Elder) George L. Weaver

—o—

PSALMS XLV. 14

"She shall be brought unto the King in raiment of needlework."

Dear Brethren Jackson and Weaver:

I have been shut up at home for a couple of weeks with a slight siege of la grippe, and have had much time to meditate and think of the brethren, and yourself and brother Weaver came into my mind along with many others. I was wondering how it was with you both. I see in the Signs the obituaries of sister Cross and sister Main. I know that you both feel as though the Lord was calling his children home, and you do not see others filling their places. I was also called to Canada the eleventh of the month, where I preached the funeral of a dear old soldier of the cross.

The text at the head of this letter is one calculated to inspire confidence and hope. In the thirteenth verse is a strong declaration and a promise: "The King's daughter is all glorious within." This I understand to mean that the Lord hath cleansed her heart, and shed abroad his love there, and hath put his Spirit within. The strong man armed has been dethroned, and God has created in her a clean heart, and renewed a right spirit within her. This could only be the cause of her being all glorious within. The King's daughter is none other than the daughter of Zion, and "her clothing is of wrought gold." This I understand is

the righteousness of Jesus Christ, with which she is clothed. The robe of righteousness which was wrought out on Mt. Calvary is the only suitable raiment to make her presentable to the King. It is added, "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter the King's palace." There is one thing I am glad has been repeated three times in the thirteenth and fourteenth verse, and that is, thy shall be brought. They do not voluntarily go, but they are brought. You know the Lord has said, "I will bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Again, he said, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." All these come unto the King in raiment of needlework with gladness and rejoicing. David said, Psalms xlv. 1, "God is our refuge and strength, a very present help in trouble." Therefore in all our discouragements we have much to comfort us. Therefore David said in the same Psalm, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." So, dear brethren, what wonderful and strong assurances we have here that Zion shall endure, even though we see her numbers growing smaller. In Psalms xlv. 16, it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." "And I will make thy name to be re-

membered in all generations; therefore shall the people praise thee for ever and ever." Therefore, dear brethren, God will preserve his name in the earth, continually praise him in all the earth, and this shall be so, even though we do not see them. In Psalms xlv. 10, he says, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." David says, The Lord of hosts is with us, the God of Jacob is our refuge. How many are the strong assurances that our God reigneth, even though we cannot see his hand, and while it is true that at all times we cannot read our title clear to mansions in the skies, yet David said, The Lord will choose our inheritance for us. How much better is this than to be left to choose our own inheritance for ourselves. Some think we are left free to choose or reject, but David here declares that our God does the choosing for us. In one Psalm David breaks forth in words like these: Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. This is none other than the daughter of Zion, the church of the living God. This is the King's daughter who is brought to the King in raiment of needlework and is all glorious within. God is in the midst of her; he shall help her, and that right early. How then can she help but be all glorious within, when her God is within her for a refuge? She is beautiful for situation, as David declares again, and why should she not be, for God is a wall of fire around about her and the glory in the midst? Her clothing is of wrought gold, and she is brought to the King in raiment of needlework. David says of her again, She is the joy of the whole earth, this Mount Zion, this city of the great King, and God is known in her palaces for a refuge. This is the great beauty of this city. We remember, dear brethren, that Jesus said to his disciples just before he was crucified, In My Father's house are many mansions. Well, this house of the Father is none

else than this beautiful Mt. Zion. This is the church of Christ, the bride, the Lamb's wife. Paul said to the Ephesians that God has raised her up and made her sit together in heavenly places in Christ Jesus. These mansions, these palaces and these heavenly places are all one and the same thing. "Let Mt. Zion rejoice, let the daughters of Judah be glad because of thy judgments," said David again, and he tells us to "walk about Zion, and go round about her." This is what I am now trying to do. I am trying to tell of her wonderful magnificence, and not only this, but how strongly she is fortified. We are also told to count her towers, her defences. How high is the mountain of God's holiness! She is not only called Zion, but Mt. Zion, and we are not only to tell her towers, but to mark well her bulwarks. It is said that when the kings of the earth assembled and passed by together they saw it and were troubled and hastened away, and fear took hold upon them, and pain as of a woman in travail, and we are not only told to mark well the bulwarks of this mighty city, but also we are to consider her palaces. Here again the palaces of Zion are spoken of, the mansions of the house of God, the heavenly places in Christ. How good it is to behold this wonderful King's daughter, who is all glorious within, and to consider her palaces, for God is known in her palaces for a refuge. Now the psalmist gives the reason why we are to be so careful in our examination of the daughter of Zion. It is that we may tell it to the generations following. This is what all of God's ministers have been trying to do for generations. It is also said that this God, who is in the palaces of Zion for a refuge, will also walk in her, and out of Zion, the perfection of beauty, God hath shined. This city hath no need of the light of the sun, moon and stars, for God and the Lamb are the light thereof. One may wonder while viewing his own sinful nature and inborn corruption, and the corrup-

tion of every thing in nature, how it can be that the church of God is arrayed in needlework and can be all glorious within, and her clothing be of wrought gold, and also how she is called the perfection of beauty out of which God hath shined. But when we take into consideration that the apostle Paul said to the Ephesians, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, wrinkle, or any such thing; but that it would be holy and without blemish," we learn the way in which she becomes perfect, so that God is known in her palaces. Christ clothed her in this raiment of needlework, he sanctified her with the washing of water by the word and he made her presentable to himself. John saw her coming down from God out of heaven as a bride adorned for her husband, all glorious within, and adorned with raiment of needlework; and in this city John saw a pure river of the water of life, clear as crystal, flowing out of the throne of God, and on either side of the river was there the tree of life, and God is known in her palaces for a refuge, and he and the Lamb are the light thereof. The river of life is there, and the tree of life also. There is a river the streams whereof make glad the city of our God; this is the river that John saw flowing out of the throne of God. Our God sits upon his throne there. John saw this city fenced with a great wall, and it had twelve foundations, and in them were the name of the twelve apostles of the Lamb. John further said that no one could enter this city save those whose names were written in the book of life of the Lamb.

But I am getting tedious, and will hasten to another view of Zion. I have been presenting her in her light seasons, but in the forty-ninth chapter of Isaiah we are told that Zion gets into

dark seasons. At one time she said, The Lord hath forsaken me: the Lord hath forgotten me. But the Lord said unto her, Can a woman forget her sucking child? Yes, she may forget, but I will never forget thee. Behold I have graven thee upon the palms of my hands, and thy walls are continually before me. I create the smith that bloweth the coals, that formeth an instrument for his work, and no weapon that is formed against thee shall prosper. Again, the word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I have sent it. Again, Look upon Zion, the city of our solemnities, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, nor one of the cords thereof broken, for there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall be no galley with oars, and neither shall gallant ship pass thereby. Therefore, brethren Jackson and Weaver, let not your discouragements swallow you up with overmuch sorrow, for the Lord will keep Zion safe. It is written, Isaiah liv., that the Lord has bidden Zion to break forth into singing, because although the desolate had more children than she had, now she should enlarge the place of her habitation, and lengthen her cords, and strengthen her stakes, because she should break forth on the left hand, and the right, and her seed should inherit the Gentiles, and her desolate cities should be inhabited. "For," he said, "thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Here was one of the dark seasons of Zion, but the Lord comforted her with promises of enlargement, and declares himself to be her Husband and Redeemer. He tells her that he had forsaken her but for a small moment, but that with great mercies would he gather her. In a little wrath he had hidden his face from her, but with

everlasting kindness would he have mercy upon her, and that the covenant of his peace should never be removed from her. For, he said, this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee. I hath laid thy beams with fair cedars, and all thy borders with pleasant stones. All thy children shall be taught of the Lord, and great shall be the peace of thy children. The mountains shall depart and the hills be removed, but my kindness shall not depart from thee. Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I do not prefer Jerusalem above my chief joy, was the exclamation of one who had been given a view of this glorious city.

I only intended to write a short letter, but when I got started the foundations of the great deep became broken up, and I could find no place to stop until now. Excuse this long letter, and if you deem it worthy a place in the Signs you may send it there.

Yours in hope of blessed immortality,

NEWTON PETERS.

Portland, Ind., Jan. 28, 1913.

The following is from the Signs of the Times of February 15, 1850, and shows that old things are ever new:

Chambers Co., Ala., Jan. 18, 1850

Brother Beebe:

The true followers of Christ, while in this world are subject to many carnal things, and it becomes their duty through the spirit to mortify the deeds of the body. Even those who were with Christ personally, were some times forgetful of what manner of spirit they were of, and at a certain time, merely because they were not favorably received by the Samaritans, they wished to know of the Master, if they should call fire from heaven to consume their enemies. At another time they were

disputing in the way, which of them should be the greatest. Mark ix. 33. It is possible that the disciples of Jesus in this day are sometimes tinctured with motives of "vain glory," and are more concerned about their personal reputation, than for the comforting and edifying of Zion, or the glory of God. We should be careful to remember that "where envy and strife are, there is confusion and every evil work." James iii. 16. Strife and envy do not come from God, for "he is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33.—Neither do they come from any principle in the new man, for the fruit of the spirit is love, joy, peace, long-suffering, &c. Gal. v. Where then does strife, confusion and all the sharp and acrimonious language used among christians come from? "Come they not hence, even of your lusts, that war in your members." James iv. 1. Peter was well acquainted with these fleshy lusts, and knew all the evils attending them, consequently he entreats his brethren in an affectionate manner, by saying, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshy lusts which war against the soul." 1 Pet. ii. 11. These fleshy lusts sometimes so far get the advantage, when our peculiar views are questioned, that it is too apparent that it is not the spirit that is grieved; but that our outward or old man is angry. In such instances we would do well to take the advice of Paul, Col. iii.17, "Whatsoever ye do in *word* or *deed* do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I am aware that no man can come to the line of christian rectitude as required in the scriptures unless he has rich supplies of grace from God: to will is present with the christian, but how to perform that which is good he finds not.—The corrupt passions of unrenewed nature being always present with us, and often being aroused, it is from this source that variance and strife among brethren

ren arise. "But if you bit and devour one another, take heed that ye be not consumed one of another; walk in the spirit and ye shall not fulfill the lusts of the flesh." Gal. v. 15. The tongue among our members is quite unruly and full of deadly poison, and the christian will frequently observe the necessity of bridling it, lest he offend in word, and some filthy communication should proceed out of his mouth, contrary to apostolic advice. Eph. iv. 29. To *tame* the tongue is not in the power of man, but bridle it he may, and he who does this is able also to "bridle the whole body." James iii. 2. When we sin against the *weak* brethren and wound their weak conscience we sin against Christ, and one of the things which God abominates is "him that soweth discord among brethren." Rev. vi. 18. There are many weak and tender lambs of Christ, who, as new born babes are desiring the sincere milk of the word, and when there is sharp shooting and strife among the saints, it becomes a stumbling block in the way of these little ones, and furnishes a weapon to the enemy of souls to distress the saints with distrust and perplexing fears.

May we all by prayer and supplication, make our requests known unto God, Phil. iv. 6, and through his heavenly support bear one another's burdens in this world and "give none offence to the Jew, nor to the Gentile, nor to the church of God." 1 Cor. viii. 32.—Because of the world that lieth in wickedness, it is impossible but that offences must come, but woe unto him by whom they come! So close is the relation between Christ and his people that he who offends one of them offends their Lord, he who afflicts them afflicts him, for "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Isa. lxiii. 9.

Dear brethren, lest I should say too much, and thereby afflict some of the

dear saints, I will use but very little more argument.

Paul advised Timothy to rebuke not an Elder, but to entreat him as a father, and the same admonition applies with equal force to all God's ministers yet, I, therefore, being young, will not wilfully and knowingly disobey, but will entreat in the language of inspiration itself to "let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away with all malice; and be ye kind one to another, tender hearted," &c. It is to be hoped that vain glory and striving for the mastery will not prevail among that "sect that is now every where spoken against." All of you (says Peter) should be subject one to another, and humble yourselves under the mighty hand of God, and the promise is "he will exalt you in due time." It should always be borne in mind that the order of Christ's kingdom and the kingdoms of this world are very different. In earthly governments those who are counted worthy to rule, exercise authority, but it shall not be so among the subjects of Christ's kingdom, those who would be great should be the least of all and servants of all.

May peace and love abound among the household of faith, is my prayer.

Wm. M. Mitchell

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"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranites and of the figs." (Numbers 13:23)

In the days of old the children of God were given the word of truth in types and shadows. Every type points to it's anti-type, and every shadow points to it's substance. Through the medium of revelation, by these types and shadows they were given a consolation in better things to come.

First, we see Moses obeying the word of the Lord when he said, "Send a man of each tribe into the land of Canaan,

which I give unto the children of Israel, to spy out the land." I do not believe that Moses could have refrained from sending these men; neither could they keep from going, for all power in heaven and earth was behind that imperative word SEND. Remember, only two out of the twelve who went saw any of the beauty and sweetness of that land. Ten saw only giants that they could not resist. Don't you know for them it was an awful trip; for they had only natural understanding, but it was necessary that they be there. But in the shadow Joshua and Caleb, who had another spirit within them, were enabled by that spirit to see the substance of the shadow, which is the Staff of that land which flows with milk and honey, and bears grapes which no man can handle save by the Staff.

I see in this scripture a type of God, the Father, and the Holy Ghost, bearing the cut Branch which bore one cluster of grapes to the children of Israel. "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." The divine Branch of God took not on himself the nature of Angels but the seed of Abraham that he might be part of the same flesh and blood; made like unto his brethren that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people. This Branch which bore one cluster of grapes is to me a beautiful type of that man whose name is The Branch, the divine Son of God: made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. In him we see in one bundle the absolute predestinated purpose of God in bringing many sons unto glory, to make the Captain of their Salvation perfect through suffering; and that the many sons were the many who were given Him in the covenant entered into before the world began. In one cluster, I am going to say, there is everything that

pertains to God's absolute predestination of all things for the purpose they were designed. Power, wisdom, justice and mercy are complete in Him, and when these are displayed, as portrayed by the four beasts in Revelations, the whole household of God falls down and worships Him who sits upon his glorious throne.

To me, this Scripture has a twofold meaning. We see in Joshua and Caleb the power of an omnipotent, omnipresent God to show to the two the magnificence of His Kingdom and give them a taste of it's sweetness, and to withhold it from the ten. This does not mean that they were not his children, for I believe they are in Babylon, and God was not pleased to give them a seeing eye, hearing ear and an understanding heart. Because it was pleasing unto Him for it to be this way is all I can say about it. Those two who were enabled to go into this land flowing with milk and honey, brought back to their own family fruits meet for repentance as a proof they had been to that land. Dear child of God, you had to be brought into that land to view and to taste the wonderful working of God, and to behold the many mansions of beauty and to drink of the cup of the wine before you could go home to your friends and give them evidence that you had been there. Just think of the goodness of God, that you were so wrapped in the predestinated purposes of God to see all this beauty instead of the giants that would frighten you away from these mansions.

Who made this spirit to differ! I wonder why those ten didn't get busy and go to work to obtain that spirit so they might see the beauty of this land. No, I don't wonder why, and you don't either. I have always heard that "ignorance is bliss." All people in nature are so ignorant they don't even know there is a different spirit. But when it pleases God to wake them up in newness of life, to feel another spirit within, then it is they can say,

“Nay but, O man who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another to dishonor? What if God, willing to shew his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, and that He might make known the riches of His glory on the vessels of mercy, which were afore prepared unto glory. O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out.”

How wonderful for a poor blind, lame and helpless creature of the dust to be enabled to walk about Zion, and mark well her bulwarks and view her palaces, and to feel that this God who giveth all understanding is our God for ever, and will be our guide even unto death.

We had a pleasant meeting recently at my home church, Popular Springs, of which Elder H. C. Moon is pastor. From there we went to a very impressive baptising. Brother and Sister Ray and Sister May were baptized by Elder W. D. Griffin into the fellowship of Bethel Church. When they came forward with fear and trembling, asking for a home in the church and telling of the mercies of God, it was evidence that they had been in the land flowing with milk and honey, and were returning to their immediate family with the evidence. The church had no doubt that they had been blessed to come boldly forward with fruits meet for repentance; the whole assembly were as the tender herbs after a shower of rain, and you could read in their faces: “He is the Rock, his work is perfect for all his ways are judgement, a God of truth and without iniquity, just and right is He.”

What a union, what a tie that binds together all of like experience. “Behold how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.” The precious ointment does not stop at the head, nor the beard, but runs down to the skirts of his garments. Not just the skirt of one garment, but in the plural; just how many we do not know, but as many as the Lord our God has been pleased to anoint. One of the prophets said, “The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Jesus said, “And it be easier for heaven and earth to pass than one tittle of the law to fail.” (Luke 16:17) We would be of all men most miserable if it stopped at the head, for all mankind is a failure from the first man Adam to the last one that shall be born of the flesh.

But behold, the shadow is enveloped by the brightness of the Son, for it is midday. The substance is here and the shadow is no more a guide, for the anti-type, whose name is Branch, has appeared saying in his own voice, “The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth unto it.” “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.” “And the gospel must first be published among all nations.”

Since the gospel is the power of God unto salvation to everyone that believeth, it is evidently not of him that willeth, nor of him that runneth, but of God that showeth mercy. “Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.” Psalms 85:10-13). What more could you want, poor wayfaring

child of God, than to be set in the way of King Jesus' steps? That way is the highway of holiness where no unclean shall pass over; no lion nor ravenous beast shall go thereon, but it is for the wayfaring man. The redeemed shall walk there. Jacob of old is a beautiful type: when he was carried to see his son Joseph alive he said, "It is enough." And Simeon when the true and living babe Jesus was brought in his presence, took him in his arms and said, "Now, lettest thou servant depart in peace, according to thy word, for mine eyes have seen thy salvation." It is enough to see the Branch with one cluster of grapes.

(Mrs.) Maggie Lee Hayes
Vernon, Alabama

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San Juan, Texas.

Elders Spangler and Wood,
Dear Brethern:

I am enclosing a letter written to me by Elder R. W. Rhodes, of Lille, Alabama, with his consent. It seems to me to be too good to be hid and I would be glad if you would publish it in the Signs, which we all enjoy so much.

I enclose \$1.00 as a little gift. It is not much but hope it is in love.

(Elder) James B. Reid

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Lille, Alabama

Elder J. B. Reid,
San Juan, Texas.

Dear Brother Reid:

I am herewith attempting to comply with your request for my views on Revelation 20:1-4.

This is indeed a very deep subject, and one concerning which there has been plenty of speculation and controversy. It is nevertheless one that is contained in the Scriptures of inspiration, and is therefore for doctrine, correction, reproof, instruction and thorough furnishing of the people of God unto all good works.

Revelation 20:1. "And I saw an Ang-

el come down from heaven, having the key of the bottomless pit and a great chain in his hand." There are numerous passages contained in the Bible similar to this, but this one is designated as coming down from heaven. Therefore, we are sure that God gave him power and authority with this great chain, and the key of the bottomless pit, and to use them according to the holy will and purpose of that sovereign, eternal and all powerful God, so that God's purpose would be fully accomplished in the thing this angel came down from heaven to do. We know that in Rev. 1:18 Jesus says he holds the keys of hell and death. Matthew 16:18-19 shows that the Lord has, and delivers to his people, the keys of the kingdom of heaven. All this being true, then surely the Lord can, will and does his pleasure in heaven, in earth, the seas and all deep places. (Psalms 135:6). We are assured in this incident that the angel came down from heaven with the key of the bottomless pit. This pit I do not think was literal, or naturally visible, but I do think that it most certainly existed, and there was no bottom in it. Then I am of the opinion that, regardless of Satan's tireless efforts, there will be no escape of Satan from this pit and chain (authority of the angel). There is no bottom, no standing, no way for Satan to ascend from this place until the one who holds this authority over him relinquishes it.

Revelation 20:2. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This very specific and plain language most certainly covers Satan, and all satanic power, by variety of names used. So I believe all the agencies of Satan, or the Serpent, or the Devil, or Dragon was in this great capture of the Angel of God, and that all the satanic power is, was or shall be bound to the extent that the full and complete purpose, time and place that the Lord has ordered comes

at the appointed time, and will be fully made manifest at that time.

Revelation 20:3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Then there is a casting into this pit of something: Satanic influences are so bound and so cast into this bottomless pit that there will be no more deception of the nations till the Lord's time and purpose be fulfilled. So dear brethern we certainly see in this the definite sovereignty of God, and his purpose in Satan and his deception of the nations; and in God's deliverance from Satan's deception. We most certainly see in this that God rules in heaven, in earth, the seas and all deep places, even to the binding of Satan from his great deception of nations and kingdoms. And we see God's sovereign rule in loosing him and permitting him to deceive them according to God's purpose. No doubt Satan has been miserable all the time of this thousand years in his great desire to deceive these nations. But God is demonstrating his power and making his glorious name manifest in this thing, as he did in Pharaoh's case when he hardened his heart so that he should not let the children of Israel go. The Lord had said, I will harden his heart so that he shall not let them go.

Revelation 20:4. "And I saw thrones and they that sat upon them, and judgment was given to them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years."

John, in this language presents so much that without much time and effort it would not be possible to do more than just hint at what he has said. I will mention briefly some of

these great things. You will notice in this verse John makes mention of the Beast, and his being worshiped, and his image and his mark. I am sure that all will agree that this beast is manifested in an earthly king, ruler, monarch or dictator to nations; through which power and might he has caused many to be put to death who would not bow down and worship him, nor receive his mark and number, as set forth in Revelation, 13 Chapter. (Read it) No doubt that it was through the powerful influence of the beast, through the deceptive influence he once held over the nations, that all these Saints were beheaded and put to death, as John speaks in this fourth verse.

In my opinion, the time that this powerful Angel and the great chain began to be brought into play was about the latter part of the Sixth Century; and made general and sure progress till this great satanic, beastly influence and bloodthirsty power of the devil, serpent, dragon or beast was finally bound and cast into the bottomless pit of political oblivion in some places among the nations about the middle of the eighth, or beginning of the ninth Century; and has drifted around more or less ever since in this bottomless pit. But he has been trying all the time; and in my opinion, he is beginning to be loosed again and is succeeding in deceiving the nations again. But thanks to the God of Heaven, it will only last for a little season, until the Lord will destroy him with the brightness of His coming, and consume him with the spirit of his mouth. (2 Thes. 2:8)

Now it seems to me very plain that there is both a literal and a symbolical thousand years reign set forth in this teaching. Certainly it is not a literal or natural reign of God's people with the Lord for a thousand years, as many believe. I think that the thousand years that Satan is bound and cast into the bottomless pit, is the same thousand years that the reign of the Lord with his people is going on. If you will notice

the seventh verse of this chapter, you will see that as soon as the thousand years expire, Satan is to be loosed out of his prison and shall go out to deceive the nations again; and the ninth verse shows he is to compass the camp of the Saints, and the beloved city, (Church).

Dear Brother, if this reign is literal in the fullest extent, as lots of people believe, how is it going to be? Is the Lord going to leave his saints to Satan in the end? I do not believe that this reign is more than the righteousness and justice of God being brought to bear by the reigning grace of God here among God's church and people, which had influenced the nations to see the falacy of brutal, beastly, persecuting and murdering power of so called religious authorities, who caused the early church to be so bitterly persecuted, murdered and destroyed. He lost this great power and influence once, but is to have it again some day; and I am much concerend that the day is not far ahead when Satan shall be loosed again as in former time. I seem to see all the Satanic influences coming together, strengthening their hand in this way.

I do not assert that I or anyone knows the day or year that the rampant satanic power was bound for the thousand years, but I am of the opinion that we are nearing the end of this thousand year period, and when God's people are openly persecuted by the nations under this powerful beast, or dragon, or serpent or Satan, it will not be long till the Lord Jesus Christ will come again and consume this Man of Sin.

Now I think the background of the Satanic power is very clearly outlined in many different portions of the Scriptures. Daniel, in the interpretation of Nebuchadnezzar's dream, indicated that there were to be a certain and specific number of universal earthly kings; and his dream went on down until the Lord Jesus comes again. In response to this we find in Revelation 17:10. John confirming this when he says there are seven kings, five are fallen, one is and

the other is not yet come; and when he cometh he must continue for a short space. At the time the book of Revelation was written, five of the kings Daniel saw in Nebuchadnezzar's dream had already come, and had gone; and one was still in power. And there has arisen another universal kingdom since then, which makes the seventh, and we know that this seventh kingdom was Papal Rome with all its persecutions and destructions. But the time came through the reigning grace of God that the Angel of light and truth through His people, and otherwise, made his influence felt to the extent that power was taken from the Roman organization, and it was bound by the mighty chain of God's blessed truth and justice, and cast into the bottomless pit of political oblivion till the Lord's time for him to be loosed, then he is to revive and succeed in destroying the nations again, and to compass the camp of the Saints again. Then the Lord will come again and deliver his people and cast the devil into the lake of fire where the beast and false prophet are.

There can be no mistake about the recurrence of this mighty destructive beast, and its revival after a long time of being out of power over the nations. We know that in Revelation 13:3, it says, And I saw one of his heads wounded as it were unto death, and his wound was healed and all the world wondered after the beast. This very definitely shows a revival of the original beast, head or king; and the seventh verse of this chapter shows that in the end the beast is to have power over every nation, kindreds and tongues. Which is nothing more than figurative of the time when this seventh king, head or beast is to loose its power over the nations, and to be restored in the end, as in the case of Revelation 20:1-4.

I feel that the Pope, being the head of the organization, is gaining power and in as fast as it seems possible for him to gain. And yet I am aware that all the satanic powers are not in the literal, visible organization,

but there will come a time, as I understand prophecy, that all the satanic powers will be together in one. (see Rev. 18:2-3 and 2 Thes. 2:9-10). And I believe that it is an inescapable prophetic fact that Rome, and its combination when complete is the kingdom, the dominion and the influence of the satanic power that is to work with all power and signs and lying wonders just before the coming of the Lord Jesus Christ.

Now is to the thousand years reign, I feel that the privileges and influence of God's people in their teachings, practices, and their voting in their governmental affairs through the powerful influence and wisdom instilled in them by the Spirit of God, is the reigning under consideration. It is said in another place that He hath made us kings and priests unto God; so in this way I think they have reigned with him in a literal sense thus far. And I am sure that they have reigned with Him through grace divine and that sin does not reign or dominate over and in their mortal bodies, as Paul relates in Romans and other scriptures.

So in a brief way, dear brother, I have related a little of my idea about the subject of the thousand years reign of Christ with his people on this earth, which is the same time that Satan and his influence and reign over the nations is bound and cast into the bottomless pit till God's appointed time. Then Satan, and his power and lying wonders are to go forth and deceive the nations again. May the Lord teach us and lead us in these dark and troublesome times till he comes and delivers us. May the Lord bless you.

Your brother in hope,

R. W. Rhodes

EDITORIALS

Danville, Va.

March, 1953

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TO

SIGNS OF THE TIMES, INC.

P. O. Box 1271

Danville, Va.

EDITORIAL

*"Where no oxen are, the
crib is clean: but much increase
is by the strength of the ox."*

(Proverbs 14:4)

A few weeks ago I talked for a few minutes on this subject, but as it is still running through my mind, and as it is time for me to get another article in the Signs, I'll try to put some of my thoughts on paper.

I don't know much about the nature of oxen because they were before my time. But from what we have been told, and read, they had certain characteristics which we might compare with scripture. For instance, Paul writing to the Corinthians said, "For it is written," referring to Deuteronomy 25-4 "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Evidently, referring to the minister,

that his mouth should not be muzzled, not only from a monetary point of view, but that he should not, for fear of wounding the feelings of some one, fail to preach as firm a doctrine in one place as he would in another. I've been asked not to preach too strong on the doctrine of predestination and election because there were some not indoctrinated and should be fed milk instead of strong meat. My answer to them was that if we always fed a baby sweet milk and mush, we would have a runt in the family. Paul says "who feedeth a flock, and eateth not of the milk of the flock?" I certainly don't want to feed my flock something that I myself can't eat.

"Where no oxen are the crib is clean;" that is, there is nothing in the crib. Nothing to feed to the hungry, nothing to feed to those who come to the fold for succour. Peter said, "The Elders which are among you I extort, 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." The mission of the ox is to bring corn to the crib so that there may always be a supply, and that the crib be not barren. The ox does not create the seed or plant, he just tills or cultivates that which is sown. It is not the work of the ox to load that which is harvested into the cart, but to carry the fruit to the crib.

It is not the function of the minister to produce the food, but to bring and impart the food in such a way that it will be nourishing and strengthening to those who wait upon him. Many of the children of God do not understand their own experience, but like King Belshazzar, who could not read the writing upon the plaster of the wall. "Then was King Balshazzar greatly troubled, and his countenance was changed in

him, and his lords were astonished. Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, and sothsayers." But none of them could make known the dream. So Daniel was brought, and the king said, "I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." This proposition of honor did not appeal to Daniel. "Then Daniel answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

So the work of the minister is to interpret for the children of God the things they don't seem to understand themselves. They are to do it without hope of reward; or as Peter says "not for filthy lucre." I like to see the children eat as I am speaking, and sometimes think that this is one of the evidences I have of my call to the ministry.

The increase of the flock depends upon the strength of the minister. That is, how strong he is in the doctrine. If he is one that has been taught of God, and knows something of the things that he is imparting from an experience, then his preaching will "strengthen the weak hands, and confirm the feeble knees."

The ox is a profitable beast, he is not as fast as the mule or horse, but he is

steady, and seems willing to pull his part of the load and is not expensive to maintain. By his hoofs he treads out the corn without shoeing. Neither does the called minister have to go to some college to get him a good foundation to stand on before he can tread out the corn; or bring from the store house "the treasures of darkness, and hidden riches of secret places." These treasures are not darkness, but they are "hid from the wise and prudent," therefore in darkness until they are brought to light. Paul said to the Ephesians, "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." Therefore, the minister does not have to take special training to qualify himself for the treading out of the corn, because he is shod with the preparation of the gospel, and needs nothing more than the revelation of the spirit to enable him to bring from the store house things both new and old to the comfort of the household of faith. He might present it in a more flowery language, but we can't eat flowers.

I have observed that when a congregation is brought up under sound preaching, that they are as a rule, strong in the doctrine, and established in the order of the house. It seems to me that we as Old Baptists have lost sight of all order and discipline in our churches. More thought should be given by the ministry to feeding the flock instead of themselves, as the shepherds of Israel did. The Lord instructed Ezekiel to say "thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that feed themselves! should not the shepherds feed the flocks?" Ezekiel 34-2.

I once knew a man among us, who, when any little trouble got up among the brethren, he would go from church

to church, and from association to association, instructing them as he thought, how and what they should do, thinking perhaps, like Paul, that he was doing God's service. But instead, he was playing havoc with the churches. This was not feeding the flock, but dividing them! You can't heal a sore by picking at it. Often the sore will heal faster by leaving it alone. James said, "let patience have her perfect work, that ye may be perfect and entire, wanting (lacking) nothing." James 1-4. But so many of us want to feed our own personal ambitions that we forget the flocks and who supplies the food which we are to distribute among them. Let us remember that before the five loaves, and two fishes were given to the multitude that sat on the grass, Jesus took them, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude."

After the crucifixion of Jesus, "Simon Peter saith unto them," that is the disciples, "I go fishing. They say unto him, we go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." But Jesus appeared on the scene, "and He said unto them, cast the net on the right side of the ship, and ye shall find. They cast therefore, and they were not able to draw it for the multitude of fishes. So when they had dined, Jesus saith Simon Peter. Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs." Three times the Lord asked Peter the same question, and the third time Peter said, "Lord, Thou knowest all things; thou knowest that I love thee." It wasn't necessary for Peter to answer this question because the Lord knew before as well as after the question had been answered in the affirmative, that Peter loved Him. I don't know what the Lord meant by the expression, "lovest thou me more than

these?" But I doubt if "these" have reference to the fishes. I rather think that "these" refer more to the disciples, and that the Saviour was impressing Peter that something more than words were required to prove his love and devotion for Him. Previously Peter had told his Lord that "though all men shall be offended because of thee, yet will I never be offended" Jesus said unto him, "verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. The repetition of the question, "lovest thou me more than these?", seemed to have impressed Peter that mere affirmation of his love for his Lord is not enough, it must be put into action or stronger evidence. The point I'm trying to make is, that the feeding of the sheep and lambs is more evidence of love for them and their Lord, than all the words that might be appropriated.

The increase and growth of these spiritual sheep and lambs depends not on the quantity, but on the quality of the food fed them. Should that, imparted, feed those who serve the tabernacle, then we would not think it good for the household of faith. Paul says, "We have an altar, whereof they have no right to eat which serve the tabernacle."

It isn't my opinion that the ox is a type of the preacher in the general acceptance of the word, but those who are called and gifted of God to feed the church, not of something of their own production, but of that which God has stored in the crib (heart) out of which "man believeth unto righteousness." The gift has the same seasoning effect on the word spoken, as salt does in the food we eat to sustain our physical body. In the absence of the gift the crib is clean or barren of that which would increase and strengthen the children of God.

Paul says, "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?" (called) "as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" No one can preach peace and bring glad tidings of good who does not have these things in the good treasure of his heart, out of which he speaketh.

This same apostle admonished Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2-Timothy 2:15. The children of Israel were permitted to eat of "every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat." Deu. 14-6. And as the ox has a divided hoof, the people of God were permitted to eat of the ox. So the minister who rightly divides the word of truth, or who separates the law from the gospel, spiritual Israel may eat of that which he brings to them. Where the gift of rightly dividing the word of truth is, the crib is not clean or empty, but has corn in it for the flock of God. I feel that it is the desire of every called man of God, to feed the flock of God which is among them, on good wholesome food, things that they have seen, felt and to some degree understand.

In the 7th verse of this chapter, the beast of which Israel shall not eat are described: "Nevertheless these ye shall not eat of them that chew the cud, or them that divide the cloven hoof; as the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof, therefore they are unclean unto you." There are many perhaps who spend as much time in reading and meditating the word of God, as the called minister does, but are not given to rightly divide the word of truth. Paul says, "An instructor of the foolish, a teacher of babes, which has the form of knowledge and of the truth in the law." Romans 2-20. The law is truth, because God gave the law. But we need a division of the law from the gospel.

And in the absence of the God given gift to rightly divide the word of truth, the crib is clean, and therefore no treading out of corn and wheat.

There are gifts given to men, of God, to feed the natural professor of religion, just as he gives food to sustain our physical bodies. But there are spiritual gifts also, to satisfy the thirst and hunger of the spiritual soul. It isn't every one that is taught of God, and understand to some degree spiritual things, that is able to impart that knowledge in such a way as will give increase and strength to the household of faith. Many who profess to be teachers in our public schools, and who evidently have the knowledge because they have to pass the examination, but who do not have the gift to convey the knowledge so as to teach those who are intrusted to their care. Also there are those who carry the name of preacher, and perhaps proficient in knowledge, but have not the gift to teach the things that they have knowledge of in a way to give comfort and strength. But let us not forget that each gift is "according to the measure of the gift of Christ." Ephesians 4:7.

Where there is a body of people organized in church capacity, and have not the gift of a gospel minister, that building is clean or without that which is necessary to feed the children of God that might be among them. Often the gospel minister goes empty, feeling that he has nothing to hand out, and many times his feelings are justified. I feel like quoting a verse or two of hymn number 225 in the Goble Hymn book. "Sometimes I read my Bible—it seems a sealed book;

Sometimes I find a blessing wherever I do look.

Sometimes I go to meeting, and wish I'd staid at home;

Sometimes I find my Jesus, and then I'm glad I come.

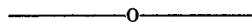
O how I am thus tossed—thus tossed to and fro!

How are my hopes thus crossed wherever I do go!

O Lord, thou never changes—it is because I stray;

Lord, guide me by they Spirit, and keep me in the way."

H.O.N.



"THE SWORD OF THE LORD AND OF GIDEON"

Agreeable with the request of a brother in Louisiana, we give some thoughts on Gideon and his band of three hundred to whom the Lord delivered the Midianites.

The reader might well read again the sixth and seventh chapters of Judges, and among other things note the following:

1. The cause of Israel's distress and the reason they cried unto the Lord.

2. The Lord heard their cry—and what he did.

3. The evidence of Gideon's calling.

4. The reduction in numbers of Gideon's army—and why.

5. The battle.

The gracious dealing of the Lord with his chosen people stands as a marvel of all ages. Just why he was pleased to single out this nation—this seed of Abraham—finds no logical conclusion in the thinking of men. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you," etc. (Deuteronomy 7:7-8). The reason for this love is hidden in the unsearchable purpose of God, and finds its counterpart in the election of grace; for the election of grace was the choosing by the Lord of his people from among the nations of the world, and unto whom He would show his amazing love and grace in their salvation. The love of God was manifested to Israel many, many times in his long-suffering to-

ward them: and in his not utterly casting them off when they transgressed against Him time after time. To Israel as a nation was not promised eternal life or salvation if they would obey the Lord, but rather that they should eat of the good of the land and be a great nation and have peace and prosperity. For disobedience they were to receive divers judgements, and be overrun by other nations.

This is an important point to remember, for most of the religious world understand and teach that obedience to the laws of God on the part of men is the means of obtaining the eternal favors of God. While, as a matter of truth, the law is not a means of life, but rather to condemnation. The Apostle Paul gave the sum of the matter when he said, "Moreover the law entered, that the offence might abound." All men are sinners, depraved sinners, and it is the application of the law (which is holy, the the commandment holy, and just, and good) in the heart of awakened sinners which brings the knowledge of condemnation, since he finds that he has not and cannot keep the law. Paul said further, "For without the law sin was dead." So the law works (as a school-master) to bring the sinner to Christ, in whose person is opened up mercy, and grace, and forgiveness of sins: redemption and eternal life.

In the above subject, which we propose to offer some comments on, is contained another one of many evidences of God's love and long-suffering toward his chosen nation; and in which dealings with these people we find typified much of the experience of the family (or church) of God.

A reading of the above named Scriptures will show, among other things, the following: The terrible distress which Israel was confronted with was due to their having done evil in the sight of God. "And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose lands ye dwell: but ye have not obeyed my voice."

Each time Israel had been delivered, after having been given over to their enemies for their infidelity, they soon forgot God again; and here, because they had done evil again, the Lord had delivered them into the hand of Midian for seven years. And Israel was sorely oppressed by a people who were as grasshoppers for multitude, and they were hiding in dens in the mountains, and caves and strongholds; the increase of the earth was destroyed, and they were greatly impoverished. And they cried unto the Lord: **AND THE LORD HEARD THEM AGAIN.**

After reminding them, through a prophet which he sent to them, of his past mercies and of the cause of their present distress, the Lord sent them a deliverer in Gideon. Now Israel was a people who were prone to vaunt themselves against the Lord, and would if possible boast of their own strength, so the Lord chose to deliver them in this instance in a manner in which his own delivering hand should be fully manifest.

After answering Gideon's doubts and assuring him of his calling through the fire coming out of the rock and consuming the flesh and unleavened cakes; and then the wool first being wet and the ground dry, and then dry and the ground wet; and in the incident where the saying was, "If he (Baal) be a god, let him plead for himself."; and in overhearing the interpretation of the dream of one of the Midianites, the Lord instructed Gideon that his army of thirty-two thousand were too many, lest Israel should say, "Mine own hand hath saved me." So the fearful and afraid were instructed to depart; only ten thousand remained. Those were still too many; so these were brought down to the water and tried. Those who bowed down upon their knees to drink were separated from those who "lapped water with his tongue as a dog lappeth." This most remarkable "trial" resulted in three hundred men who lapped water being the ones suitable for the Lord's work

of saving Israel from the Midianites.

Then came the "ordering of the battle". There were no swords, no horsemen—nothing which men find necessary to fight with or to defend themselves. The men were divided into three companies of one hundred each, and with a trumpet in their right hands and an empty pitcher, with lamps within the pitchers, in their left hands, they were to, "Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do."

"And they stood every man in his place round about the camp." Thus this little band of men, without ordinary weapons of warfare, stood arrayed against a multitude. Their fight consisted in this: "They blew their trumpets, and brake their pitchers, and held their lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried; The sword of the Lord, and of Gideon." This was all that was necessary: the enemy ran, and cried and fled, and the Lord set every man's sword against his fellow, even throughout all the host. And Israel was delivered from the hands of the Midianites and were never again approached by them with the sword.

We cannot read this account of Israel's deliverance without realizing something of the Lord's power and long-suffering toward his people of old; and there is much in it that is symbolical of the mercy of God in delivering us from the power of darkness, and the experience of each one in being delivered.

We will mention a few as they occur to us: Israel's sinning against the Lord time after time even after many evidences of his goodness toward them, is characteristic of our own weakness in the flesh, and of our faithlessness, though He has been so gracious to us. Israel cried unto Him by reason of their troubles. Do we not do the same? Often forgetting Him when we are at ease, we cry unto Him when pricked with thorns in the flesh; and the Lord hears

and answers, as he did to Paul. "My grace is sufficient for thee: for my strength is made perfect in weakness." God's providential dealings with us consume our dross, that he may appear unto us as our all and in all. How true it is that, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We have hope and assurance of being conformed to the image of Christ—of adoption (or redemption) of our body, and sin is condemned in our flesh so that we no longer find pleasure in it, yet our experience is that we must often cry, "O, wretched man that I am, who shall deliver me from the body of this death," The cries of the Lord's people are heard, and they are delivered after a consuming of dross and trial of faith.

It is said, "Woe to them that are at ease in Zion, and trust in the mountains of Samaria,****". There must often be trials similar to Job's, that when we are delivered there is no boasting (vaunting against the Lord) in our flesh as if, "Mine own hand hath delivered me."

How hardly would we find men in nature who lap water like a dog! How few of the ten thousand did! It is contrary to the natural way; and yet there were sufficient to fight the Lord's battle against the enemy, who had the proper qualifications. There are sufficient who are qualified of the Lord to fight the good fight of faith under their Captain, who blow the trumpets (declare the power of their God), and from whom the light of the glory of God shines forth when the pitchers are broken and whose cries are (in combination with the blowing of the trumpets), "The sword of the Lord, and of Gideon." We note that the Midianite when he interpreted the dream of his fellow said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel," but the qualified fighters cried, "THE SWORD OF THE LORD, and of Gideon." This is always

the cry of the Lord's people, for with the Apostle Peter they desire, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

"And they stood every man in his place round about the camp." There is a time and place for each of the participants in this warfare. There is a standing of every man in HIS PLACE. Just as he is qualified to stand, so is his place of standing his. Of old it was said, "A man's gift maketh room for him, and bringeth him before great men." (Prov. 18:16) "Wherefore he saith, When He ascended up on high, he led captivity captive, and gave gifts unto men." (Ephesians 4:8) Whether they are Apostles, teachers, prophets, evangelists, pastors, writers, deacons, or hearers, is not each one standing in his place?

In closing, may we be reminded in the language of the Apostle Paul, "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Whenever any use carnal weapons: deceit, lies, backbiting, false reports or any other fruits of the flesh we are not crying, "The sword of the Lord, and of Gideon."

J. D. W.

Hermleigh, Texas

Dear Editors:

It is time again for me to send remittance for the dear Signs of the Times for another year. If not deceived, I greatly enjoy the paper for the wonderful truths it sets forth about the gracious God that I try to worship. I get such a great comfort and consolation from reading the experiences of others that I feel I know are children of the Heavenly King. Sometimes they seem to express my feelings far better than I

could do it myself.

We miss the wonderful writings of our beloved Elder Dodson, but we desire to thank the blessed Lord for enabling Brother Spangler to carry on in his stead, and so ably assisted by the other beloved Elders.

I would like very much to have a copy of the history of the Welsh Tract Church. Kindly let me know the price—I might want several copies.

May the dear Lord continue to enable the Editors and publishers to keep sending the Signs filled with good editorials and letters to the little flock of Zion scattered over our land and country, is the humble prayer of one of that number I hope.

Your unworthy sister in Christ,
Minnie Lee Williams

North Las Vegas, Nevada
Box 386

Dear Editors:

Am sending you money order for extension of the Signs. I am truly thankful to our heavenly Father and Redeemer and all who are supporting it, for it seems to grow more precious daily.

May his blessings both natural and spiritual continue with you is my humble prayer. Yours in fear and trembling and in hope of that eternal peace.

Virgil Simpson

Seagoville, Texas

Signs of the Times:

I am enclosing check for five dollars to keep the Signs coming to our home. We have been a subscriber for only one year and do not want our time to lapse. We enjoy reading the wonderful letters that are contained in it. My husband and I can hardly wait each time for it to get here and when it comes I usually sit right down and read it through before I can quit.

We are not members of the visible church, but we do love these wonderful truths which are proclaimed in the dear

Signs and we wish much success for the future of the paper.

It was a privilege and a pleasure to hear Elder Spangler when he came through our part of the country. We enjoyed his message so much and hope we may hear him again, I remain

Yours truly,
Mrs. A. C. McLaughlin

SPECIAL NOTICES

Please check the expiration date on your paper. If the date is 10-52, it means your subscription expired October, 1952. Since the paper is now mailed without wrapping, we are not sending notice of expiration. Please renew promptly. Thank you.

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OBITUARY

ELDER A. B. DENSON

With a sad heart I will try to write a short sketch in memory of my dear husband. There is much that I would love to say about his walk in life but space will not permit; his life was an open book.

He was born February 12, 1873, and died at his home October 5, 1952, making his stay on earth seventy-nine years, and nearly eight months. His funeral was conducted by Elders T. F. Adams and Joseph D. Fly from the Falls Primitive Baptist Church, Rocky Mount N. C. There was a host of sorrowing brethren and friends present. Elder Adams spoke very comfortingly from 2 Timothy 4-7. The body was interred in Pine View Cemetery by the side of his first wife. The floral offerings were many and beautiful

and bespoke the high esteem in which he was held.

Elder Denson united with the Falls Primitive Baptist Church the second Saturday in June, 1897, while the late Elder P. D. Gold was pastor, and was baptized by him on the following Sunday morning. He was ordained deacon in June, 1909, and served faithfully in that capacity until the brethren saw the gift of a minister, and he was ordained Elder in December, 1916, by Elders P. D. Gold and M. B. Williford. Upon Elder Gold's death, the church at the Falls chose him as their pastor. He served them humbly and faithfully for thirty-three years. He desired to always be at the brethren's feet.

He also served the Kenukee, Mill Branch and Pleasant Mill Churches for about thirty years. His last sermon was at Mill Branch, and his text was, "I have glorified thee on earth; I have finished the work thou gavest me to do." (St. John 17-4). He loved his churches and spent most of his time to this good cause. He was strong in the doctrine and believed in salvation by grace alone. Elder Denson also served as Moderator of the Kenukee Association for twenty-three years.

He united many couples in marriage; and conducted many funerals of brethren and friends, and was always ready to visit the sick and speak comforting words to those in trouble.

His afflictions grew worse in his last months; for three weeks and four days I stood by him night and day trying to do something for his comfort, and all was done for him that skilled physicians, nurses and loving hands could do, but none could stay the icy hand of death.

Elder Denson was twice married; the first was to Miss Emma Harris, February 19, 1895. To this union were born three sons and one daughter, the daughter died in infancy. The survivors are, Elder R. B. Denson and F. B. Denson, of Rocky Mount, and S. L. Denson of Whitakers, N. C., together with seven grandchildren and four great-grandchildren. This companion died October 17, 1918. On December 25, 1919, he was married to Miss Ella Mangrum. There were no children by this union. We were blessed together for nearly thirty-three years and it was my privilege to be by his side to render any help that he might need. He was a wonderful and understanding companion.

I appreciate the many words of comfort and deeds of kindness offered by his churches and our friends and neighbors. Pray for me, I feel so lonely and unworthy.

His devoted wife,
Mrs. A. B. Denson

ELDER LANDON A. HARRIS

This is a notice of the passing of our beloved brother and pastor Elder Landon A. Harris, the son of Elder Asa Harris and Lucy Manning Harris.

He was born July 30th, 1899 and married to Lela Zena Quesenberry, Dec. 26, 1917. Two children were born to this union; a daughter, Mrs. Howard Smith and a son, Odes Vinton Harris, who preceded him in death six years.

Brother Landon united with the Indian Creek Primitive Baptist Church July 30, 1922 and was baptized the same day by Elder Q. D. Weeks. He was liberated to speak in public the 4th. Sunday, November 1922, and licensed the 4th. Sunday, April 1923. He was ordained to the full work of the Ministry, October 1923.

He passed from time and timely things January 17, 1953. His funeral was conducted by Elders John D. Wood and S. L. Moran and J. P. Helms. His body was laid away in Indian Creek Church Cemetery under a mound of flowers. His funeral was attended by a host of friends and his brethren, and many of them mingled their tears with his bereaved family and the brethren he served.

Brother Landon Harris was one of the ablest gifts that has lived in his day. He has traveled far and near to serve his people in his modest and meek way; to know him was to respect him. He was held in high esteem by his community and was active and interested in things for the benefit of his neighbors. Elder Harris preached many funerals not only for the people of his faith, but he was a servant to all and was ready to help all in time of trouble. He stood firm but meek in the defense of the doctrine held by his people. He maintained order in the church. His council and advice was sought by many far and near and was heeded.

So has one of God's humble servants lived and died in the faith.

His last sermon was preached on the day of his death, and he used the following scripture: "For I am persuaded that neither death nor life, nor Angels, nor principalities, nor things present, nor things to come, nor heights or depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38-39.

Therefore, we extend our sympathy to his family and brethren, but bow to the will of our heavenly Father, for he knows what is best for us.

We send a copy of this notice to the Signs and Old Faith Contender for publication and a copy to sister Harris, and spread a copy on our Church book. Done by order of the Church in conference Jan. 24, 1953.

Committee—Elder J. P. Helms
Guy B. Phillips
W. C. Hollandsworth

Those brethren of many parts of the North, South and East were favored with visits of Elder Landon Harris in their churches and homes, had a deep and abiding love for him as and earnest, sincere and faithful minister of the gospel. His love for the cause and desire of the welfare of the brethren led him to travel much, being ready whenever possible to fill the requests of brethren to visit them, especially those churches which were without pastors. His gift of preaching was such that babes in Christ were fed comforted, and such as had need for strong meat were fed with things which delighted their souls.

Brother Landon and I were drawn unusually close together more than twenty-five years ago, through the mutually felt weakness and inability of our flesh to rightly serve our God. We never forgot the circumstances, and often spoke of them; he recalled them again in our last correspondence about two weeks before his death. In the language of David, I may rightly express my feelings. "I am distressed for thee, my brother Jonathan: very pleasant has thou been unto me: thy love to me was wonderful, passing the love of women." 2 Samuel 1:26.

Elder Landon Harris was a gentlemen in deportment, a most interesting conversationalist, and an able servant of God.

John D. Wood

MRS. MARY ELLISON

Mrs. Mary Ellison, fourth child of John and Mary Schenck, was born June 26, 1857 near Whitestown, Boone County, Indiana, and departed this life at the home of her daughter, Mrs. Everett Zinn, Grantville, Kansas, making her stay on earth 95 years and four months. After the death of her mother which occurred November 21st, 1869, she with her father and his family came to Kansas and settled on a farm near Springdale, Leavenworth County. On November 14th, 1877 she was united in marriage to Wm. T. Sparks. To this union were born three children, two daughters and one son. The husband and youngest daughter died in the year 1882. She lived in widowhood until shortly after the death of her son, Zenas Sparks which occurred in 1895. On December 20th she was united in marriage to Overton A. Ellison. They were the parents of two children. Mr. Ellison departed this life in 1932 and from that date on she lived in widowhood until she passed away.

Sister Mary had been a member of the Old School Predestinarian Baptist Church sixty-eight years and her faith in God as an Absolute Sovereign never wavered. She was blessed with an extraordinary knowledge of

the scripture and her able writings have entered the homes of many Old Baptists throughout the United States. She was sound in the faith and until her mind and body weakened, due to her advanced age, she was a splendid counsellor. To me, Sister Mary was not only a sister but a mother as well. She dandled me upon her knee when I was an infant and watched over my footsteps when I was growing up, our own mother having departed this life at my birth. She was a wonderful help to this poor sinner in my early experience and in my subsequent ministry she was a real prop to lean upon. On the 10th of October, 1952 she suffered a paralytic stroke but lingered till the 25th of the same month when her spirit took its flight. I, with her children and grandchildren and some neighbors and friends, was standing by her side and witnessed the spark of life ebb away. By request of her children it fell to my lot, her youngest brother in the flesh to conduct her last sad rites; and by her expressed desire her six grandsons acted as her pall bearers.

She is survived by two sisters, Mrs. Z. J. Allen, Omaha, Nebraska and Mrs. Edith L. Bartlett, Kansas City, Kansas. One brother, Elder L. L. Schenck of Williamstown, Kansas. Two daughters, sister Della Davis of Topeka, Kansas and Mrs. Ursula Zinn, Grantville, Kansas, with whom she made her home; and one son, Firman A. Ellison, Waco, Nebraska; thirteen grandchildren, four great-grandchildren and one great, great grandchild. Her passing is a sad blow to the little church which is already depleted in membership. But "This is God's Way, His will be done." May the dear "Lord comfort all that mourn" as he was appointed to do.

Sadly, by her brother,
L. L. Schenck

ZACCHEUS ISAAC JONES

Zaccheus Isaac Jones was born near Knoxville, Marion County, Iowa, January 9, 1859, and passed away in Los Angeles, December 6, 1952, making his age nearly ninety-four years.

He was a son of Isaac and Mary Booth Jones and one of thirteen children, viz, Albert M., Silas W., Jasper M., Mary A., Charles H., Z. I., Elder G. J., Martha A., Louise A., Theodosia R., Edward M., Elder J. Q., and Jesse R. These all preceded him in death.

He was united in marriage to Miss Mary E. Dickson, of Newberg Iowa in December 1883. Two sons were born to them, one dying in infancy and the other at the age of twenty-seven years. In September, 1887, he was married to Miss Anna Bridges of Attica, Iowa. To this union two daughters were born: Mrs. J. E. Donlavy, Southgate, California, and Mrs.

Walter Black, Meadow Grove, Nebraska. They also raised a nephew, Floyd Bridges, who has been a loving son to them.

Father united with the Primitive Baptist Church at an early age and was faithful until death. Two of his brothers were Elders. He was a subscriber of the dear Signs longer than I can remember. My mother's people were Primitive Baptists also and entertained many associations in their home.

We cannot mourn as those who have no hope, for we feel he has only gone on before us a little while. He loved the doctrine and we believe he is at rest, waiting our Saviour's call at the last day, when we all hope to be with Him forever more.

Mrs. Walter Black

RESOLUTIONS OF RESPECT

WHEREAS, it has pleased Almighty God, who rules all things and does his will, to remove from our midst by death our beloved Brother and Deacon, T. J. Wood. Brother Wood died the latter part of June, 1952, and his funeral was conducted from the Townes Funeral Home by Elder P. W. Ashworth. He was buried in the family cemetery at his old home place.

He united with the Malmason Primitive Baptist Church in 1892 and remained a devoted and faithful member until his death, although after the death of his wife he lived with his sons and was too far away to attend his meetings, therefore,

BE IT RESOLVED, that we bow in humble submission to our God, who is too wise to err and too good to be unkind; and that a copy of these resolutions be put in our church records, and a copy given to the family, and copies be sent to the Signs of the Times and Old Faith Contender for publication.

Adopted by order of the church while in conference the First Sunday in October, 1952.

Elder O. K. Tench, Moderator
Mrs. Kate Dodd, Clerk

CHURCH NOTICES

Hopewell Old School Baptist Church, Hopewell, N. J., have meetings at the present time by appointment, and not each Sunday as appeared in the January Signs.

Letha A. Blackwell, Clerk,
9 Princeton Avenue,
Hopewell, N. J.

Sardis Church, Amarillo, Texas, is now meeting each First Sunday at 10:30 A.M. in the home of Deacon C. M. Toler, 119 South Bowie Street.

Elder C. E. Turner, Pastor
Orin Parsons, Clerk.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., APRIL, 1953

No. 4

GOD'S VARIOUS DEALINGS WITH HIS CHILDREN

How hard and rugged is the way
To some poor pilgrim's feet!
In all they do, or think, or say,
They opposition meet.

Others again more smoothly go,
Secured from hurts and harms;
Their Saviour leads them gently
through,
Or bears them in his arms.

Faith and repentance all must find:
But yet we daily see
They differ in their time and kind,
Duration and degree.

Some long repent, and late believe;
So when their sin's forgiven,
A clearer passport they receive,
And walk with joy to heaven.

Their pardon some receive at first,
And then compelled to fight;
They feel their later stages worst,
And travel much by night.

But, be our conflict short or long,
This commonly is true,
That, wheresoever faith is strong,
Repentance is so too.

—Beebe's collection

"ONCE IN GRACE, ALWAYS IN GRACE"

The reader will note that I put the above statement in quotation marks, for I have quoted a statement made by many people. Some have made the statement to express one of the tenants of their religious faith, believing that the doctrine "once in grace, always in grace", is Bible doctrine and clearly taught in the New Testament Scriptures.

Others say, "I don't believe the doctrine of once in grace, always in grace." This was said to me not long ago by a lady. I did not ask her to state her reason for not believing it, for I knew she could not give a Scriptural reason. I think I can safely say that every genuine, Primitive or Old School Predestinarian Baptist firmly believes the doctrine of ONCE IN GRACE, ALWAYS IN GRACE; and they can give a Scriptural reason for so believing.

God helping me, it is my purpose in this article to show that the Bible teaches this doctrine. When we speak of being in grace, we mean in the grace or favor of God. To be in the grace or favor of God, is to be right with God; to be right with God, means to be righteous in His sight; to be righteous in God's sight, is to be right with God in the righteousness of Jesus Christ; and to be righteous in Christ's righteousness, is to have His righteousness imputed to us, with our sins imputed to Him. And this is precisely the blessed state of grace God's chosen people are in, as well as the cause of their being in such blessed state; and I have to believe that once in that blessed state of God's grace or favor, such state is both for time and eternity.

Believing in the doctrine of once in grace, always in grace, involves belief in the Divine Character and Attributes of God; it involves belief in the Bible doctrines of God's predestination and election of his people unto grace and final glory; and also belief in the Bible doctrine of salvation from sin and its dependent consequences by the amazing, super-abounding and saving grace of God alone, which reigns through

righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:20-21).

Be it far from me to think or speak unkindly of those who hold to the doctrine of apostasy. But the doctrine itself belittles the mission and work of Jesus Christ on this earth, and denies some of the most cogent Scriptures relating to his mission and work found in both the Old and New Testaments. We have from the lips of Jesus himself that he came not to do his own will, but the will of the Father who sent him. "And this is the Father's will which hath sent me, that of ALL WHICH HE HATH GIVEN ME, I SHOULD LOSE NOTHING, but should raise it up again at the last day." (John 6:38-39). In the 37th verse of this chapter Jesus says, "All that the Father giveth me SHALL COME to me; and him that cometh to me, I will in no wise cast out."

The Bible clearly teaches the doctrine of Election: that God elected or chose a people in Christ before the foundation of the world who should be holy and without blame before him in love. The Angel who talked with Joseph, the husband of Mary the mother of Jesus, called them HIS PEOPLE, saying, He shall SAVE HIS PEOPLE FROM THEIR SINS. The doctrine of apostasy says that some of the people God gave his Son, and for whom Jesus was sacrificed on the cross, laying down his life for them, will be lost and go to hell of fire and eternal torture even after Christ saved them from their sins by his atoning blood. Such reasoning and such teaching represents Christ as having failed to do his Father's will—having failed to save his people from their sins. This in the face of the positive declaration of one of God's prophet's speaking of Jesus, "HE SHALL NOT FAIL."

The doctrine of apostasy teaches that though God, the Father, laid the iniquities of the people he gave his Son upon Him by divine imputation; and though Jesus came into the world to PUT AWAY sin by the sacrifice of

himself, which thing he did for all for whom he died, yet those same sins, some way, somehow are once more upon the sinner and they that damn him to the perdition of ungodly men. I think such ideas and such teaching on the part of those holding to the doctrine of apostasy, can be explained and accounted for by the fact that most, if not all, of them believe that man has some part to play or something he is required to do in order to his salvation; and that sinners are not saved by the grace of God through and by the ONE OFFERING made for sins in the person of Jesus Christ.

All religionists of whom I have any knowledge concede the fact that God does not and cannot fail. They tell us that those who are finally lost and go to hell, are lost not because God failed to do everything in his power to keep them out of hell, but because men fail to do their part in being saved, or after they are saved, fail to do his part in keeping himself saved. All of which notions are rank Armenianism, and no genuine Old Baptist can believe it.

One of the attributes of Jehovah is love. But God did not learn to love—there was no time when God began to love. Just as God is from everlasting to everlasting, so is his love; what he loves now he has eternally loved. The Scriptures teach that God loved the people he chose in Christ. Jesus said to his Father, "Thine they were, and thou gavest them me." Read the seventeenth chapter of St. John. Speaking of those whom the Father had given him, Jesus said the Father loved them as he loved the Son, and that he loved the Son before the foundation of the world. The Apostle John writes in his first epistle, "Love is of God; and everyone that loveth is born of God, and knoweth God." He also tells us why we his children love God: "We love him because HE FIRST LOVED US."

Can anyone who truly believes in God as he is in his divine Character and Attributes, in his everlasting and

unchangeable love and mercy, imagine one whom God loves and for whom Christ died ever being consigned to the place prepared for the devil and his angels? Can they truly believe that one who is born of God, and is therefore a child of God, falling away and getting out of the blessed state of God's grace of love and salvation? Others may believe it that way, but as for me I cannot believe it and at the same time believe in God as he is, and have faith in him as he is. The precious words of my blessed sin-bearing, suffering Saviour which he spoke to his Father before he went to the cross to take my place, to suffer and die to satisfy divine justice and deliver me from the wrath to come, bring joy to my heart and needed strength, because they give me assurance of my salvation being sure because of his finished work of saving His people from their sins, by putting them away by the sacrifice of himself.

These are his words, "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO." (John 17:1-4). The work of God's salvation, the work which he gave his Son to do, is a finished work. The man Jesus Christ is the one who finished it when he put away the sins of his people by the sacrifice of himself on the cross. Almost with his last breath ere he died, Jesus said, "IT IS FINISHED." But modern Christendom seems not to believe what the dying Jesus said; they say that Christ is still in the saving business, and exhort their members and all "Christians" to join the Crusade for Christ (whatever that means), and help bring a lost world to Christ that He may be given a chance to save them if they will let him.

I thank God for the truth that makes me free from all such kinds of doctrine. Jesus said to his disciples, "Ye shall know the truth, and the truth shall make you free." By the grace of God, I have been preaching the doctrine of "Once in grace, always in grace", for nearly sixty-three years, and am still at it; and it still feeds the flock of God over which the Holy Ghost has made me overseer. This doctrine relates to every truth in God's word pertaining to the Eternal God and His work of salvation from sin by and through His Son Jesus Christ, whom the Father prepared to be a sin-offering and a suitable sacrifice for the sins of the people the Father gave him. By ONE OFFERING he (Jesus) hath perfected forever all them that were sanctified or set apart to be the members of the Body of Christ—the Church of God which He hath purchased with his own blood. I do thank my God that he has blessed me to believe and to know that when Christ atoned for my sins on the cross and put them away by the sacrifice of himself, he saved me from the danger to which my sins exposed me, even from the Second death, and that he saved me completely and everlastingly, and not just for a little while, and then put me on trial or probation to see whether I would stay saved.

Jesus said to his Father, "I have glorified thee on the earth, I have FINISHED the work thou gavest me to do." Christ could not and would not have glorified his Father on the earth had he failed to finish or complete the work given him to do; and that was to do the will of the Father and save His people from their sins. In St. John 4:34, we hear Jesus saying, "My meat is to do the will of him that sent me, and TO FINISH his work." The Father's will was that He (Jesus) should lose nothing—not one of those the Father had given him. Had Jesus lost just ONE of them, he would not have finished the work of his Father and glorified Him on the earth. But thank God, Je-

sus did finish his Father's work, and did save his people from their sins, just as God's angel said he should do. And on the finished work of Jesus rests the hope of every child of God for eternal life and the kingdom prepared for them from the foundation of the world.

The Lord willing, I will soon reach my eighty-sixth birthday, the 15th of February; and the nearer I come to the end of life's fitful journey, the more I appreciate and love the doctrine of "Once in grace, always in grace", and the more I feel the need of God's all sufficient, sustaining grace. I know my God can not and will not fail to do his will in all things, and that he is immutable. He changes not, therefore his people are not consumed. For this reason none of them shall ever perish. "For this is the record, that God hath given us eternal life, and this life is in his Son."

We wait and long for the coming of our Lord and Saviour, for when He who is our life shall appear, then shall we also appear with him in glory, awake in his likeness and be satisfied. God be praised for his unspeakable gift of Jesus, who finished his Father's work when he had himself purged of our sins and sat down on the right hand of God to intercede for his redeemed people until he returns to take them home to live with him forever and ever.

A poor sinner, saved by God's grace, if saved at all,

(Elder) Charles M. Weaver
Johnston City, Ill.

—o—

Williamstown, Kansas

Mr. T. P. Wilson,
Downsville, La.

Dear Brother in Christ:

I have your kind letter dated December 19, 1952. It was duly received and I regret that I have been so slow answering it. But the Christmas rush with all my other duties, and also a feeling of unfitness to write anything that would be profitable to a child of grace, has deterred me until now. I still feel

that unfitness, brother, but beg your forbearance and I will try to comply with your wish that I write upon the subject of THE CHURCH, the Lord being my helper.

It is a most interesting subject, dear brother. Inasmuch as the church is the body of Christ, we cannot well speak of one without considering the other, for they are unseparable. The church is recognized by several appellations, such as, The Church, The Body of Christ, The House of God, The Kingdom of Heaven, and the City of Our God. We have pictures or types of the church throughout the Old Testament scriptures. Have you ever noticed what a close relationship Noah's Ark bears to the church of God. God himself was the architect of that remarkable old structure; Noah, a type of Christ, was the Builder. Every detail was carried out as God outlined to him. Its length and breadth and height were all specified. Rooms thou shalt make in the ark, with first, second and third stories; and the window thou shalt finish in a cubit above. So here is the outline; it was built in such a way that floods could not destroy it. Christ said, "Upon this Rock I will build my church and the gates of hell shall not prevail against it."

The three stories of the ark no doubt represent the three dispensations of time, as time is divided into the Patriarchal, the Legal and the Gospel dispensations. Noah and his family occupied the third or uppermost story, which shows the family of God housed in the third or gospel dispensation. The Lord said unto Noah, "Come, thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Noah was the only righteous person in that generation, his family no doubt were reckoned among the sinners. Hence they came into the ark not on account of their own righteousness, but by virtue of the righteousness of their head and husband. As the apostle says, "Not by works of righteousness which we have done, but according to his mercy he hath

saved us." Thus we see a wonderful exhibition of salvation by grace and grace alone.

They—the whole family, are gathered into the ark with Noah their head and husband; so when we turn to the anti-type we see the whole family of God gathered into the Church with Christ our exalted head and husband. The Lord shut them in, so it was impossible for one to fall away and be lost. But they were, as we might say, prisoners of the Lord, and their room was a dungeon except for the fact that there was a window above. Truly they must look upward to Him who is the source of all light. All the light we have must come down from the Father of Lights, in whom is no variableness, neither the shadow of turning. I fear this is why I am so much in the time of darkness: I seem to forget to look upward for light.

Many pages and even volumes could be written concerning this Ark, but I will pass on and notice the church as the Body of Christ. The apostle has declared, "Now are ye the body of Christ, and members in particular." God has set the members of every one of them in the body as it has pleased him. So one member cannot say to another, I have no need of thee. Every member of the body has its own particular function to perform: the eye to see, the ear to hear, etc. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And it is very important that every member labor in the capacity that God has meted out to him. For instance, I have seen some mistakes the church has made in ordaining certain ones to the ministry and to the offices of deacon, when the gift necessary to qualify for their respective offices was lacking. It is like a garden of fruits: the husbandman plants the seed and he knows the fruit each seed will produce when it is matured; and it would be folly to go

to the bean vine expecting to gather tomatoes. No, every plant must bear the fruit designed for it. Thus it is very important that the church exercise caution in setting its members forward. "By their fruits ye shall know them." Every member has his or her own peculiar gift, and it is a gift suitable to the duty that is theirs. But we hear some of the little ones say, I have no gift, I can't preach, I can't sing, I can't even converse on things pertaining to godliness. Dear child, to say you have no gift is equal to saying, I have no duty to perform. We remember that not every plant in the garden is a fruit bearing plant; some merely grow and bloom and spread their fragrance around. They have their place in the garden, and the gardener bestows the same tender care upon them as he does the others. The garden would be a lonely place without them. "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." We have known some like this, but when meeting time came they were in their seats; or if they were not in their seats, they were greatly missed.

So this is their duty, and God has supplied the gift to perform that duty. God has not required impossibilities of his children, but he has by his Apostle given this command, "Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching." And another Apostle has said, "See that ye love one another with a pure heart fervently." Love is the very best basis of fellowship, therefore let love be without dissimulation. So whether our gift be an outstanding one, or a very humble one, whatsoever thy hands find to do, do with thy might; for every gift will make room for itself. In the house of God they are necessary. "If any man speak let him speak as the oracles of God; if any man minister let him do it as the ability

that God giveth." etc. (I Peter 4:11)

Every feature of the church of God deserves more comment than we can give in one letter. Before I sign off, I would like to notice a few things concerning The Kingdom of Heaven. John baptized in Jordan, and preached, saying, "Repent ye for the kingdom of heaven is at hand." Jesus also preached the same thing. This repentance no doubt was turning away from the law of carnal commandments to serve God in spirit and in truth. He was not baptizing unto salvation, but unto repentance. He was not baptizing to wash away sins; as is evident from the fact that Jesus himself was baptized, and he had no sins. But he submitted to baptism to prove to his followers they should turn away from those weak and beggerly elements, for Christ is the end of the law for righteousness to everyone that believeth.

The Apostle has said that ye are not come unto the mount that might be touched (Mt. Sinai), but ye are come to Jesus the mediator of a better covenant, and to the blood of sprinkling that speaketh better things than that of Abel. The blood of Abel was poured out upon the ground, but it never atoned for sins; the blood of Christ was poured out and it did atone for all the sins of all of God's people, hence it speaketh better things than that of Abel. Now Jesus said, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." So the kingdom is ours, but it is still governed by the laws of King Jesus. He is our lawgiver, and I fear that many times the subjects of this kingdom forget the obligations upon them by reason of this glorious gift. It devolves upon the subjects of this kingdom to see that the laws of the kingdom are honored and obeyed.

The prophet has said that a King shall reign in righteousness and princes shall rule in judgment. Thus it becomes every church organization to see that the laws of the Kingdom, or the house of God, are respected. Now this kingdom is a

spiritual kingdom; its King is spiritual, its subjects are spiritual and its laws are spiritual. It is in every way separate and distinct from the world and all worldly institutions. It is a home for the people of God, a sanctuary for way worn pilgrims. It is the Bride, the Lamb's wife; she is as old as Christ himself, being in eternal union with him; but she was not manifest in her mystical form until the deep sleep fell upon her glorious husband, then she was brought forth as bone of his bone and flesh of his flesh.

Her husband loves her with an everlasting love. Hence we have the sublime admonition of the Apostle of Jesus, "Husbands love your wives even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing." etc.

Dear brother, I have left so much unsaid I fear you will not be able to glean much comfort from what I have written, although I trust what I have written is according to a "thus saith the Lord". I was glad to receive your kind letter and glad to know you could endorse the doctrine I tried to set forth. I hesitated before I sent it to the Signs of the Times, fearing I had not presented it in an acceptable way. However, it seems to have struck a responsive chord in the hearts of God's people from coast to coast. Please cast the mantle of charity over this poor effort, and if you can feel in your heart to write me again, I can assure you I shall be pleased to hear from you. Pray for me.

Unworthily,
(Elder) L. L. Schenck

Princeton, Ky.

Signs of the Times:

Dear Editors:

I know you are busy and have a lot

to contend with. Will you stop just long enough to note a few thoughts of an afflicted sinner, lonely, destitute and hungry for the truth of the gospel of Jesus. I live where I scarcely ever see a brother or sister of my faith. Therefore if I talk, which sometimes I feel I have to, there is an argument, and I hate an argument, for there is nothing gained in one. I feel they have the right to their belief as I have to mine.

I look at it all as by the free grace and mercy of God. Paul says its by the grace of God I AM WHAT I AM; and Paul was a contender of a SOVEREIGN GOD, who is ALL WISE, ALL POWERFUL, of ONE MIND and UNCHANGEABLE, who does his will in all things. Old Daniel says, He does according to his will in the armies of heaven and among the inhabitants of the earth and none can stay his hand, or ask why doest thou. Some tell me that there are many things contrary to God's will.

This brings us to the sweetest text I know of; one I get a lot of comfort out of, but it seems to me it is the worst abused text in the Book. Many quote this text as the Lord is not willing that ANY should perish but wants ALL saved—ALL should come to repentance. Now if I may quote half-verses, stop at commas, etc., tell me something that I cannot prove by the Book of all books.

Let's quote the whole text and see how it sounds, "The Lord is not slack concerning his promises as some men count slackness, but is long suffering to USWARD, not willing that any should perish, but all should come to repentance." He speaks and it is done, commands and it stands fast. He is God and besides him that is none else. He forms light and creates darkness, makes peace and creates evil. He is the first great cause and the last great end of ALL THINGS. When did he get this way? He is from everlasting to everlasting and cannot grow in knowledge. He therefore has always been a God of power, knowledge, love, mercy and truth.

"I am God and change not." etc. He was the same in the beginning as he is today, and will forever be. He planned it all before time began, and had a purpose in view for all things; and they are filling that purpose. We live and are made to rejoice in his love, power, knowledge and truth.

Now suppose God is not all this, but is finite as man is; has many desires and wants many things, but man is just too stubborn to obey: God is doing his part and wants us to do ours. (This is the way I understand all conditionalists to believe. If I am wrong God forgive me for such horrible thoughts). But God being perfect in every direction in all his ways, foresaw it all, determined it all and predestinated and foreordained it all. He has prepared a place far more lovely than we can imagine for the people he has always loved. There is also a place of torment, to my understanding, just the reverse. Many say that God does not want any to go there. Then why was it made?

The word Usward is used often in God's word. The Apostle refers to this as a people loved of God. He is long suffering to USWARD, not willing that any should perish, but all should come to repentance. And I believe they will all come, for I firmly believe there is a higher power than ours that brings about repentance. So the usward refers to all the elect, chosen, saved and called with a holy calling, not according to their works but according to HIS own purpose and grace which was given US in Christ Jesus before the world was.

If the Usward referred to all the Adam family, then the Universalists are right; for Christ plainly says that He finished the work the Father gave him to do. IT IS COMPLETED. But we have abundant Scripture evidence that all were not brought to repentance. All that the Father gave Christ shall come unto him.

Dear brethren, if I am wrong in these things please tell me where with a thus sayeth the Lord. I want the truth as it

is in Christ. As I said in the beginning, I do not want an argument, but to unload these thoughts which I rejoice in. I believe what I have written and I try to thank God upon bended knees for this great blessing.

Would appreciate a letter from anyone as I am deaf and can't hear a preacher. But sometimes I am called on to stand before these dear people who know more in five minutes than I will ever know; and I sometimes get great comfort out of it whether anyone else does or not. This is just sometimes; for many other times I get nothing and don't believe anyone else does. I enjoy reading the good letters in the Signs. If anyone has a mind to write me, I will appreciate it.

Your unworthy brother in hope,
Dan L. Clark

Roanoke, Virginia

Dear Brother Spangler:

I have been a subscriber to the Signs since 1944, and am glad the Lord arranged for its continuance. I was very sad at the passing of Elder Dodson; I loved the Signs when he was publisher, and still love it.

I have been in ill health for many years and I can't get out to church. My Primitive Baptist papers are all that I get. We members of Roanoke church are very sad over the passing of Elder Landon Harris; and not only Roanoke church but many others. I never had the pleasure of hearing him preach, since I am a shut-in, but was looking forward to hearing him.

Would say to his wife and daughter, may God bless and comfort you as he sees fit. We feel to know that Bro. Landon is resting from this world of trials and troubles.

"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. And if I go and prepare a place for you, I will come again; that where I am, there ye may be also." John

14:2-3.

Love to the household of faith.

Mrs. Maude A. Moran

Downsville, La.

Dear Brother Wood:

I have read your editorial in the January, 1953, Signs. You spoke so sweetly of how all things are still just like the allwise God thought before the world began. He said, As I have thought so shall it come to pass. We know that since He said shall come to pass, there is no way for men to change his shalls and shall-nots.

In Hebrews 8:11, it is said, "And they shall not teach every man his neighbor, and every man his brother." But sometimes we see some who feel that they can show someone the church, or the Kingdom of Christ that is here in the world. We might as well try to tell a natural child how to be born before he is born.

You showed how church members should give evidence of their hope; and when they give this evidence it is good to be there. I contend that the church stands alone from all the get up of men, and no matter how much men may try to help the Lord carry on his business, they can not bring a joyful thought to a poor, hungry child, for man at his best is vanity.

The letter written by Elder P. D. Gold and answered by Elder C. B. Hassell shows what is in the natural man better than I can. And all the other good letters which have been published from time to time are sweet and comforting to a poor old sinner as I feel to be. While we stay here in this world we shall have tribulations, sorrows and troubles, but our hope is that in the resurrection we shall come forth in the image of Christ. It says in Romans 8:29, "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." Remember me when you can.

T. P. Wilson.

R.F.D. 1,
Brackney, Pa.

Signs of the Times,

Dear Editors:

It was at the tender age of eight years that I began reading our household paper. A darling sister, two years younger than I, had been called away by the Father, and I was very sorrowful. Our father and mother subscribed to the Signs; and as long as I remained at home, and many years after my marriage, I still read their Signs. After coming to Binghampton, I sent in my subscription, I do not recall the year, but it has not lapsed since.

I have always regretted not being able to send in any new subscriptions. And now, happy day, I can send in two. I realize the difficult period of publication, and perhaps the subscriptions will be welcome at this late date.

Yours in humble hope, a little sister,
Mrs. Richard Miller.

—o—

Stewart, Miss.

Dear Brother Spangler:

While rereading the dear old Signs last night, I noticed that my time had expired, and I am enclosing \$5.00 for two years.

I don't want to miss a single copy for I do so enjoy your writings and all the corresponding letters and many others that so ably contend for the truth as it is in Christ our Lord.

I have met Elders J. J. Lambert and W. D. Griffin and heard them preach. They are both ringing the same old bell that I first heard fifty years ago. They mix no green goards in their preaching. Brother Griffin has preached in my humble home twice. To know him and his wife is to love them.

Your unworthy brother in hope,
J. F. Jacks

—o—

Dear Brethren and Editors:

I am enclosing the money to advance my subscription date to 1953. I hope it

is the good Lord's will that I may be able to take it what time I live here in this world of trouble. I do enjoy reading the Signs and, if I know my heart, I love the doctrine it sets forth.

I am seventy-seven years old and have had many troubles and trials, yet I feel that the Lord has been good to me and has given me a sweet hope. Though at times it seems so little, I almost lay it by; but at other times it seems sufficient if I were called to die. So often I am made to lament and mourn, feeling surely I have never known anything about the goodness of an all wise God, and saying if I were one of His little ones, surely my troubles and trials would not have been so great. But, dear people of God, when I am made to look over my past life and see how He has delivered this poor sinner, I have been made to rejoice in the midst of my troubles.

A sister in hope,
Mrs. W. T. Potter

—o—

Dear Brother Spangler:

In regard to your nice appreciated letter, I thank you for your kindness. I do enjoy reading the Signs of the Times; it is the only paper I am receiving at the present time. My health gave down and I was not able to do my work for a long time, but thanks to the good Lord I am now restored to very good health for my age of sixty-seven years.

I get a great comfort in hearing you Elders preach and give your views on certain passages of Scripture. I am enclosing \$5.00 for my subscription to the Times. I do not want to miss a single copy and I hope the Lord will enable me to read it as long as I live.

Yours in gospel bonds,
Sadie J. Minter

—o—

Redwood, Virginia

Dear Brother and Sister T. K. Dalton:

We hope you and your family are well; we are up and around but not so

well, but we have so much to be thankful for since we are blest far above that we deserve.

Dear ones, I so much desire to write you both some little comforting thought that would be edifying and uplifting to your souls, but I keenly feel my cold state and inability to speak even one comforting word. May the Lord bless me to speak in accordance with our faith and doctrine, even things which become sound doctrine.

My Christian friends, it seems there are comparatively few who truly believe and esteem sound doctrine, but according to the election of grace there is a remnant to be saved. Our understanding of a remnant is a small portion; and we feel well persuaded that John saw all of the remnant as an innumerable company come up out of great tribulation, whose robes had been washed in the blood of the Lamb, and made white and clean. Beyond all doubt, through divine revelation, John saw the whole family of God, the Bride, the Lamb's wife, all dressed in her resplendent beauty and adorned to meet her Husband.

We cannot doubt that all of God's chosen will be safely housed in eternal glory, but what individually concerns us so much is, are we in that elect number. This causes us so much fear, unrest and anxious thoughts. But while in this life we only live in hope. The great Apostle's testimony is that we live by hope; and we feel to know that Paul had a true and living testimony of the true oracles of God, yet while in this life Paul continued to say that we live by hope. He also said, "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."

We believe that after Paul's conversion much of his remaining life was full of troubles, that is, after the flesh; but the more wicked hands persecuted and strove to fright him, the more he did endure. Likewise, I believe that all of God's saints will be given sufficient grace, strength, love and faith to meet and en-

sure their trials, and be victorious conquerors through him that loved them. We notice that though Paul continued to say that we are saved by hope, yet when his departure was at hand, he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: not to me only, but unto all them also that love his appearing."

I feel sure God's sure mercies embraced Paul so strongly that hope here became possession with him. Likewise, I believe all of God's little saints will pass from this life without the fear of Hell, and have the blessed assurance of being carried to a glorified home in eternal heaven; for the Lord has made so many faithful promises to his bride. He is not slack concerning his promises, and said he would never leave nor forsake them; he keeps them as the apple his eye.

Therefore, dear ones, we conclude that there never has been, nor ever will be any danger of all the devils destroying even one of God's little ones. They are too precious and too costly to ever be tarnished by the fangs of satan. These men are the Lord's portion, even his heritage.

Dear kindred, I will say again, we don't doubt that all of God's chosen will be safely housed in heaven, but what concerns us so much is whether we are, or are not, among those of his electing love and distinguishing grace. It is my sincere desire to abase man and exhalt the name of our God: all praise, glory and honor are his.

May the Lord bless you and all of His dear saints throughout the earth is my prayer.

Yours in hope of a glorious immortality.

J. A. Perdue

(Editor's Note: We were requested by an Elder Osteen of Texas to give our views on

the above Scripture, but having read the following Editorial by Elder Gilbert Beebe in the March 1, 1853, Signs on the subject, we feel to republish it rather than to attempt to write ourself; and especially since we feel that Elder Beebe has given a clear explanation of the subject. J. D. W.):

REVELATIONS 22:19.

“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, and out of the holy city, and from the things which are written in this book.”

It is quite essential to a correct understanding of the text that we first learn what is intended by the two books, and by the holy city which are spoken of. The first book is called **the book of this prophecy**, and undoubtedly means the book in which our text is recorded. **This book is a book of prophecy**, and treats on things which were, and things which should shortly come to pass; and from the last clause of the text under consideration, we learn that this **book contains things which belong to those who have part in the holy city and in the book of life.**

The other book is called the book of life. We also read in other portions of scriptures, and in this revelation, of a book of life which is designated, “The Lamb’s book of life,” or the book of life of the Lamb, which is said to be written from the foundation of the world. Many have seemed to regard the book of life in our text, and the Lamb’s book of life written from the foundation of the world to be one and the same book; but to our mind it does not so appear. By the Lamb’s book we understand that book in which all the members of Christ were registered before time began, and of which Christ says, (as personated by David) “And in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.” This book of the Lamb, in which are registered the Head the Body, and all members of Christ, is not, nor can it be subject to erasures or interlinea-

tion. It is utterly beyond the power of men or devils to add to, or take from its records. It is the faithful record of the immutable God. But the book of life mentioned in our text, appears to be the city record, or book of the names of the living in Jerusalem. In other words, we understand it to be the record of the gospel church, in which is recorded the names of all members in fellowship. This record is kept by the church, not to show how many have been attached to the church, nor is it a duplicate of the records of eternity, which are unalterable, but it shows who are for the time being recognized by the fellowship of the church as living members of the household of God, or living citizens of Zion.

The holy city we understand to mean the church of God in her gospel order and militant state. The gospel church is called, the City of God, the Holy City, and the City of the Living God, of the great king, etc., and in the revelation made to John, he saw the “Holy City, Jerusalem,” adorned as a bride for her Husband. She is called the Holy City in distinction from all anti-christian churches, which are called Sodom and Egypt, Babylon, etc. They are called the great city, but no where are they called in the scripture, the holy city. Immediately preceding our text, we have a lively and beautiful description of His holy city, of its foundations, its gates, its walls, streets and provisions, and of the character of its citizens. It is written, “Blessed are they that do his (the Alpha and Omega’s) commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie.” This last quotation proves that the holy city embodies only the blessed of the Lord, who are made manifest as his blessed and peculiar people by their doing his commandments, honoring Christ as their King, respecting his laws and walking in his ordi-

nances. These enter in through the gates on which are inscribed the Israel of God. And they are written among the living in this New Jerusalem, or New Testament church, and they have right unto the tree of life, all the rights of citizenship, to all the things which are written in this book.

If we are correct in the foregoing views, we think it will be easily seen that all who have been admitted to the fellowship of the gospel church, are registered as living members or citizens of Zion, so long as they maintain gospel walk and deportment which entitles them to that fellowship; but if they transgress the laws of Christ, and walk disorderly they are subject to the discipline in such cases provided. And Christ himself testifies in the solemn admonition before us, that. If any man shall add unto **these things**, God shall add unto him the plagues that are written in this book.

The plagues written in the book are very many and severe, which figuratively show that the way of the transgressor is hard. Whether those written in the book of life be only nominal members, as Judas was written or numbered with the twelve apostles, and had part of their ministry, or are vitally united to Christ by a living faith, they are to be subject to the discipline of the Holy City. If any man whether he be a minister or private member, whatever his standing or emenance, if he add to these things which are written in the book—if they shall add any doctrine of works as a ground of justification before God, or if they add the doctrine of means, instrumentalities, free agency, and teach that Christians are obligated to engage in religious voluntary societies for Mission, Tracts, Sunday School or any other purpose, which is not named in this book, God will bring upon him, or them, the plagues which are in this book written. The passage through the gates into communion of the Gospel church shall be closed upon them, and they shall be classed with dogs, and sorcerers, etc., which are without the pre-

cints of a gospel communion.

“And if any man shall take away,” His part, whatever his part may be, shall be taken out of the book of life. If he be a minister, holding a high place in the confidence and esteem of a church, or a deacon, or a private member, for suppressing the testimony of God, remitting the enjunctions of the King in doctrine or ordinances, the discipline of a truly gospel church (over which the Alpha and Omega presides as the Head) shall take effect on such offenders, and they shall be expelled from a place of privilege in the church, and their name no longer retained as living members of the body, they shall be unto the church as the heathen men and the publicans were to the Jews.

Nevertheless, we are assured, that where any of God’s children transgress, and persist in their violation of the order of the city of our God, and are put away from the fellowship of the saints, their name will not be arased from the immutable purpose and decrees of Jehovah; they shall be brought back to privileges of the citizens, of the church of God, while all the Judases being expelled from fellowship will finally go to their own place.

Thus, in as concise a manner as possible, we have expressed our understanding of the text. Let all us of remember our obligation to prove all things, and hold fast only to that which is good.

Toney, Alabama

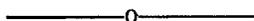
Dear Elder Spangler:

This is the beginning of another year, and I want to begin by renewing my subscription to the Signs of the Times. I believe I get weaker and need the paper more each year. I enjoy the writings of each writer although I do not always agree with all I read. I do not believe any of us could say we endorse all he or she reads. If the arm of flesh is in the writing, it is the same as in preaching. When I don’t agree with the writer, I say perhaps it is me.

I feel to desire that all Old School Baptists would keep as good books as our Baptist papers in our homes and encourage our children to read them. There is encouragement found in them since they point to better things instead of worse things. The writers write of the things which are revealed to them. I believe I was made to hunt the Old Baptist church through reading the Signs. I was reading the Bible and the Signs and in those days went to Sunday School and big meetings. I desired salvation and was seeking evidence and a revelation. I couldn't find any evidence, and in my wanderings I finally was given to see that of myself I could do nothing. After other experiences, I offered to old Kellys Creek church and have had a wonderful home here since.

Remember this poor worm when you can pray.

Mrs. Reaner Reece



Dear Editors of the Signs:

You will find enclosed remittance for the Signs another year. I have greatly enjoyed reading the good pieces of the different writers and the wonderful editorials which have been published throughout the year. I hope that all who are given a mind to write from time to time will be blessed by the great I am to continue in the same principles of truth and soundness of doctrine which our forefathers held to.

I feel that it is high time for peace loving people to think seriously of these dark and gloomy times we are now witnessing. We are hoping that it may be the Lord's will that Zion may be comforted and built up and edified, and that peace and fellowship may abound among the brethren.

T. D. Dodson

Hermiston, Oregon

Dear Brethren in Christ:

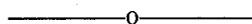
Enclosed you will find \$10.00 to ap-

ply on my subscription to the Signs of the Times. I have been a reader of the Signs ever since I learned to read.

I feel that the Baptists have been richly blessed to have such editors and associate editors. For so many years they have never stream-lined or modernized it in any way. It still holds to the truth we love to hear. My wife and I get so much consolation in the doctrine of salvation by grace and predestination of all things. I feel that we have had some extra good articles on predestination lately.

I hope and pray that the all wise and merciful God will continue to raise up shepherds to look after the little flocks, as he has in the past. We wish to ask all where ever you are to remember us in your prayers. I hope to be just one of the little ones.

With love
Ernest Attebery



Marysville, California

Dear Brother and Sister Spangler:

Please discontinue Elder C. H. Byrd's subscription to the Signs to the above address. He passed away at Enterprise, Alabama, on December 1st.

We shall miss him on the West coast. The Lord gave him strength to travel among the churches here and it revived them. He helped us both when the Lord was leading us out of the wilderness, if not deceived. When I first met him I was still determined not to forsake the belief I had clung to so long. My husband was already a predestinarian in belief, and had been for some time. So we were disagreed and Elder Byrd helped us over the rough places.

Before he made his second trip West, I awoke one morning with a scripture on my mind which I was sure would stump him. In December, 1950, we went to a three day meeting and Elder Byrd was there. On Sunday morning he took my scripture for his text. Of course he did not know what was in my mind, for I had told no one. The text was, "Come

unto me all ye that labor and are heavy laden," etc. He also quoted, "And the Spirit and the bride say, Come," etc. For the first time in my life I saw that the two were the same so far as being a command is concerned, and that my idea of the first being an invitation to come into the visible church was wrong. I hadn't an argument left in me or a prop to lean upon; I was left shaken and wilted. So you can understand our tender feeling for Elder Byrd.

We trust the New Year will bring to you both the assurance that God in His wisdom is guiding you in your efforts to serve Him.

Yours in humble hope,
T. R. and Grace Jefferson

5500 Del Amo Blvd.,
Torrance, California

Signs of the Times,
Dear Brethren in Christ:

I realize that I am behind with my subscription to this "Wonderful Paper" which I have been reading and enjoying for many years, so am enclosing money order to cover and extend for another year.

I get a great deal of pleasure and comfort from the wonderful writings of the editors and corresponding letters. May the blessed Lord enable you to continue this publication and keep it sound and good, as it has always been.

I have recently moved from Rising Star, Texas, to California, but have not been able to contact any Old Baptist as yet. Would be glad of any information concerning churches in the Los Angeles vicinity.

May God bless and keep us and continue his mercy toward us.

Yours unworthily in hope,
Martha Seale Broughton

EDITORIALS

Danville, Va.

April, 1953

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SIGNS OF THE TIMES, INC.

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Danville, Va.

EDITORIAL

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" (I Kings 18:27)

Through the ages times change and conditions vary, but the nature of people does not change. It is said that history repeats in substance the same things over and over; and the same may be said of spiritual conditions. The trials of the taught of God may differ in manner, but it will always be true that, "They that will live godly in Christ Jesus shall suffer persecution." These trials do not always come from without but often arise among ourselves. Paul suffered at the hands of false brethren; yet none of these things moved him, neither did he count his life dear unto himself. He shunned not to declare all the counsel of God, and counted all

things as loss for the excellence of the knowledge of Christ.

Ahab was king in Israel in the days of Elijah, the prophet; and he accused Elijah of troubling Israel. But let us consider the answer of the prophet: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

When trouble arises it is often the case that the parties who cause trouble accuse those who would adhere to the old paths, and refuse to endorse their course, as being troublers of Israel. We are commanded in the Word to remove not the ancient landmarks our fathers have set—to contend earnestly for the faith once delivered to the saints. It is only a dead fish that floats with the tide, and there is no evidence of spiritual steadfastness when one is carried about with every wind of doctrine.

It is true that Elijah had many trials, but his God did not forsake him. The prophet felt that he was left alone, but the answer of God to him was that he had reserved to himself seven thousand who had not bowed the knee to the image of Baal. It is necessary at times for one's faith to be tried, else they would have no evidence that they have faith. The trial of it is like the rubbing of pure metal: it causes the metal to shine. Certainly many can witness with the poet:

Trials make the promise sweet,
Trials give new life to prayer,
Trials bring us to his feet,
Lay us low, and keep us there.

Elijah would never have fully known the power of his God, if he had not been called to pass through these trying experiences. God fed him by a raven, and preserved him at the hand of a woman with oil and meal; and he lived to see the false prophets destroyed. The race is not to the swift, neither the battle to the strong. When there was a battle to fight in Israel, the army on one occasion was too large and only those who could lap water like a dog could go into

battle. If it falls your lot to be accused of troubling Israel because you refuse to bow to the image of Baal, or because you refuse to go along with any and every practice prescribed by men, remember that HIS fan is in HIS HAND, and He will thoroughly purge his floor; he will gather the wheat and burn the chaff.

It is good in all these things to examine ourselves whether we be in the faith; to take heed unto ourselves, and unto the doctrine, and when trouble comes in Israel ask ourselves, "Am I the cause; does it come through ignoring the teaching of God's word?" When the question arises, Art thou he that troubleth Israel, let us examine and see who brought the trouble by forsaking the commandments of the Lord; because on whose head these things fall, he is the troubler of Israel. When order is ignored, when discipline is thrown to the winds, when one becomes the follower of men instead of God, it always leads to trouble for God's people. We are commanded to forsake all to follow the meek and lowly One. If we find in ourselves the tendency to compromise the principles of truth to go along with certain conditions because someone else does, we may well answer the question, "Art thou he that troubleth Israel", for we become a party to that which undermines the doctrine and order of God's house.

What was true in the days of old, in Elijah's time? The ones who would ignore the teachings of God's word, forsake the commandments of the Lord, and pull down His altars, are the ones who will continue to accuse all who will not subscribe to their men made rules and practices, as being troublers of Israel.

Whatsoever a man soeth that shall he also reap, and God is not mocked. I am sure that there are some who will be found faithful to the end. Those who have been through the fire would rather be followers of God than of men. The principles of God's truth mean more to

them than the ties of flesh and blood;
and they can sing:

“If he is mine let friends forsake,
Let wealth and honors flee;
Sure he who giveth me himself
Is more than these to me.”

D. V. S.

—o—
“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 4)

To step backwards for a moment, the sole reason that Jude gave for the necessity being laid on him to exhort the saints to a contention for the ancient faith, was that certain men had crept in.

I have had some of as trying times over the doctrine of predestination as anyone could expect to go through in this vale. My personal experience, as I have told you heretofore, has led me deep down into the furnace. Had it not been for the deep and heavy sufferings that I was called on to go into, I do not have any idea at all that the doctrine of sovereign grace would mean to me what I hope it does now. As for the bickering and quarreling over it, I do not have time to do much of that. While I believe (or I think I believe) in the unlimited predestination of God, I have never believed that it is causitive, that is, that the perpetrator of wickedness is moved by the Spirit of God to do what he does. Thus, I would say this: that we should not be divided over the doctrine, but since we have divided, I want it understood that I believe we are still on apostolic ground in contending for the old doctrine, the doctrine of salvation by grace and the eternal purpose of God concerning all events.

It is a good thing, if on the track, to stay on the track. Every road or way has two sides to it. Getting off into confusion on either side is wrong. Let us reason right here for a moment. Does

it make any difference how long before this that the ordination to condemnation took place? These certain men, these ungodly men, were before of old ordained to condemnation. It is the most abrupt denial of the inspired writing to say that God did not before this particular hour ordain these ungodly men to this particular event in the history of the church and their lives as men in the world. I have noticed in the history of the church here in America many brethren who have carefully declared the absolute foreknowledge of God in connection with the wickedness of men, but have been equally as careful to steer clear of embracing any of God's ordination in connection with that ungodliness. Let me further step into the pages of history and declare this fact for you: that nearly all the brethren who one time embraced the doctrine of God's absolute foreknowledge have passed on, or have gotten still about that point of doctrine. I am willing to admit freely that foreknowledge is one thing and predestination is another, but I am not ready to admit that God foreknew something, had rather it not be, and was helpless to keep it from being. That isn't the Being that I hope to have seen and felt in my heart many years ago. I must insist that the doctrine of foreknowledge and predestination are equal in scope.

Was the ungodliness of these men predestinated? Did God predestinate the turning of the grace of God into lasciviousness? Did he appoint and ordain that these ungodly men should deny the Lord? Now I do not want any apostacy in the church. These men did not start out godly and get to be ungodly. They were not good humble brethren in the church and fall from grace. They did not begin right, for their coming in was when somebody was not looking. Creeping into a thing shows that you are “slipping by” some one.

Let me approach the matter in this light. We will perhaps better understand it that way. The person that is

not born of God is not conscious of being in a condemned state. He that believeth not is c o n d e m n e d already (John 3:18); this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds are evil (v. 19). And these characters are not conscious of being in condemnation. If you tried to convince them of it you could not begin to do so. This state of condemnation is proven by the works manifested. Every act is an act of a condemned creature. Now let us go back to our text. These certain men acted like condemned creatures. They did not come in like sheep would come in, but they crept in unawares. These men were all ordained to this condemnation; they acted it out from the beginning. They were either from all eternity ordained to this condemnation, or things were not going suitable to the Lord and he had a second series of ordinations some where after he let the curtain of time down. Which?

These men had fooled the church. How sorry am I to hear boasting in this day. The boast "that the church is not nor cannot be fooled" is now in that very stage. We have aften given hypocrites every protection and blessing and gift of the church. They have had every refuge from lies (Isa. 28:15) given them. Yet they have not continued with us. They have left us, becoming a reproach upon our fair table where the rich food of the gospel is displayed.

I want to be careful just here, and far be it from me to hurt feelings for the sake of hurting them. Yet, I do not have any hesitancy in saying that every devilish doctrine, every false doctrine, every seducing doctrine, has come into the church by these creeping certain ordained men. They were not right to begin with; they came to lead silly women captive; they came to lead astray those that could be reached by their seductive powers and influence. They came to abide by the rules of the church, to preach her doctrine, to obey her or-

dinances as long as it suited their scheme for leading disciples with them. They were not part of the royal priesthood, holy nation, peculiar people, except in a nominal sense. When it suited their purposes best to travel apart from the church they went their way, thus making manifest that they were in a state of condemnation all the while, and that they had not been a part of us at any time.

Brethren have always differed. But the ungodly have driven wedges and caused hurtful divisions. They turned the grace of God into lasciviousness. Lasciviousness is to be lustful, lewd, wanton in mind and conduct. Remember, dear brethren, that these never had grace except in a nominal sense, unless falling from grace is the truth. Remember that there is a class that seems to have but that the time comes when that is taken away (Luke 8:18). We look back to the time when some have been with us seemingly in full fellowship with our doctrine and practice. Where are they? They have found our way too straight (2 Kings 6:1) and have gone their own way. Grace does not lead men to sin. Perish the thought wherever it originated. Grace has never been the cause of any lewdness, or lust, or wantonness. But men have said so. I have heard it said that God was as much the cause, and as much pleased, and as much to be praised, and received as much glory, from a man gambling outside the church window as he was with a man preaching the gospel on the inside of the house. If that is what you call absolute predestination, then by all means please excuse me for I do not believe it. If I have unguardedly said that, or if you think that I have, then I am due to make amends or to receive a closer reading. I have not intended to say that.

At the time of the division between the mission and anti-mission people there was not one, mark you well this, there was not one who left their writings in the Signs and the Primitive Baptist (N. C.) that advocated grace

leading into wantonness, lewdness, lust. Every writer was careful to say that the sin that they did was of themselves, a product of their carnality. These men had grace, being called to magnify that grace, having a heavenly vision of a Man being slain and buried and rising that grace might be given to them to go forth to the Priest and show their leprous hands. It was many years before these certain men made their appearance, saying, that it does not make any difference how we live as long as we preach the truth. Then their dictum became: Preach the truth, but live anyway it suits you. Now this is turning the grace of God into lasciviousness.

These certain men also were given over to a denial of God and his Son Jesus Christ. This denial of Jesus Christ is the other side from turning grace into lasciviousness. While the first turned grace into the same channel as the sinful nature of humanity, the second denied the effectual work of Jesus who is the effectual performer of all our salvation. There isn't any difference in the two principles. Both belittle and make mockery of the work of God. To deny that grace saves is as bad as to say that grace leads to sin. One is a way from the truth on one side: the other is a way from the truth on the other side. It was about fifty years from the start of the Signs until anyone began to openly deny the Son of God and his saving effectual work in the hearts of his people. At the time when the separation brought the brethren together at Black Rock Church, there was not one dissenting vote to the doctrine of the saving grace of God and the predestination of all things. There isn't any way to authoritatively claim apostolicity unless we go back to Black Rock. All of us that have apostolic succession go back by the way of this meeting. The Mission Baptists might deny this, but let them deny (remember the text!), for if they were not part and parcel of that meeting at Black Rock, they will have a still harder task to get by the Welsh Tract

Church.

The Church, the Bride of Jesus Christ, the kingdom of heaven (manifestly) have always traveled in cycles. Peace has been extended to her like unto a river for many years, and then the time of sifting and trial and lapping of water like unto a dog comes. No matter how bitter the trying hours that we have faced, nor, little ones, no matter what comes in the future, the remnant that he keeps will continue on until the Bridegroom comes. It is with the best of feeling to one and all that I say that whatsoever the Lord has thought in eternity concerning us, that will be our lot here in time, for we read, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14:24).

The precious doctrine of God's unchangeable love is wrapped up in his eternal thoughts concerning the Lord's humble train of followers. His thoughts are known unto him, thoughts of peace and not of evil towards his people (Jer. 29:11), and since he knows all things (John 21:17), and has known all his works from the beginning of the world (Acts 15:18), and his thoughts concerning us were his own, then we must conclude that He purposed to think upon us in time. Without counsel purposes are disappointing (Prov. 15:22), but that which our God has purposed concerning us will not bring disappointment to our God, nor will it ultimately bring any to those that God loves. He works all things after the counsel of his own will (Eph 1:11), and every purpose being established by counsel (Prov. 20:18), it follows that the Church is in safety, now, henceforth, and forever.

In conclusion let us remember that every individual saint has had their trial. They will yet come to the Lord's people. The Church, collectively, has had them down the ages. She will continue to have them. If she selected or ordained her travel we know what that way would be. It would not be the way that God has chosen. Thus he has laid

out our pathway, and he has laid up supplies for the journey. These supplies constitute every blessing of time. He has said to the proud waves, Thus far shalt thou come, and no further, and here shall thy proud waves be stayed (Job 38:11). The waves of adversity will come. They are predestined to come, eternally purposed before time and the things of time, to come at the time, and place, and manner, well pleasing to God. They are predestined to stop. Isn't that good news. The trial (the washing, rolling, cleansing waves) predestined by One that loves us to the end, and at the end of the trial, the waves roll on away, stopped by the power of God.

I have not intended to say that every one possessed with these spirits of denial and turning of the grace are not God called, and born again, for I have all that about me, but I do intend to say that everyone left in that condition will sooner or later travel on—on away from Jerusalem towards Jerico, and if they are true followers of the Lamb they will fall into the hands of thieves and truly left by the wayside, but will be found at the right time. If not true followers they will get farther away.

W. D. G.

Kosmos, Washington

Signs of the Times,

Dear Editors and brethren:

You will find enclosed money for a year's subscription to the Signs. Please send me also the History of Welsh Tract Church. I would love to visit this church if it is the dear Lord's will; and I have long desired to visit the Old Baptists in East Tennessee and Kentucky where my dear deceased father, Elder G. W. Goin preached for many years of his sojourn here. If any of the Baptists care to write to me, I will be glad to hear from them. Also, any of the Baptists on the West Coast, as I live in the North West, I would love to visit in the churches of Oregon, California, Arizona, Texas, Arkansas, Tennessee,

and Kentucky.

My membership is in Pleasant Grove Church, Neachese, Washington, and if I am not mistaken, I love and believe the doctrine which the Old Baptists hold to as set forth by the Signs; and in my weakness, I have tried to defend this doctrine which is hated by the world, but loved and defended by a select few down through the ages. I am fervently persuaded that there will be a few who will be found contending for the dear old doctrine of salvation by grace, whose God has designed and arranged in His unchangeable purposes the salvation of every member of Christ's body.

Oh, that I may be one of that number who praises God in time and shall praise him in the ceaseless ages of eternity; for he must be praised and nothing shall prevent it. All power belongs to him, and from him comes all love.

Remember us in your prayers, and may God bless and keep the Signs.

In Gospel bonds

J. R. Goins

Anabel, Mo.

Dear Editors:

I enjoy the Signs so much; the print is large and plain. It has been in our family for a long, long time. My grandfather Rush took the Signs before I was born, then my grandmother continued it, then my mother; and after her death in 1918 I have been receiving it. So it has been in the family for about a hundred years, I am sure.

I miss Elder Dodson's articles, but you are advocating the same doctrine. Oh, how I love the many good articles the Signs contains. I was glad to hear about Helen Jones. I knew her and her mother by meeting them at associations. I love all Old Baptists, but feel to be the least of all, and so unworthy of the love and fellowship they extend me.

I enclose check for \$6.00 for my renewal and to help the Indigent Fund. When my two years are up and you don't hear from me, you may know I've

gone on to my eternal home, for I am seventy-seven years old and know not when my God shall call me. May God bless you to continue the Signs. Pray for me.

A little sister saved by grace, if at all,
Mrs. J. R. McAfee

Downsville, La.

Dear Brother Wood:

I am sending you a letter I received from Eld. L. L. Schenk. I have just read the good letters which others wrote in the February Signs and I would like to share with them the joy I received from the enclosed letter.

I wrote Elder Schenk after reading his last article in the Signs and asked him to write on the subject of THE CHURCH, and this is his answer. I have his consent to send it off to the Signs. I don't feel worthy of such good letters, but if you cut me off from the dear ones that try to worship God in Spirit and in Truth and have no confidence in the flesh, then you have taken all that is worth living for in this world.

We read in Psalms 34:18-19: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Dear brother, that is where my hope is; that some sweet day the Lord will deliver us poor sinners from all our troubles in this world. Please beg your God to have mercy on me a poor sinner saved by grace if saved at all.

T. P. Wilson

McDonough, Ga.

Editors of the Signs:

I am enclosing \$3.00 for another years subscription to the Signs of the Times. It is indeed a lot of comfort to read the many good editorials and letters contained therein.

Wishing for each contributor many blessings throughout the New Year, and

in the years to come.

Yours in a sweet hope,
Mrs. Henry Rowan

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HASSEL'S CHURCH HISTORY and GILL'S, BODY OF DIVINITY have long been out of print, but are now available at modest prices. All who are acquainted with the writings of these authors will be glad to own and read these two books.

Prices postpaid are as follows: CHURCH HISTORY, \$4.85; BODY OF DIVINITY, \$5.00. Order them from:

The Signs Office

SPECIAL NOTICE

Please check the expiration date on your paper. If the date is 10-52, it means your subscription expired October, 1952. Since the paper is now mailed without wrapping, we are not sending notice of expiration. Please renew promptly. Thank you.

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CHURCH NOTICE

Little Flock Predestinarian Baptist Church of Cass County, Missouri, will hold her meetings, beginning the 4th Sunday in March, 1953, in the Memorial Building, Pleasant Hill, Missouri, until further notice.

We invite brethren of our faith and order to visit us when Providence opens the way.
Elder L. L. Schenck, Moderator
Mrs. J. W. Taylor, Clerk

The Delaware Old School Baptist Association is appointed to convene with the Welsh Tract Church one mile south of Newark, Delaware, Saturday and Sunday, May 9th, and 10th. Service will begin at 10:30 A.M. on Saturday.

MEMORIAL

INASMUCH as it has pleased Almighty God to remove by death three of our very highly esteemed brethren within the past year:—to wit—Brethren J. H. HAMRICK, T. ERVIN RALEY, and JOHN T. CROFFORD; and

WHEREAS, we feel deeply the great loss of these brethren and with sadness of heart we must bow in humble submission to God's will; and

INASMUCH, as we desire to place on record a tribute of respect and thanksgiving to God for having blessed Hopewell Church, Wood County, Texas, with the gifts and graces manifested in their walk and conversation while among us:

BE IT THEREFORE RESOLVED that we include the following brief obituaries in this MEMORIAL:

JAMES HERMAN HAMRICK, (May 26, 1904—March 18, 1952.) Bro. Hamrick became a member of Hopewell Church in 1922. He was graced with a godly walk and conversation and was blessed to speak publicly several times of the sovereignty of God and salvation by grace through the merits of Christ to the comfort and edification of God's little children. His writing and speaking was inspirational. Our sympathy goes to his wife, Mrs. J. H. Hamrick, 313 E. Barrett, Tyler, Texas and to their children—James D. and Francene Fortner.

and

THOMAS ERVIN RALEY, (November 24, 1873—May 14, 1952.) Bro. Raley became a member of Hopewell Church in 1893. He was blessed to be faithful in attendance and to his duties as clerk of the church for 38 years. He served as clerk of SULPHUR FORK ASSOCIATION many years. His fatherly counsel and good advice was sought and adhered to by the community as a whole. Bro. Raley was blessed to be active in all projects for the betterment of his community and for peace and fellowship of the church. Our sympathy goes to Sister Samantha Raley and to their children—Henry, Clarence, Mrs. J. F. Dickson, Clyde, Arnie, Mrs. William Mills, and Bruce.

and

JOHN T. CROFFORD, (February 8, 1866—July 13, 1952.) Brother Crofford was born near Troy, Alabama. He moved to Texas in 1876. He became a member of Hopewell Primitive Baptist Church of Christ about the year 1896. He was blessed to be a faithful member of the church, attending regularly as long as his health permitted. Brother Crofford was conscientious in his convictions and well established in the doctrine of salvation by grace. He was blessed with a rich abiding faith of God's wonderful work, tender mercy, and

great love for His Elect Family. Our sympathy goes to his children—Connie Mae, Walter, and Johnny Bell.

BE IT FURTHER RESOLVED that a copy of this MEMORIAL be spread on our book of Minutes; copies be sent to the bereaved; and, a copy be sent to the SIGN S OF THE TIMES for publication.

This memorial read and unanimously approved by Hopewell Church of Christ of the Primitive Baptist Faith and Order, Winnsboro, Texas, while in regular conference January 10, 1953.

Elder E. J. Lambert, Moderator
J. J. Mills, Church Clerk

OBITUARY

MRS. RACHEL DUNDAS

Mrs. Rachel Dundas was born in Kent County, Ontario, Canada, August 18, 1863, and passed away October 27, 1952. She was a daughter of Elder William and Mary Lloyd George, of London, Canada, and the second youngest of thirteen children; only one of whom survives: Mrs. Emma Edmunds, Ingersol, Ontario, Canada.

In 1890 she was married to Gustavos Adolphus Dundas, and to this union were born six sons: John, Albany, California; Harold A., Upland, California; George Ernest, Long Beach, California; David, Long Beach, California; Gustavos William, Indio, California and Joseph (deceased). These together with two grandsons, two granddaughters and four great-grandsons, mourn her passing; her husband having preceeded her in death eleven years.

She and father joined the Old School Baptist Church at Poplar Hill, in Ontario, Canada, and after moving to California in 1907, they united with the church at Riverside, the Liberty Church, Los Angeles, and later the church at Compton, near Long Beach. Her father, Elder George, was born in England and reared among the Strict Baptists. After coming to Canada, his home was a welcome place for visiting ministers and brethren.

Mother suffered a stroke more than three years before her passing and was very feeble from that time until her death. Though I lived nearly five hundred miles from her, I visited her as often as possible and we talked of spiritual things; and she often spoke of how great a sinner she was. She loved her Lord and Saviour dearly, wanting no honor to herself, she gave Him all the glory. She was a great woman and a great mother and I pay homage to her memory.

The funeral was conducted by her pastor, Elder W. H. Osborn, and she was buried at Westminster Park Cemetery, near Long

Beach. Elder Osborn read the one hundred twenty-first Psalm. The service was beautiful and comforting, and the flowers bespoke the esteem in which she was held.

We miss her greatly, but are happy to know she is with Him and is at rest. She requested several years ago that I write her obituary for publication in the Signs of the Times.

Her son
John Dundas

—o—
Fairmont, W. Va.

Dear Editors of the Signs:

It is time for me to renew my subscription for the Signs and I am enclosing check to cover, as I do not want to be without it.

I have recently lost my only daughter, Mary Murphy. She passed away quietly trusting in the blood of Christ for cleansing of her sins. She had said that she wanted to care for me in my old age, but, you see, God knew best and took her first. She became satisfied and said she was reconciled. Now I am lonely and sad; no one can realize what this means except those who pass through these things. I hope the Lord will lead me and guide me through life.

Please publish this that your readers may know of her death. The funeral services were conducted by Elders V. B. Linn and J. J. Poling, who spoke very comfortingly to a goodly number of people.

Yours in hope,
Elder James W. Linn

—o—
LEORA LAVINA FOOS

Leora Levina Foos (nee Place) was born January 2, 1871, on a farm near Calidonio, Marion County, Ohio. She was a daughter of Sullivan Leroy and Sarah Harris Place.

Leora attended the Calidonia High School and graduated with the class of 1888, the second class to graduate from the school. After graduation she taught school in Marion and Crawford Counties until her marriage on Christmas day, 1890, to George Earl Foos, who died August 26, 1947. They lived on a farm near Marion and Galion, Ohio.

She is survived by two children: a son Harley L. Foos, where she lived, and a daughter Mrs. Laura Edith Smith, of Marion; also a half-sister Mrs. Clara B. Stone, Galion, Ohio; and nine grandchildren and nine great-grandchildren.

Early in life our sister received a hope, and upon the relation of her experience was received by the Old School Predestinarian Baptist church called Bethel. She was baptized the same day, February 2, 1896, by Elder M. L.

Jackson and the writer. It was just fifty-seven years later to the day and hour, that I was trying to comfort the friends at her funeral.

She was a faithful member all these years, and we mourn for her; but her trials are over and she has entered into her rest, awaiting her Saviour who will come again and speak, and they that are in their graves shall come forth and see Him as he is, and be like him and be satisfied.

May he reconcile us all, and enable us to say, "Thy will, O Lord, be done." The family requested this obituary be sent to the Signs of the Times and Old Faithful Contender. I was called from my home in Huntington for the funeral, and fulfilled my promise of years ago.

Elder George L. Weaver

—o—
LESLIE A. BROWN

Leslie A. Brown was born January 23, 1874, in Hopkins County, Kentucky, and died September 21, 1952. His father was Daniel Brown, and he married Miss Cynthia Perkins. To this union were born two children, one dying in infancy, and the other P. G. Brown who survives.

Brother Brown and wife made their home with their son while they lived. He had been a member of Lichcreek church a number of years and gave evidence of his love for the doctrine of God, our Saviour: salvation by the grace of God. He went to every meeting far and near as long as he was able. When he was old and feeble and his mind was weak, he would often lose his way, but he was always there if he could make it.

His vacant seat will long remind us of him, and we will miss him in our homes where he so often stopped on his way to church. He realized his time was short, and often spoke of the songs he wanted sung when he was laid to rest. One in particular was:

"When sorrows encompass me round

And many distressed I see,

Astonished I cried, can a mortal be found
Surrounded with troubles like me."

Death and sickness has taken such a big toll from our little church this year, we are sometimes made to wonder will we always have two or three to meet in His name. If we do, he has promised to be in their midst.

Funeral services were conducted by his pastor, Eld. R. L. Biggs, Nashville, Tennessee, and the body was laid to rest in the cemetery near Lickcreek church beside his companion, there to sleep in Jesus, awaiting the resurrection when it will be raised in the glorified image of Jesus.

Written by request of the church.

Mona McGregor

NANCY ELLEN TUGGLE

At the request of the church, I will write a short sketch of our beloved sister and mother in Israel. Her memory is very sweet and fresh with me, yet it is sad when I think of her and those priceless smiles and sweet expressions, knowing that I will not see them again. She will live with me on and on, and I am sure that she lives and will continue to live in the memories of her many friends.

Sister Tuggle was the daughter of the late Deacon John Westley and Tempy C. Huchens. She was born November 10, 1873, and died July 1, 1952. The high and exalted Saviour blessed her to stay on earth seventy-nine years, eight months and twenty days, to complete the work assigned her; which she did in His strength and in much humbleness.

Sister Tuggle wonderfully manifested the life of Christ in her everyday life. I was blessed many times to be in her company and observe the sweet expressions and smiles of her sainted face. She never complained of her afflictions but bore them with patience; and was ready to talk about how good the Lord had been to her, and how little she deserved his blessings. I felt enriched by being in her company and listening to her talk.

She joined the church at Russell Creek in the Fall of 1895, and moved her membership to High Point in March, 1919, by letter, where she remained until death. Sister Tuggle was a faithful member, always filling her seat when able. We have missed her so much, yet we have to bow to the will of God. Oh that we could be as resigned to His will as our dear sister was.

Sister Tuggle was the mother of nine children. Her husband and three children preceded her in death, leaving two boys and four girls, together with thirteen grandchildren and eleven great-grandchildren to mourn their loss. She is also survived by two sisters, Sister J. E. Neal, Greensboro, N. C., and Mrs. D. E. Ellis, Stuart, Va.

We do not weep as those who have no hope, but rather say, Sleep on dear Sister and take your rest; we know that you were tired of this pilgrimage and desired to go home. We that are left behind are yet battling with the problems of life with sad hearts and troubled spirits, longing for the time when we too can leave this unhallowed ground and dwell in peace with Christ. Written by one who loved her.

(Elder) D. A. O'Bryant

Resolved, that we put a copy in our church book and send a copy to the family, and send a copy to the Signs of the Times for publication.

By order of the church in conference.

(Elder) D. A. O'Bryant, Moderator
Mrs. H. M. Taylor, Church Clerk

JIM MCGREGOR

In sorrow we prepare the obituary of Brother Jim McGregor who died June 20, 1952. He was the son of Elder Sam McGregor who preached and zealously contended for salvation by grace in all the churches of the Highland Association, in Kentucky.

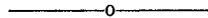
Brother Jim was married to Miss Hannah Lantaff December 22, 1881. To this union were born six children, five of whom survive. After the death of his wife, Brother Jim made his home with his children. Notwithstanding all the rough and unpleasant things in life, he always had a smile for his friends. He did not get to attend his church very often, since he was dependent upon someone to take him. He joined the Lickcreek Primitive Baptist Church, Lickcreek, Kentucky, in August, 1932.

Funeral services were conducted at the funeral home in Madisonville, Kentucky, by his pastor, Elder R. L. Biggs, who made a beautiful talk. Brother Jim had a lot of friends and many were there to pay their last respects. Burial was in the family cemetery. He was nearly ninety-three years old, having been born August 8, 1859.

Resolved, that we extend our deep and sincere sympathy to the children and relatives. May they be comforted in their sorrow by the sovereign and all powerful God through Jesus Christ, whom Brother Jim loved to worship. We feel that it was his gain to go, but the church feels great loss.

Done by order of the church while in conference, and written by

Mona McGregor



THOMAS C. PEDEN

Brother Thomas C. Peden was born June 23, 1880, and died December 13, 1952, being seventy-two years old. He leaves a wife, one daughter, Mrs. Otto Fluman and three grandchildren to mourn his passing. He was a kind and loving husband and father.

He joined the Little Flock Primitive Baptist Church, Altus, Oklahoma, February 8, 1942, and was a faithful member. He was honest, upright and unassuming in his walk and was loved and respected by his fellowmen.

A strong believer in salvation by grace, Brother Peden was always in his place at church meetings when possible to be there, but most of the last year was unable to attend due to illness. Little Flock church has lost a steadfast member and feels deeply its great loss. We extend our deepest sympathy to his bereaved wife and family.

Elder W. W. Taylor, his pastor, conducted the funeral services at the Henderson Funeral Chapel, Vernon, Texas. He spoke words of comfort to the loved ones from I Peter 1:1-6, after which the body was laid to rest in East

View Cemetery.

Therefore, be it resolved that a copy of this memorial be made a part of our church records, a copy be sent to the bereaved family, and a copy be sent to the Signs of the Times for publication.

Done by order of Little Flock church, Altus, Oklahoma, December 13, 1952, while in conference.

(Elder) W. W. Taylor, Moderator
Mrs. Lou Kester, Church Clerk.

Primitive Baptist doctrine and was well grounded in the faith. He will be greatly missed by those who knew him. Elder E. C. Lowery conducted the funeral and he was laid to rest until his Maker and Redeemer calls, when he shall see Jesus as he is and be like him.

May God bless those who mourn. Written by request.

(Elder) O. W. Perkins

FANNIE HENDRICKS CHESTER

Fannie Hendricks Chester was born February 13, 1882, and passed away July 1, 1952, at her home in Murray, Kentucky, making her stay on earth seventy years.

Born in Henry County, Tennessee, she moved with her parents to Calloway County when she was five years old. On November 24, 1919, she was married to Brother W. T. Chester, who survives.

In September, 1904, Sister Chester joined the Primitive Baptist Church of Christ at Salem, Calloway, Kentucky, and was baptized by the late Elder J. M. Perkins. She lived a very devoted life to the cause of Christ, and was a firm believer in the cardinal points of the doctrine, contending for them before friend or foe. She loved her church and the worship of God, and we of Zion Church greatly feel her loss.

The writer, her pastor, was called to conduct the funeral, after which her body was laid to rest in Old Salem Cemetery to await that final and sweet call, Child come home. May God bless all who mourn.

(Elder) O. W. Perkins

BENJAMIN FRANKLIN CULP

On November 27, 1952, brother Benjamin Franklin Culp suddenly passed away. 'Tis sad we know for death to come so suddenly, yet how sweet it is to hear our loved ones say before they close their eyes for the last time, I don't see why I should stay here and suffer; I know that I am all right.

Brother Culp was born October 19, 1862, the son of William Henry and Evalena Culp, and was ninety years old when he died. He was first married to Ollie A. Brown and to this union were born six children: Maude, Selma, Daveys, Henry, Bennie Gilbert and John Robert. His second marriage was to Cordelia Bonds, to whom one child was born, Lucy. There are two children yet living, together with twenty-seven grandchildren, forty-eight great grandchildren and seven great great grandchildren, to mourn their loss.

Brother Culp was a firm believer in the

JULIUS J. VAUGHN

Julius J. Vaughn was born August 31, 1871, and departed this life November 13, 1952, after filling his place well for eighty-one years. He was married to Jessie Lee Taylor August 2, 1891, and to this union were born nine children. This union lasted sixty-one years. His wife died just twenty-one days after him. (see obituary below). The children surviving are: Opal, Hoyt, Eva, Fred, Harvey and Hontis; all fine and noble men and women.

Brother Vaughn lived his long life, married and reared his family near where he was born. He was well posted in the Bible and it was his chief delight to talk on the Scriptures, and was considered among the strongest proponents of the doctrine. When his health would permit, he went far and near to associations and union meetings, but for the last few years his declining health prevented him from going very much. Though such a strong believer, he did not unite with the visible church, saying he was not worthy to be with such a great people. But to me he certainly had the marks of one who has been born again and taught by the grace of God. He was an humble man and ever esteemed others better than himself. He was held in high esteem by the brethren who knew him, and by his neighbors, which was shown when he departed this life.

The funeral was held at Shady Branch Church, in Weekly County, Tennessee, conducted by the writer.

Also

JESSIE LEE TAYLOR VAUGHN

Just twenty-one days after the death of her husband, Sister Vaughn passed away. She was seventy-nine years old. She united with the Primitive Baptist church in early life and was devoted to the cause of Christ. Their home was a welcome refuge for all Old School Baptists, and they will be greatly missed in the Bethel Association.

The writer also conducted the funeral in the presence of a large congregation of sorrowing brethren and friends. May God bless those who mourn, is my prayer.

(Elder) O. W. Perkins

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., MAY, 1953

NO. 5

EXPERIENCE

I want to tell my brethren,—my friends
and neighbors too,
I once believed a sinner had something
he must do;
I thought a sinner could come to Christ
and be forever blest,
And when his work was ended, he'd go
to God and rest.

I had not read the Bible, but preachers
told me so;
I always had considered that preachers
ought to know.
But when I cast about to see—and learn-
ed each preacher's plan,
I saw there's nothing to it, but just the
works of man.

I thought I'd read my Bible and do the
best I could,
But when I was convicted, I knew not
what to do:
My soul was dark with sin,—I thought
it was too late;
Oh, Lord have mercy on me, and then
I fell prostrate.

While in this vale of sorrow, I traveled
on in pain;
I mourned and wondered daily, but no
relief obtained;
I thought of all poor souls on earth I
surely was the worst,
There was but one condition, or else
my soul was lost:

Would God in tender mercy relieve my
troubled soul;
Would ever grace be given to make my
spirit whole.
I feared the Lord Almighty God, and
those I knew so well;

I loved and feared God's people, but
had no fear of hell.

I was the strangest mortal; I thought
I was alone.
All in a shroud of darkness, my soul
was sinking down.
But when the Lord revealed the light,
the world was made anew:
I tried to view my trouble, but they
were all gone.

But when my soul was easy, the tempter
said to me,
If I was such a sinner, how could I ever
be?
And then doubts and fears began, I
thought I must be wrong;
I tried to view my troubles, fearing they
were not gone.

I thought I was no Christian, but felt I
wished to be;
But how was any Christian a sinner
just like me.
I thought I'd go and be baptized, and
follow Christ the Lord,
But how could God's dear people receive
me on my word!

I loved the dear old Baptists, I knew
they were of God:
I saw their service plainly; Of Jesus
Christ the Lord
They take the Bread, sup the wine, and
wash each other's feet;
This is the Bible picture of Jesus at
their feet.

At last I made the venture; and to my
great surprise
They all received me gladly; They
showed it in their eyes

The fellowship bestowed on me, — O
 Lord beyond degree,
 The grip of all fraternal was given
 then to me.

Elder B. B. Walston
 Kinwood, Texas

—o—
 MORE THAN CONQUERORS
 THROUGH HIM THAT
 LOVED US

Dearly Beloved in Christ:

Tonight, as I sit here listening to the rain steadily falling upon the roof, somehow there is a desire in my mind to jot down a few thoughts for your consideration in connection with some scripture which for some reason known to God, has been lingering in my mind for several days.

I am fully aware, that unless God should be pleased to undertake for me my effort like myself will be a failure to begin with. Realizing, (I hope) my utter helplessness, and inability to see, understand, or write any thing that would comfort God's humble poor, unless guided by the divine light of the Holy Spirit. I do not wish to set forth anything new, God forbid that I should ever write, or speak, any thing that would cause confusion or unrest among the household of faith. But hope to give my views clearly, and without sophistry, or criticism to any one who might see, or believe otherwise. The apostle tells us that, All scripture is given by inspiration of God; and that there is no private interpretation of the scripture, for holy men of God spake as they were moved by the Holy Ghost. All scriptures harmonize together, and are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God, might be perfect thoroughly furnished unto all good works.

Before going further, dear reader, I hope you will get your Bible, turn to the 8th chapter of Romans, and read the entire chapter. You will find that this is a letter written by Paul, a serv-

ant of Jesus Christ, called to be an apostle, separated unto the gospel of God, and addressed to all that be in Rome, beloved of God, and called to be saints, as found in chap. 1; verses 1 to 7. Now, may we be given grace to meditate upon a portion of the 8th chap. beginning with the 37th verse, where the apostle says, "Nay in all these things we are more than conquerors through him that loved us."

We have already observed, that the apostle was addressing the beloved of God, those that were called to be saints. In other words, he was speaking of the family of God, those that were chosen in Christ before the foundation of the world. (see Eph. Chap. 1.) The apostle could embrace himself in the number, because he wrote by inspiration, as moved by the Holy Ghost. Therefore, he could say, Nay, in all these things WE are more than conquerors through him that loved us. What all things did he have reference to, and what was meant by the words MORE THAN CONQUERORS? I am sure that there is something rich and wonderful in these words. Something that is sweet and precious to every child of grace, when given to see the hidden mysteries contained therein. Hidden from the wise and prudent, but revealed unto babes, even babes in Christ.

Now, let us go back to the 28th verse and see if we can find what the apostle had reference to, and what was meant by all these things. He says here, "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spare not his own Son, but

delivered him up for us all, how shall he not with him also freely give us ALL THINGS? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercessions for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Ver. 28-39).

As I understand this, the apostle was not just referring to the good things (as some believe and advocate) when he said, "We know that all things work together for good to them that love God, to them who are called according to his purpose." But when he said all things, I believe he meant ALL THINGS. All things both good and evil. Another witness to this is found in Hebrews, 2:10. "For it became Him, for whom are ALL THINGS, and by whom are ALL THINGS, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The apostle also tells us in Colossians 1:16-17. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in ALL THINGS HE MIGHT HAVE THE

PREEMINENCE."

So if he has preeminence in all things, no wonder Paul could say, "Nay, in all these things we are more than conquerors through him that loved us." What is it to be more than Conquerors? If it is not that the evil things in which we are so often beset, are made to work together for our good. If you could overcome an enemy, you would be a conqueror, but if you could turn that enemy into a friend and have him minister unto you, you would be more than a conqueror. I feel that Paul meant for us to understand that all trials, temptations, and sorrow and affliction are working together for our good. For he says in 2 Cor. 4:17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Also we hear David saying, "It was good for me when I was afflicted, then I remembered the Lord." This is contrary to nature, because in carnality, in the flesh, none of us likes to suffer, none of us can rejoice in sorrow, affliction, trials and tribulation. Because "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby."

"We should always keep in mind that it is only THROUGH HIM THAT LOVED US that we are more than conquerors, only through him, and by him, that all things work together for good to them that love God, to them who are the called according to his purpose.

Paul goes on to state why he can be so sure in this matter; he proceeds to state reasons why it is so, and why it MUST be so. He says that God has foreknown, predestinated, called, justified and glorified his people. He has done all these wonderful things for them; He spared not his own Son, but delivered him up for them all, and shall he not with him also freely give them all things. Who has the power to charge any thing to God's

elect, it is God that has justified them. Who is it that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercessions for them. Will Christ condemn them after shedding his precious blood on Calvary's cross, suffering in their room, and dying in their stead, that they might have life and have it more abundantly? No, we hear him saying, "Their sins, and their iniquity I will remember against them no more. They shall not rise in time to shame, nor in judgment to condemn. If he will not condemn them, who can? Certainly he will not withhold any lesser good, nor suffer anything to harm them. Whatever then befalls them though it be, as he says, tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, they are more than conquerors through him that loved them. For he says, neither death, nor life, nor angels, nor principalities, nor powers, nor thought 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.

Instead of the "all things" referring especially to what he has named in the 29th and 30th verses to wit; foreknowledge, predestination, calling, justification, and glorification of the beloved, they rather are brought in as things in addition to what he has named before, and which he proceeds to name. Indeed it would not have been needful to say to his brethren, all these things work together for your good, because this truth would be apparent to them all. But it is not so apparent that trials and afflictions, and even the very slips and falls of believers, were among the things which should be for their good; so the Apostle includes this in his writing to them, that they may not be overburdened by their trials, nor be in despair when they are made to realize their inability to keep his holy law. It would be needless to say, that all good things work together for their

good, but many things which are really for their good, do not seem good to them, so the apostle uses the term, "All things."

Our slips and falls work for our good in that they show us our weakness and vileness, so that we learn the truth about ourselves, that in our flesh dwells no good thing. And they work for good in that they do but drive us nearer to the Lord for grace and strength to overcome.

The poet, speaking of God's humble poor, is another witness to this.

"Poor and afflicted oft they are,
Sorely oppressed with want and care.
Yet he who saved them by his blood,
Makes every sorrow yield them good."

We find another witness to this glorious truth in Isaiah, 54:17. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Yes dear saints, all your righteousness, is of the Lord, for Paul says, "But of him are ye in Christ Jesus, whom of God, is made unto us, wisdom, righteousness, sanctification and redemption. His righteousness was imputed unto you." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." No wonder the apostle could say, "Nay, in all these things we are more than conquerors through him that loved us.

In 2 Cor. 11:23-28. Paul proceeds to name some of these things, saying, "In labors more abundant, in stripes above measure, in prison more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heath-

en, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Not with-standing all this, the apostle says, "Nay, in all these things we are more than conquerors through him that loved us."

This is the doctrine which I love, and have been trying in my weak way, to contend for, for the last twelve years. Whether I am one of his or not, I believe with all my heart, that "All things work together for good to them that love God, to them who are the called, according to his purpose, And that they are more than conquerors through him that loved them.

Humbly submitted
(Elder) C. D. Whitley
Albemarle, N. C.

Erwin, N. C.

Elder D. V. Spangler

Dear Brother:

Enclosed please find money order for \$5.00 for the renewal of my subscription to the Signs for two years.

I enjoy reading the Signs for it is always filled with good tidings of great joy for those who have felt the weight of sin, and have been made to feel that God through his great mercy has saved us and called us with an holy calling, not according to our works, but according to his purpose and grace.

When I am reading in the Signs the messages that come from different parts of the country, I see that they are all taught alike, though they are strangers in the flesh; yet they are taught of the same God, who first teaches us that we are living sinners and laboring under the law, until we learn that we are lame, halt and blind. Then Jesus comes down to where we are, and lifts us up out of the horrible pit, and sets our feet upon

a rock and establishes our goings; He puts a new song in our mouth even praises unto our God. This new song certainly is a wonderful song, and I enjoy reading the articles in the Signs which come from those whose pens are guided by the music of this grand song.

Yours in bonds of love,
(Elder) Luther W. Turner

"Watch therefore, for ye know neither the day nor the hour wherin the Son of man cometh. For the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods." (Matthew 25: 13-14)

There is a material difference between the parable of the talents and that of the servant in Matthew 24:45-51. In the latter we have ministry inside the house; in the former ministry abroad in the world. But in each we find the grand foundation of all true ministry to be the gift and the authority of Jesus Christ. We note particularly that, "He called his own servants, and delivered unto them His goods." The servants are his, and the goods are his. No one but the Lord Jesus Christ can put a man into the ministry, as none but He can impart a spiritual gift. It is utterly impossible for anyone to be a minister of Christ unless He calls him and qualifies him for that particular work. Dear reader, this is so plain as not to admit a single question to the contrary. It is possible that a man may be a minister of religion, he may preach the doctrines of the gospel, and teach theology; but a minister of Christ's calling he cannot possibly be unless Christ calls him, and gives him the gift of ministry. If it be a question of ministry abroad in the world, we are told that, "He called His own servants and delivered unto them his goods."

Let us listen to the Apostle Paul's own words when he says, "And I thank Christ Jesus our Lord, who hath en-

abled me, for that he counted me faithful, putting me into the ministry." (I Timothy 1:12). Thus it must be in every case, whatever the measure, the character or sphere of the ministry. The Lord Jesus Christ alone can put one into the ministry, and enable that one to fulfill it. If this is not true, it will be either a man putting himself into the ministry, or his followers doing it; both of which are alike opposed to all the principles of true ministry as taught in the written word of God. A man may set himself up as a minister, or he may be set up by his fellows, but it is all utterly vain; for it is not from heaven,—it is not of God and it is not by the Lord Jesus Christ; and in the end it will be made manifest and judged a most horrible and daring usurpation of sovereign power without proper authority.

It is important that every child of God thoroughly understand the principle of true ministry; and, moreover, that it rests on a basis truly divine, which cannot be successfully questioned by anyone who bows down—as every Christian should—with unqualified and absolute submission to the authority of God's divine word. Let each of us take the Bible, and read carefully and prayerfully every line therein which bears upon the subject of ministry. If we turn to the parable of the house-steward, we will read, "Whom his Lord hath made ruler." We will observe that he does not make himself ruler, neither is he appointed by his friends. The appointment is divine. So also is the parable of the talents, the master calls his own servants and delivers unto them his goods. The call and the qualification are both divine.

We observe the same truth in the Acts of the Apostles. When one was to be appointed to fill the place of Judas, the appeal was made to God, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." (Acts 1:24). And when it is a question of local charge, as of deacons in chapter six of Acts we read,

"Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." We also read in the fourteenth chapter that it is by direct apostolic appointment, both deacons and elders. In other words, divine appointment which is of God and not of or by man. A man could not even appoint himself to a deaconship, much less an eldership. In the case of the former, inasmuch as the deacons were to take charge of the people's property, these latter were in the grace and lovely moral order of the Spirit, permitted to select men in whom they could confide; but the appointment was divine, whether deacons of elders.

Again, if we turn to the Epistles, the same great truth shines in full and undimmed brightness before us. In the opening of the twelfth chapter of Romans we have these words from the Apostle Paul, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith," etc. We might well read the balance of the chapter. In the fourth chapter of Ephesians we read, "But unto every one of us is given grace according to the measure of the gift of Christ."

All these scriptures, and many more which might be quoted, establish the truth that the ministry in all its branches, is **DIVINE**, is **OF GOD**, is **FROM HEAVEN**, is **BY JESUS CHRIST**. We do not believe that there is such a thing in the New Testament as "human authority" to minister in the Church of Jesus Christ. We may turn where we

will throughout the Holy Writ, and we will find only the same blessed doctrine as is contained in the one brief sentence in the parable quoted: "He called his own servants, and delivered unto them his goods." The whole New Testament doctrine of ministry is embodied here; and we earnestly pray and entreat the Christian reader to let this doctrine take full possession of his soul, and exert its full sway over his conduct and course of character. (We do not mean to restrict the application of "talents" to direct, specific spiritual gifts; however, we do believe the parable takes in the wide range of Christian "service"; just as the parable of the ten virgins takes in the wide range of Christian "profession.")

Someone may ask the question, "Is there no adaption of the vessel to the ministerial gift deposited therein?" We would answer, unquestionably there is; and this very adaption is distinctly presented in the words of the parable, "Unto one he gave five talents, to another two, and to another one; and every man according to his several ability." This point is of deepest interest, and should never be lost sight of. The Lord knows what use he means to make of a man; he knows all about the character of gift which he purposes to deposit in the vessel, and He shapes the vessel and moulds the man accordingly. We certainly would not doubt that the Apostle Paul was a vessel specially formed of God for the place he was afterwards to fill, and the work he had to do. The gift is from God; and there is always the most distinct reference to the ability of the man. If this is lost sight of, our apprehension of the true character of ministry will be very defective indeed.

We should never forget these two important things, namely, the "divine gift", and "the human vessel" in which the gift is deposited. There is the Sovereignty of God, and the responsibility of the man in which the gift is deposited. How perfect and how beautiful are all the ways of our God. But alas, alas,

man mars everything, and the touch of the human finger only dims the lustre of divine workmanship. But we should never forget that true ministry is divine in its source, its nature, its power and its object.

The question may be asked, What has all this subject of ministry to do with the Lord's coming? We believe much in every way. Does not our blessed Lord introduce the subject again and again in his discourse on the Mount of Olives? (Matthew 24:3). And is not the entire discourse a reply to the question of the disciples: "What shall be the sign of thy coming, and of the end of the world." etc. Is not His coming the great prominent point of the discourse as a whole, and of each section of it in particular? Unquestionably it is!

And what, we may ask, is the next most prominent theme concerning his second coming? IS IT NOT THE MINISTRY? Let us look again at the parable of the servant made ruler over the household. How is he to serve? Why, of course, having in view his lord's return. Does not the ministry link itself onto, as it were, the departing and return of the Master? It stands between, and is characterized by, these two great events. What is it that leads to failure in the ministry?—Losing sight of the Lord's return. The evil servant says in his heart, My Lord delayeth his coming; and as a consequence, he begins to SMITE HIS FELLOW SERVANTS, and to eat and drink with the drunken. (Matthew 24:49).

So in the parable of the talents, the solemn and soul-stirring word is, Occupy till I come. In short, we learn that ministry, whether in the house of God or abroad in the world, is to be carried on in full view of the LORD'S RETURN. After a long time the lord of those servants cometh and reckoneth with them. All the servants are to keep continually before them the solemn fact that there is to be a reckoning time coming. This thought will regulate their thoughts and feelings in every branch

of the ministry. Let us harken to the following words in which one servant seeks to animate another: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word, be instant in season out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." etc. And further, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. BUT WATCH THOU in all things, endure afflictions, do the work of an evangelist, MAKE FULL PROOF OF THY MINISTRY. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Timothy 4:1-8).

Dear brethren in Christ, does not this very touching passage of Scripture show how intimately the subject of "ministry" stands connected with the Lord's return? This blessed Apostle,—the most devoted, gifted and effective workman that ever handled the mysteries of God, the wise master builder; the great minister of the Church, and preacher of the Gospel; the incomparable servant and precious vessel, carried on his work, fulfilled his ministry and discharged his holy responsibilities in "full view of that day".

Yours in that blessed hope of His return for his Bride, the Church.

(Elder) Posie W. Ashworth,
Danville, Virginia

Chewelah, Washington

To the dear readers of the Signs:

I would like to write to you, if so be that God wills, a few thoughts and meditations of the past few months and maybe years. I do not write this so that you may believe, but because you already believe. Really and truly I write in fear and trembling, for fear I am boastful or it is of the flesh, but I hope not. If I boast, let it be of God, and let the flesh be crucified daily. I don't think this means physical suffering, but that it is the warfare between the spirit and the flesh,—the Spirit of Christ and the old man. I hope whoever reads this, that God's spirit is there, and if it is no good they will know it so strong that they will not hesitate to throw it in the trash.

There is so much we might write about that all the world could not contain the books. God, before the foundation of the earth was laid, took counsel with Himself, and we know He was there, for without him was not anything made that was made. I believe he knew just what he wanted to do, or else he wasn't God, for God is all wise. All wisdom is of Him, and, as he is all powerful, he surely has brought to pass all that was in his wisdom to do. He says, My counsel shall stand, and I will do all my pleasure. I believe He was there, Father, Son and Holy Ghost.

Now, I don't know why God created the heavens and the earth; I do not know why from the smallest atom to the great universe is his creation. But I know it is so. Something within me tells me, and has for many years,—before I was given a hope in Christ, before I ever heard an old hardshell speak in His name. So, also, I don't know why he created this world and man to walk thereon, except that it was his pleasure to do so. God did not have to find out anything, as many would have us believe; he did not need to prove what man would do,—He was all wise.

But, I think he wanted a people with an unbounded love to be with him in eternity; so he created these people, and made a proving ground for them, not to prove them to himself, but to them-

selves, that they were nothing; and all that kept them was God's infinite love and mercy. So they had to walk in strange paths, and the ways of sin are all that they know,—they are steeped in it, and it is all they know until He strips them down. "Hath not mine hand created the waster to destroy?"

We think physical death is awful, but I don't think it can be compared to the death of a sinner, when God has shown him he is dead in trespasses and sins. Why even Hell would be a welcome place, or at least it would have been to me. But no, though I make my bed in Hell, thou art there. I felt as though against Him only had I sinned. Then for a long time I was indeed dead and had no feelings at all. Then when the still, small voice came: Lo, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. How utterly astounded I was. No wonder we are all made to cry like Jonah out of the belly of Hell.

When we are made to see that this love is meant for poor worms of the dust such as we are, then indeed does peace flow like a river. When we are made to know that the Lamb of God Hangs between us and His wrath, no wonder we stand in amazement, and cannot comprehend why this is so. As life goes on, we often feel that we are back in the same old place, and a yearning and a void is there which nothing can fill until He comes again and speaks our name. Then for a time all is quiet and peaceful again. I think if so be it is God's will that we reach that glory world, we are going to be made to see that nothing we ever did or thought has helped us one bit. We are going to be glad to say it is all of him who gave himself for us. So the love of God will rule supreme in the manifestation of the blessed Son.

I was seated one day with my hymn book trying to sing, and I thought, well I'll sing like my mother and father (now gone on), if I cannot be as good a Christian as I believed them to be,

and as sound in doctrine, maybe I can sing as they did. But I was having an awful time doing it; somehow my heart just wasn't in it and my thoughts did not seem to be my own. I just wish I could repeat the words that came to me. Oh, I wish I might always have such experiences when in doubts and fears. The substance of it was, that all the brethren and all the disciples and all the old prophets were only flesh too, and God gave them of His Spirit as he saw fit; Christ revealed himself to them and was in them,—Christ in them the hope of glory, and that was what set them apart. Of themselves they were no more than I am; I who am only a poor worm of the dust.

As Christ said, Go and tell John AGAIN, not once but again; so I was told again that of ourselves we are nothing, and less than nothing. It is the Spirit that brings forth good fruit, not the old physical man.

If Christ is in you, if your hope is in him, you will carry on the race just as our forefathers did, for surely God's hand is not shortened today, neither has he hardened his heart to usward. For it is said, "In the beginning was the word, and the word was with God and the word was God, and the word was made flesh and dwelt among us." And again, "My word shall not return unto me void, but shall accomplish that which I please." The world and the devil would have us believe God is losing his power, but it is not so. As we need more grace He will supply it; the darker the night, the nearer He is to us, yea, even within us. Though the evils of the present world overflow us, yet He will be with his own, and we will come forth conquerors through him that loved us and gave himself for us; for the Scriptures declare that, "God is faithful, who will not suffer you to be tempted above that ye are able," etc. Oh, we may have to give up our life, but that is no more than He did; and only God can receive a life, so He will have it in his keeping.

I hope this isn't at odds with sound

doctrine, I remain

A sinner saved by grace if at all,
Mary L. Eckard

EXPERIENCE

I was born about fifteen miles southeast of Fairfield, Texas, in 1877. My mother said when I was about eight months old she took me to a meeting and when the preacher began to preach, I began to cry. She took me outside, and I learned obedience by the things I suffered; and she said I was a pretty good boy after that. I well remember that when I was about seven years old my parents took me back to the same old church; and I can still remember the same sound today that I heard that day.

We moved from Freestone County to Leon County, about seventy miles east of where we did live, and I heard no more Old Baptist preaching for many years. My father, Benjamin R. Echols, passed away July 1, 1900. I was twenty-three years old, and I had to take father's place as head of the family. By the help of God, mother and I managed for the three younger children, two sisters and one brother. In the Fall we moved to Oklahoma, and after five years I married Extta Lee McMinn. To us were born nine children.

After living in Oklahoma about seven years, a man came by one afternoon and asked if I would like to work out my road tax, and I said yes I will help you. He told me that meetings were held in a school house and invited me to come out. I did not know that I was talking to the preacher. When I went out the next Sunday and as I walked up to the house, they were singing. I said to myself, "That's old Buck's bell" I hear. I went in, and that was the first Old Baptist I had heard preach for twenty-seven years; but it was the same old doctrine I had heard in Freestone County, Texas. After attending the meetings several times, I asked for a home with the church and was received. I felt that something just pushed me up to the

stand. Old Elder Tipton was the preacher, and the old deacon said, (there were some conditionalists in the neighborhood) I think he is one of our kind; so I was received and baptized. I thought all my troubles were gone, but it was for a short time only. I loved the brethren and the church: I had found my home, but, old Satan didn't stay away very long. The brethren chose me as the clerk of the church, which office I did not feel worthy to fill. The church was called Hopewell and was visited by Elder J. C. Sikes.

Satan seemed to follow me everywhere I went; and I thought I would run away. I went to Idaho, where the three youngest children were born. We had lost our first one, a boy about two and one-half years old, which left us two boys and six girls. I got so blue and deep in the pit that I decided, since the weather was so cold and there was no church close, I would move again. We came to California, but I still could not find anybody to talk about the great God I believed in. My sins just kept piling up; I would try to pray but it did no good it seemed. I was reading the Signs, and found a little church eight miles East of Stockton. I heard Elder Slusher and Elder Seth Bynum preach. My letter from Old Hopewell church in Oklahoma had become lost, but the brethren took me in and wrote to Brother Bob Mangum, who wrote that the church had been dissolved, but that I was a member in good standing. I felt good for awhile, but troubles arose in the church, which caused much concern.

In the meantime, my sins got so big that I could see no way out. One day while at work, I stopped all at once and was down on my knees with tears running down my cheeks; I asked God to please remove the burden, and that the Lord would plead my case and remove the mountain of trouble. When I looked to my left I saw something clothed in purple moving as a fish in water; then I looked to the right and saw my sins

as a scroll of black smoke moving as smoke from a locomotive. I was lifted up for awhile and was afterwards given to understand what Jesus meant when he told his disciples, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea: and it shall be done.

Bless God, the Father, the Son and the Holy Ghost, this God I am speaking about is from everlasting to everlasting. He is the biggest thing I can imagine, and he is the smallest thing I can imagine. He holds the waters of the sea in the palm of his hand; yet he comes into the heart of a new born babe.

I will close now. Do with this as you think best.

Yours in hope of eternal life,
Wm. Echols,
Chowchilla, California

—o—
Auburn, Washington

Dear Brother Spangler:

My subscription to the Signs expires this month, so I am enclosing \$10.00 for another year's subscription and a copy of the Welsh Tract History; the balance to aid the paper.

I have had the Signs all my life, or nearly so. It speaks the things I believe, for I love the Saviour and what He stands for. I know I am just a human soul, a sinner in every sense of the word. I am alone in my home with no one to talk to, so I get rather blue at times, but I try to look on the bright side of life, and think my Saviour knows my condition. I am past eighty years old, so I won't be here many months or years.

I enjoy reading the Signs and all the letters of loved ones far and near. I wish you success in your work, and may God's grace be with you ever.

Your sister in faith,
Mrs. Clifford

Martinsville, Virginia

Elder D. V. Spangler:

Dear Brother:

I received the History O K; many thanks. I have been getting subscriptions for the Signs for many years, and it has afforded me much pleasure to solicit the brethren to subscribe.

By the grace of God, it sets forth the doctrine sustained by "thus sayeth the Scriptures"; as in the original Prospectus. If it departs from that, it will be worthless to the taught of the Lord. Wild gourd pottage is death to the truly anointed of the Lord.

I hope your health is improving and that the Lord will provide all things needful temporal and spiritual. Hope you can come to our association at Basham. I hope to go if it be the will of the Lord; my health is poor and I am in my seventy seventh year.

Your brother in hope of mercy,
(Elder) J. E. Burgess

—o—
Bloomburg, Texas

Dear Editors:

I am a little late but greatly desire to continue reading the Signs. I enclose \$10:00; Three for another years subscription, and the rest to help carry on for a long time, I hope. I feel the Editors and all the staff are carrying on a beautiful labor of love throughout the world, with the strength God's great love and mercy gives to them. I hope they will be strengthened to carry on for a long time.

I greatly enjoy reading all the Editorials and good letters, although some come closer to my heart. In my travels I hope God is walking with me and leading me with his loving Spirit and will never let me fall. I hope, although unworthy, to be permitted to assemble with God's dear people in our home church for a long time yet, as well as with our other brethren. I believe I love

all the dear Old Baptists wherever they are, with the love God gives his people to love one another. Sometimes I find my heart very low and poor in spirit; then again He lifts me up and shines brighter than before.

I hope my loved ones and I will be remembered in your prayers.

A sinner saved by grace,
Mrs. Maggie Simmons

—o—
Mardella Springs, Maryland

Dear Elder Spangler:

Find enclosed check for renewal of my subscription for the Signs of the Times for two years.

I do enjoy so much reading the articles published in the Signs, and find it comforting to know there are so many that feel as I do concerning the Scriptures; and also so many confessing so humbly to their poor sinful condition, and trusting in the free grace and mercy of our Saviour for salvation.

I pray God given strength and divine guidance be given the editors to continue publishing the good paper and contend for the faith once delivered to the saints.

Humbly, your sister in love and hope,
Mrs. Minnie E Gambrill

—o—
San Juan, Texas

Editors Signs of the Times:

I am enclosing \$3.00 to pay for the Signs of the Times, which is the best paper we know of, for dear brother W. J. Chambers, who is very old and an invalid.

Dear brethren we feel we are having such sweet and glorious meetings down here. While there are but a few of us in numbers, we feel to be at perfect peace, for which we hope we are thankful to the giver of every perfect gift. Some of us are getting old and we realize that our time is short in this troublesome world, and we hope we are looking forward to His return to gather his little flock and take them home, where they

will be at rest with him. We feel to be so unworthy, and sometimes we fear he has not known us in that sweet covenant of mercy; but for those whom he loved, Oh, what a glorious change it will be.

We desire an interest in your prayers, for we feel the need of the prayers of the righteous.

Yours in humble hope,
(Elder) James B. Reid and wife

—o—
Durham, California

Dear Brethren:

Please find enclosed \$5.00 for renewal of the Signs. I do love the dear old Signs; so much of the time it is all the preaching I have, as I am one hundred miles from my church and I often do not get to go.

I am so thankful to the giver of every good and perfect gift that we have Elders to proclaim the truth. May God in his rich mercy and goodness bless you editors to keep up the good work. Please note change of address.

Your unworthy sister in Christ Jesus,
Mary Etta Jones

—o—
Greenfield, Tenn.

Dear Elder Wood:

We sincerely hope and trust you will please pardon us the liberty we are taking in addressing you a few lines, in respect to your excellent article in the March Signs, entitle, "The Sword of the Lord and of Gideon," which was real food to my soul. I thank the Lord for enabling you to pen such good and true gospel truth.

I have read the Signs since June, 1910, and it seems to be better with each issue. My copy came in Saturday, and I spent Sunday at my humble home reading all the copy. Was made sad at the death of Mrs. Mary Ellison, who had written me some interesting letters. One of my hobbies is to write many of God's gifts and get a letter from them in their own handwriting, and so I am hoping to receive a few lines from you, telling me some items of yourself and your activities.

I am now eighty-two years old, and most worn out; and do not get to attend real preaching very much. I was privileged only once last year to attend good sound preaching. I heard Elder Perkins preach at his Mayfield, Kentucky, church. He is an able free grace preacher and pastor of a fine band of Old Faith Baptists.

Please pardon me with this scribble, and let me have a few lines from your ready pen about your people and your self.

Unworthily,
W. F. Stafford

—o—
An editorial by
Elder F. A. Chick
of March 15, 1902

FATALISM AND PREDESTINATION

A brother inquires, What is the difference between fatalism and predestination?

There is a difference it is sure, but before replying directly to this question, we will call attention to one thought especially, and that is, If there be no difference between these two words, then if any one act is predestinated, that act comes under the head of fatalism, as it is called. It is claimed by some that the predestination of all things which come to pass would be fatalism. If this be so of all things, it would follow that it would be true of any one thing which was predestinated as well. So if men fear the reproach of fatalism, they must not contend for the predestination of anything.

But they are not the same, they are as opposite in meaning as light and darkness. In this one thing their difference is at once to be seen, fatalism puts God out of the universe altogether; it does not allow that there is any God, or at least any God who concerns himself with the affairs of men. On the other hand, predestination brings God in everywhere. It declares that a self-living, self-conscious Creator has made all things that are made, and that he has declared the end from the begin-

ning; it declares that nothing happens by chance, but that an all-wise and beneficent being has appointed all things that come to pass. This was the faith of Job in his trials, a faith which gave him hope and comfort. He said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He said, "Shall a man receive good at the hand of the Lord, and shall he not receive evil" (at his hand). He said, "He performeth the thing which he hath appointed for me, and many such things are with him." And we know that Job spake truth, for the Lord so testified of him at the end of the book of Job. He said, The friends of Job had not spoken the thing that was right concerning him, as had his servant Job.

Was it fatalism when Jesus was betrayed according to the predestination of God and crucified? Was it fatalism when Joseph was sold into Egypt to save much people alive? Was it fatalism when God hardened the heart of Pharaoh, that the purpose for which God had raised him up might be fulfilled? Was it fatalism when the people of God were predestinated to eternal life? If there be no difference in the words, then it was fatalism, and then fatalism would be the sweetest word in the English language. In short, predestination acknowledges God in all things; fatalism acknowledges him in nothing; predestination tells us of a God who sees all things, knows all things, and who controls and appoints all in wisdom; fatalism sees nothing, knows nothing, and manifests no wisdom in its control, if indeed it may be said to control anything: fatalism is own brother to chance; predestination has nothing to do with chance, and is its most bitter enemy. Let no one again say that they are the same.

—o—
UNION MEETING

A union meeting will be held, the Lord willing, at Laurel Creek Church, Floyd County, Virginia, Saturday and fifth Sunday in May.

All Elders and brethren who are in order with us are invited to attend.

(Elder) S. L. Moran, Pastor,
P. S. Vest, Clerk
Copper Hill, Va.

Please Note:—

Brethren having notices of special meetings, associations, etc. for publication will please send them in as early as possible so that we may insert them in the issue desired. Such notices should be in our hands five or six weeks before publication date.

Editors

—————o—————

SPECIAL NOTICE

Please check the expiration date on your paper. If the date is 10-52, it means your subscription expired October, 1952. Since the paper is now mailed without wrapping, we are not sending notice of expiration. Please renew promptly. Thank you.

—————o—————

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"Much more then, being now justified by his blood, we shall be saved from wrath through him, for if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. E:9, 11).

It is comforting to the children of God to know that ahead of them are joys and comforts yet ungleaned. They are eating at a table that has every thing that is needed for growth and fruition, and drinking from a fountain that remains constant in its flow winter and summer. As well to say that our God will be removed from his throne as to say that there will ever be any scarcity in the supplies of the Commonwealth of Israel.

In the days of yore, when I was younger than now, I heard the faithful old soldiers speak of the Scriptures having a two fold meaning. It was beyond my depth; I could not measure and comprehend anything but the simplest of terms and descriptions. I am still a child in understanding, if a child at all, and have a great hesitancy in attempting to expound that that has always been, and is yet, mysterious to me.

It has always been good and pleasant for me to dwell upon the "double" that belongs exclusively to Israel. I have known precious brethren to differ about that "double for all her sins". Just why that we should differ, to hurt, over such a wonderful promise, I am not able to tell. I will leave that for others to do, and I will, as blessed of God, deal in those things that I feel to hope has been shown to me. "Much more then" causes my soul to mount up the winding stairs and my heart to leap for ecstasy and joy unspeakable and full of glory; for if there is something more than what I have been privileged to see and taste and handle, I am given to count all the sorrows and conflicts of this present evil world as but for a passing moment and to run with patience the race that is set before me, ever looking unto him whom I hope to have seen, to have tasted as the bread of life, and to have handled as the salvation of the Lord.

The 'moreovers' and 'much mores' and 'alsos' are the cordials for our going on towards perfection, towards the mark of the prize of the high calling that is in Jesus Christ our Lord. "Much more then" shows a truth already presented, and leads the poor sinner towards another stepping stone, another firm place for slippery feet (Josh. 4), another feeding and drinking place of the sheep. *Christ has already died for us*; and this is our theme song as we journey this wilderness road. This is our dwelling place, and it does not matter how rolling the waves, how howling the winds, how dense the tempest, there is a going backwards to this hour in our

travel. Prophets and apostles, bards and prosaic writers have sung the praises of this grand truth, but that poor soul who has experienced this truth in his own bosom is indeed exalted. It has its beginning in the unchangeable and eternal love of God, which simply means that it does not have any beginning with God, but that God has eternally commended his love to poor sinners, and that while they were yet sinners, He laid down his own life for them.

People are constantly telling in my presence that all the sinner has to do to be saved is to keep the law. Methinks I know better than this, for even the shedding of the precious blood of Jesus did not save sinners. His blood was the life, which was the price to be paid for the breaking of the law, and this price freely justified them for every mandate of the law, which the law, as the law, could never do. But it takes more than justification to save a sinner. Had it have been pleasing to God to have executed every law breaker it would not have saved one of them, the life and the death of Jesus were important in the salvation of sinners, one as much so as the other. Not one sinner would ever have been delivered home to glory without the full benefits of his life and his death being imputed to them.

It is a most precious doctrine that Jesus died for his people. But the life that Jesus lived in the body of flesh was just as important as his dying. It was not that the life had to be lived without purpose just in order for Jesus to die. No, no, not that, dear Redeemer not that, but that while his death, even the cruel, degraded, ignominious death on the cross was forever justifying all chosen vessels unto honor, his life, even every pulsebeat, every weary step, all touches of his dear hands, were for the saving from wrath of the same. God has not appointed us to wrath, but (he has appointed us) to obtain salvation by our Lord Jesus Christ (I Thes. 5:9). It is in Jesus our Head that all necessary supplies have ever been. Not only is the

covenant well arranged for every object of God's love, but the Surety of that covenant is sent to insure and assure the justification of them all, and the salvation of them all. This salvation is in the singular; there is one Saviour, one Lord, one Faith; the salvation is from wrath, and the wrath of God in time would not be any the less than his wrath in the final consummation of all things. Or, if it will elucidate any tenderfooted minds, let us say that being justified in time is co-equal with being justified eternally (This is superfluous; it is a violation of the scriptures, for there is not a word in the lids of the Bible about two justifications, one by Jesus the other by the creature, one that is timely, one that is eternal; it is also butchering the King's English, for no language can be made to mean what it does not mean; moreover, it is a plain denial of every association in America, and it is a plain denial of the abstract of principals of every purported Old Baptist paper in America).

Now notice two things, two performances, that come from the work of God: *Justified by his blood, saved from wrath through him.* How wonderful that God has thought upon our name in eternity to this end; that he appointed us to obtain salvation through Jesus. Now let us travel on. It is a good doctrine to preach and to teach, to have and to hold, that while we were yet sinners Christ died for us, and how honorable and glorious the extending of the olive Branch to God whereby reconciliation comes in.

Aaron must lay his robes away,

His mitre and his vest,

When Christ the Lord comes down to be,

The offering and the priest.

And in this reconciliation every child of God has had to travel in sweet submission and in perfect complacency that all the handwriting has been removed; all the ordinances have been fulfilled; the middle wall of partition between us being broken, since he in his flesh has abolished the enmity, even the law of

commandments contained in ordinances, he in himself making of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby (Eph. 2:14, 15).

Justice demanded that the condemned criminal die. In no other way could the demands of the law be extirpated, and in no other way could justice be satisfied. If you will read the old periodicals of the Primitive Baptist people you will often find where the first part of one's experience was how could God be just and save a sinner like them. You will see that yet some, but sad to relate, these deep soul searchings do not seem to be as prevalent as at one time. But as sure as we ever come to look in wonder and amazement at this wonderful way of God, we shall, just as sure, be given to see upon what basis God saves a sinner. This reconciliation is one thing, the salvation by his life is another. I want to urge that here are two distinct gifts from God. Justification and salvation, reconciliation and salvation. Notice, dear tried saint, that your justification and reconciliation comes through his blood and death; that your salvation from wrath, past, present and future, is alone through Jesus, the living Vine.

The only salvation that comforts a child of God, who is exercised by the life of which he is born, is that salvation that comes from the life of Jesus. He that hath the Son hath life (I John 5:12), and it is this life that is in us by which we are saved. We are not saved in any sense by the natural life that is in us, for that life has never produced anything to reconcile us to God, nor to justify us before God. God, the Father, was well pleased in his Son, and the work of redemption was wholly acceptable to the Father when he got back to heaven and, from a law standpoint, every jot and tittle of it was fully satisfied, and each heir of promise that fell in Adam's transgression was freely justified, all the wrath of God having been spent on Jesus. When the wrath and

fury of a sin avenging God had been spent on his Son it brought in reconciliation. I want to say, even if reprimandable for it, that God has not been stirred in anger and wrath at his people since Jesus arose from the tomb.

God was reconciled before we were. Is that too much to say. Not if I am to preach Jesus as the way the truth and the life. If I am to preach that God is hiding, as it were, behind the door to pounce on poor sinners, then I must not preach reconciliation except as all other phases of the Arminian theory is preached—that is, that God will be reconciled if you will do this and that. I have something better to tell you: We were reconciled to God by the death of his Son, and we shall be saved by his life. Even this is in a two fold. In one sense his life on the earth finished it all, but the present truth is that this life which is in us is the immediate cause of our present salvation, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me (Gal. 2:20). How foreign to the doctrine of reconciliation, to the doctrine of redeeming love and grace, to hear of anyone living other than in Christ in this life. It is from Jesus that we get all things that pertain to life and godliness. Every poor sinner knows that they do not get their natural life from Jesus, for Jesus lives, and abides, and rules, and conquers, and overcomes, and rejoices, and this Adam life is going, going, and will be soon gone. It is in Jesus that we live (this is good news for the living), move, and have our being. Here is plenteous grace; here is salvation for the weary (it is in time that we get weary); here are riches untold and undiminished for the poor (it is in time that we are poor); here is comfort for the mourner (it is in time that we mourn). All, all, comes through Jesus who is our life.

“And not only so”. Something else coming dear weary child of grace. Something still in reserve for the day of adversity. Oh, what a fountain of love

that did arise in the eternal mind of God for his dear family. He that spared not his own Son, but delivered him up for us all, how shall he not be with him also (notice this word, and notice that here are two portions, Jesus, and all things) freely give us all things? Yes, dear brethren, he gave us Jesus, and with him he included all things. What all things? I have quoted it above, I will quote it again, and here it is: According as his divine power has given unto us all things pertaining to life and godliness, etc. (2 Peter 1:3). How far shall I go just here? As a Son, Jesus learned obedience by the things which he suffered. Sufferings then are a part of the appointment; trials are a part of the journey, and in these sore sufferings and trials we are reconciled. Not only are we reconciled to God, but joy in God through our Lord Jesus Christ. Two fold again for the poor gleaner as they go into the rich harvest fields. We are now joying in God, who we once could not see how he could be just and save us. We are delighted in God the Father, as we were delighted in the Son. No wonder we joy now in God for it is in Jesus Christ our Lord that we have received the atonement.

We are now in at-one-ment with God. He calls us his people, we call him our Father. He is reconciled to us through the righteousness of his Son and our Redeemer. We are one with him as Christ is one with him. It was the good pleasure of God, coupled with the mighty power, that raised Jesus from the dead. This coming from the dead made us heirs of God and joint heirs of the Lord Jesus Christ. It will not be long—and certainly not any longer than the Allotted time—until we shall pass over death's dark and dismal scenes into the joys of the Lord forever more.

May God give me grace to live among the reconciled; to bear all my days of appointments until the end comes; to be given to say, “Though he slay me, yet will I trust him;” to be reconciled to my lot, knowing that the lot is cast

into the lap and that the disposal of it is of the Lord; to know nothing among you save that joyous salvation that is of the Lord; to be firmly and yet kindly contending earnestly for that faith that is solely of God; and finally, when old age and disease and decay sets its ravages to work, and the devil and the world and self rises for airing of its case, may I rest in sweet reconciliation that all power, and all judgment, and all things, are in the hands of Jesus by the commitment of God, and that his power is unlimited, his judgments unsearchable, and that all things are working together for the good of the storm tossed children of God.

Dear little ones, farewell in the two things that are doubled to the poor fragile children of God, and that all of your doubles are the same kind—both from the hand of God.

W. D. G.

Manassas, Virginia

Mr. W. F. Stafford,
Greenfield, Tenn.

Dear Brother Stafford:

I assure you that I was glad to receive your letter this morning. It is always a great pleasure to hear from those who have been taught of the Lord and who rejoice in the same things that are meat and drink to me. What a wonderful thing it is to be brought out of the darkness of nature into the marvelous light of the Son of God, and to be enabled to know that there is nothing good in us in our flesh. Truly we have learned that without the Grace of our God we have no hope of salvation. But when Jesus is revealed to us as our Saviour, then there is a joy and rejoicing that none can know anything about unless they have been taught in the same way.

I am glad that you enjoyed the article on, "The Sword of the Lord and of Gideon." I had not felt at all satisfied that there was anything in it that would be of interest to the brethren. But I have long since learned that I cannot speak

or write anything of myself, and that I am at all times dependent upon the Lord both for things in nature and things spiritual. I have many doubts and misgivings as to my call, as well as whether I have sufficient evidence that I am a subject of grace. Sometimes though I believe I have learned, as did the Apostle Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness."

You asked me to give you some few items of myself and activities. I am 54 years old, and joined the church at Roanoke, Virginia in 1916, and began speaking soon afterwards and was licensed; but the matter was too great for me, for I knew that I couldn't preach and was mistaken in the call, so, perhaps like Jonah, I ran away from it, and for about ten years or so I was too fearful to make the attempt and often remained away from meetings. I cannot describe my feelings during this time; I felt I must preach but knew I couldn't. As I look back over this period, somehow I feel that I learned obedience by the things I suffered. A few of the brethren were still impressed that I had a calling and the pastor of Roanoke Church at that time, Elder P. G. Lester, stated in my presence that they would expect me to speak for them the next day. This was a trying time for me, but with much fear and trembling I tried to speak that day, and have been trying from that day until now. I was ordained in 1931 and served two churches in the Pigg River Association until I moved to Baltimore in 1942. After the passing of Elder Topping and Elder Lefferts I began serving some of the churches which they had long served in Virginia, Maryland and Pennsylvania, numbering six at the present time. These churches are in the Virginia Corresponding Meeting, Delaware Association and Baltimore Association and one not in any association.

I think I realize more and more what a fearful responsibility it is for me to try to go in and out before so great a

people as the Lord's people. I feel that I know less now of these things than I once thought I knew, but the brethren are charitable and patient, for they too know that these things are all in the hands of the Lord. If I have determined to quit once, I suppose I have dozens of times; but somehow I can't, but go along in weakness and fear, hoping that I trust in the Lord to sustain and uphold me in presenting the wonderful and glorious things of the gospel of the Lord Jesus Christ. I would know nothing save these things, but would contend earnestly for the things that have been delivered unto the saints, and that with such ability as I may be given.

You spoke in your letter of not being able to attend meetings very often and how you spent your Sunday in reading the Signs and enjoyed it. We know of many who are in your same condition, who get most of their preaching from the paper. To realize that this is so, makes us glad to be a part of editing and publishing the Signs, and to press onward in the matter, trusting that the Lord will continue to sustain us. You spoke of hearing Elder Perkins last year and how you enjoyed his sermon. I remember hearing him a good many years ago at the Pigg River Association held at Roanoke (at which time he visited in our home,) and I don't believe I ever heard a sermon which I and many of the brethren enjoyed more. In his humbleness, he was made bold to declare the power of God and the riches of his mercy. I have not seen him since, but would be glad to should it be the Lord's will.

You mentioned that you were 82 years old and most worn out; but isn't it wonderful to be able to look back over your long life, though no doubt you have experienced many troubles, and to know that the Lord has led you and kept you, and best of all, has given you a hope of eternal life through the riches of his grace. I have long felt that this "earnest of our inheritance" is our most valuable possession. How well we know it is all

by the grace of God.

Do we not rejoice sometimes with the Apostle Peter when he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." As well as when he continued, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

These are things which belong unto the, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Those who have been "called with an holy calling" know that it is not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

When we have the assurance that these things are ours, and are rejoicing in them, would not we (as indeed we do) exalt and praise His name. With David we can then sing, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

I am rather lengthy with this reply, but am glad to comply with your request that I write you something about my activities and my people, etc. May the Lord continue to lead and direct

you; we know his grace is sufficient.

Yours in gospel bonds,
John D. Wood

(NOTE: Finding it impossible to write an editorial, we publish the above reply to Brother Stafford's letter. J.D.W.)

INDIGENT FUND

To April 1, 1953

To help send the Signs to
those unable to pay

New York Friends \$100.00; Elmer Hastings, Md., \$6.00; R. W. Rhodes, La., \$1.00; Mrs. Dora Deal, Missouri, \$2.00; Elder L. L. Schenck, Kan., \$5.00; Mrs. Chas. B. Gordy, Mich., \$2.00; Mrs. Norma McCarney, \$2.00; Mrs. Isaac T. McIntrye, N. Y., \$2.00; Mrs. Nancy Austin, Tex., \$1.00; Victor D. Berst, N. Y., \$10.00; Mrs. E. K. Morris, N. C., \$2.00; Helen Jones, Calif., \$5.00; W. B. McGregor, Ky., \$1.00; J. L. Butcher, Va., \$5.00; E. C. Redman, Ala. \$1.00; J. F. Lax, Ill., \$1.00; Ethel Werner, N. J., \$4.00; Mrs. James E. Young, Tenn., \$1.00; Mrs. M. L. Lucas, Ala. \$9.00; Homer Bailey, Delaware, \$9.00; Mrs. J. R. Mcaffee, Mo., \$1.00; Mrs. E. H. Loftin, N. C., \$2.00; T. P. Wilson, La., \$1.00; Mrs. Clione Tarry, N. J., \$5.00; Katie Ragan, Tenn., \$2.00; J. T. Martin, \$1.00; F. H. Richardson, Iowa, \$17.00; H. T. Earnheart, Tenn., \$1.15; Jennie Clifford, Wash., \$1.00; Miss Lula Dennis, \$2.00; Mrs. Maggie Simmons, Tex., \$7.00; Jennie Clifford, Wash., \$5.00; Flay Forrest, Tenn., \$1.00; Mrs. A. V. Pearce, Va., \$2.00; W. W. Yeisley, Wash., \$1.00; P. S. Vest, Va., \$1.00; May Morris, Md., \$4.00.

REQUESTS FOR INFORMATION

Ingalls, Arkansas

Dear Editors of the Signs:

Will you please publish in the Signs of the Times that my sons wish to know if there are any Primitive Baptists meetings held near their homes. Their names and addresses are:

H. M. Harrod, Box 167, Spring Park, Minnesota, and J. E. Harrod, 1111 W. Carr Street, Eldorado, Kansas.

If anyone knows of any, will they please write or contact them at the above addresses.

Thanks,
Mrs. Charlie Harrod

NOTICE OF ASSOCIATION

The Delaware River Old School Baptist Association will convene with the Kingwood Church, Locktown, N. J., Wednesday and Thursday, June 3 and 4, 1953. Services will begin at ten o'clock Wednesday morning (DST).

A cordial invitation is extended to all ministers and brethren of our faith who are in order and fellowship with us; and all friends of our faith are welcome.

Those arriving Tuesday by bus or train will go to the home of Mrs. Kathryn Darby, 192 Main Street, Flemington, or to Mrs. Edward Pyatt's 47½ Park Avenue, Flemington, N. J., and they will be cared for.

Gertrude Pyatt, Church Clerk
47½ Park Avenue,
Flemington, N. J.

RESOLUTIONS OF RESPECT

WHEREAS, in the infinite wisdom of Almighty God, who works his will both in Heaven and among the inhabitants of the earth and none can hinder, was pleased to remove from this earthly pilgrimage our dearly beloved brother, Elder L. A. Harris, Jan., 17th, 1953, and,

WHEREAS, brother Harris was dearly loved, for the truths' sake by us and being such a gracious and wonderful gift in the ministry of our Lord and Savior Jesus Christ; our memory of his coming to us both as visitor and supply with glad tidings of great joy will linger as cherished thoughts in the days to come and we feel to say that our brother was one whose walk was beyond reproach and who rightly divided the Word of God when blessed to preach. We feel to say, also, that a great man has fallen in Isreal, therefore,

BE IT RESOLVED, that we humbly submit to the Holy Will of our God, who worketh all things together for good for them who love His Great Name; and that a copy of this resolution be spread upon our minutes and that copies be mailed to Sister Harris, The Old Faith Contender and Signs of the Times.

Adopted by order of the Frying Pan Old School Baptist Church, Floris, Virginia, while in conference the second Saturday in March, 1953.

Elder John D. Wood, Moderator
G. C. Spindle, Clerk

OBITUARIES

MISS LULU MAY ADKINS

The Salisbury Old School Baptist church, of Maryland, and the adjoining community,

were made poorer by the death of Sister Lula May Adkins, who passed away at her home near Hebron, Maryland, January 31, 1953 after a brief illness. The funeral services were held in the meeting house of the Old School Baptist church at Salisbury, February 3rd, and were conducted by the writer in the absence of her pastor, Elder David V. Spangler, who was in Florida at the time of her passing. The interment was in the Parsons cemetery at Salisbury.

Sister Adkins was born near Hebron, Maryland, May 15, 1891, where she resided with her brother, Elmer, until the time of her death. She was baptized into the fellowship of the Salisbury Old School Baptist Church by the present pastor, Elder D. V. Spangler. The immediate surviving relatives are one brother, Elmer Adkins of Hebron; one sister, Mrs. Gertrude Austin, of Hebron; one niece, Mrs. W. D. Holmes, Jr., of Edenton, N. C.; two nephews, John E. Austin of New York City, and Rodney E. Austin, of Washington, D. C. The deceased will be greatly missed in her home, in the community where she lived, and in the church, where her noble qualities of womanhood were an example and an inspiration to all. She was faithful in attendance at the church of her membership and dearly loved the assembling together of the church folk. She truly lived the religion she professed and her life is a shining example of all that is praiseworthy in womanhood. The hospitality of her home was acknowledged by all who visited her and her brother with whom she lived. Unassuming in her ways, loyal in her friendships, and strong in the faith of God's elect, she has left vacant a place that can not be filled.

The surviving friends and relatives are the recipients of much sympathy in their loss.

(Elder) Arnold H. Bellows

MEMORIAL

MARY JANE HUMPHREY

Sister Mary Jane Humphrey, of Jacksonville, N. C., was born to E. W. Morton and his wife, Alice Morton, on April 6, 1900, and died January 29, 1953. Our beloved sister was one of the richest gifts I have even known to her dear husband, Elder Eddie Humphrey, also to the church. In all the time Elder Humphrey has served our church as pastor she was absent only two times and then only because of sickness. Such a Mother in Israel cannot be praised enough by the children of God for her love and faithfulness. God has finished her pilgrimage on earth. We firmly believe she is rejoicing in her Saviour's love "where sin and sorrow are all done away, in that home not made with hands, eternal in the heavens." May God's grace continue to

rest on our beloved pastor and their children and may He give them grace to bear their many hours of sorrow and loneliness.

God giveth and he taketh away at HIS appointed time. Lord, make us submissive to Thy will. Death is swallowed up in victory. "Oh death where is thy sting? O grave where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Bay Sea Level Church will miss our dear Sister's presence greatly but God knew best for her and has taken her to dwell with him forever.

This memorial is to be included in our church record, also sent to SIGNS OF THE TIMES AND THE LANDMARK.

Approved in conference Saturday, Feb. 21, 1953.

Lula T. Mason, Church Clerk
Elder Eddie Humphrey, Mod.
Nellie Williamson, Asst. Clerk

ADA L. HAMILTON

Our dear Sister, Ada Lupton Hamilton, was born to John Lupton and his wife Rebecca, December 27, 1874, and died December 17, 1952. Funeral services were conducted by Elders R. W. Gurganus and Eddie Humphrey, December 20 at Bay Sea Level Primitive Baptist Church.

On Sunday, August 26, 1951, after preaching by Elder Humphrey and Elder Harris Bryant, while the congregation was singing the song, "Tis religion that can give the sweetest pleasure while we live," Sister Ada came before the church and was gladly given a home with us. She was in very feeble health, and was not able to be with us again, but she was a sweet sister to us before she came to the church. She had come to preaching whenever her health permitted each time she visited Sea Level. Since she lived with her daughter in Springfield, Pennsylvania, she was not with us often. We have a rejoicing hope that she is with her Saviour and loved ones who have gone on before.

She leaves a son, Guy Hamilton, New Bern, N. C., and a daughter, Mrs. Wilbur Cox, of Springfield, Pennsylvania, and their children to mourn her passing. May the bereaved ones be reconciled to God's will, realizing that, "All things work together for good to them that love God and to them that are called according to His purpose."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Adopted by Bay Sea Level Church in conference, February 21, 1953.

Elder Eddie Humphrey, Moderator
Lula T. Mason, Clerk
Nellie Williamson, Asst. Clerk

C. W. ANTHONY

The angel of death once again visited Lamms Grove Church and called one of its members, saying, we believe, Child come home! This one will be greatly missed but we bow in humble submission and remember the Scripture that reads, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Also, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Brother C. W. Anthony, of Carthage, North Carolina, had been in ill health with a heart condition over two years, becoming critical it was necessary for him to remain in Moore County Hospital until his death November 17, 1952, at the age of sixty-one.

He was married in 1920 to the former Maude Goolsby, and to this union were born five children; one dying in infancy, the following children and his wife survive to mourn his passing: C. W. Anthony, Snow Camp, N. C.; Mrs. O. G. Crabtree, Carthage, N. C.; Mrs. J. W. Gilliam and Mrs. U. T. Lamm, Sanford, N. C., and nine grandchildren.

Brother Anthony and wife joined the Primitive Baptist Church at Brush Creek, Randolph County, in 1926, but later, after moving to Moore County, they joined by letter at Lamms Grove in 1946, where he remained a loving and faithful member, always keeping the welfare of the church first and foremost and ready to help his brethren and fellow travelers as best he could. He was a firm believer in the doctrine of salvation alone by the grace of God, loving the doctrine, the order and fellowship of the church. He was always present at his home church when health permitted, and was a frequent visitor with other churches of his faith and order. The latch string hung on the outside of his door for brethren, neighbors and friends of a vast acquaintance. His nature was so kind, meek and humble, one can only liken him to Job: An upright man, one that feared God and eschewed evil. This kindness showed in his countenance so that even the doctors, nurses and all who waited on him noticed his humble disposition, and commented that he was so patient and so easy to satisfy, wanting only the necessary attention. Jesus said, "In your patience, possess ye your souls."

By his request, the funeral was held at Lamms Grove, conducted by the pastor, Elder S. T. Atkinson and Elder A. B. Barham, who spoke comfortingly to a host of relatives and friends. After which the body was laid in the church cemetery beneath a large floral mound, there to await the call of the Master; then his hope will become a reality, when he sees Him and he is, be like Him and be satisfied.

Written by request of the church while in conference.

Raymond and Wilma Comer

MARTHA ANN STRONG

Martha Ann Strong, daughter of Shedric and Artnecie McGregor, was born April 28, 1870; she was one of a large family of children. On December 25, 1892, she married Nelson Strong, to whom she bore two children, Calcie and Zelie; the latter (Mrs. Lexie Doclsery) preceded her in death, and the former (Mrs. Clyde Rambo) survives. Her husband passed away in 1935. There are also six grand children, eleven great grand children and a host of other relatives surviving.

She received a hope in Christ and united with the Primitive Baptist Church at Providence, Kentucky, over thirty-two years ago. Later she moved her membership to Lichcreek Church. She was a firm believer in salvation by grace.

The funeral was conducted from the home in Dawson Springs by her pastor, Elder R. L. Biggs.

Sister Martha, as she was affectionately known to her loved ones and friends, was very devoted to her church, and was always at the meetings when possible. In their younger days, she and her husband did everything they could to help those get to the meetings who wanted to go, and they entertained many, many in their home. Even during the last year or more after she became ill, she never lost interest in the church, still manifesting the same loving interest in her church and friends as when she was able to attend the meetings.

We can certainly say of her, Blessed are the dead who die in the Lord. I feel that her life's walk manifested a living faith and she is asleep in Jesus from which none ever wake to weep.

Mona McGregor

IRA O. HODGES

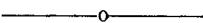
Ira O. Hodges, a prominent Geneva, Alabama, business man and oil executive, died suddenly December 2, 1952, at his home. He was a native of Geneva County and active in church work, having rebuilt New Hope Primitive Baptist Church, which he dedicated to the memory of his parents; and greatly aided other churches and worthy causes in this section.

He was fifty-six years of age, and is survived by his wife, Mrs. Ira O. Hodges of Geneva, and three daughters, Mrs. Lewis Kennerby, Savannah, Georgia; Alice Kay, and Sandra, Geneva, Alabama; four brothers, Charlie, Lee and Ed, Graceville, Florida, and Jesse, Chattahoochee, Florida; and three sisters: Mrs. A. W. Miller, Geneva, Alabama, Mrs. Early Williams, Graceville, Florida, and Miss Lillie Hodges, Ft. Walton, Florida.

A short time before his death, Brother Hodges related a most vivid experience to the writer, confessing a firm faith in his Lord,

and telling what wondrous things the Lord had done for him, and how he felt the ever presence of a supernatural power in caring for him. He requested the writer to conduct his funeral, and made all plans for it, even when he seemed in the best of health. In accordance with this request, Elder J. J. Collins held the last sad rites at his home, December 5, 1952; using as a theme, John 3:14-18 and 36, with prayer by Mr. R. M. Holms, pastor of the First Baptist Church. Pittman Funeral Home was in charge of arrangements, and interment was in the Geneva Cemetery, where he was laid beneath a mound of beautiful flowers.

(Elder) J. J. Collins



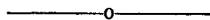
J. M. DANPHIN

Brother James M. Danphin, of Florala, Alabama, and a member of New Mt. Zion Primitive Baptist Church, died January 4, 1953, after a heart attack. He was ninety years of age, and is survived by four sons: J. M. Jr., Monroeville, Alabama; V. M. and W. A., Jacksonville, Florida; and two daughters: Miss Allie and Mrs. Beatrice Noles, Tampa, Florida.

Brother Danphin united with the church just a few months ago; being an invalid at the time, it was necessary for several to aid in his baptism. But when he arose from the water, he said he could walk from the water alone, and he did so. What an example of miraculous healing and faith.

Funeral services were conducted by Elder J. J. Collins at Chapel Hill Church, using as a text John 12:1-3, to a very large congregation. Interment was in the adjoining cemetery.

(Elder) J. J. Collins



ROSA CALDWELL

Sister Rosa Caldwell, of Bethlehem Church, Malvern, Alabama, died after a lingering illness, December 24, 1952. She united with the church about twelve years ago, and was baptized by Elder J. J. Collins. She remained devoted to the Primitive Baptist faith until death. She is survived by two sisters: Miss Lula, and Mrs. Pomp Lunsford, Columbus, Georgia; and two brothers: Frank and Albert, Graceville, Florida.

The remains were taken to her beloved church, where services were conducted by her pastor, Elder J. J. Collins, on December 26th, amid many sorrowing relatives and friends; with interment in the church cemetery.

(Elder) J. J. Collins

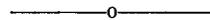
HUEY HARRISON

Brother Huey Harrison, another faithful member of Bethlehem Primitive Baptist Church, died January 9, 1953, after a short illness. He drove regularly more than two hundred miles monthly to attend his church services, and was greatly devoted to the cause of his Lord. His seat will be hard indeed to fill.

He is survived by his companion, one daughter, two sons, his mother, Sister Mary Harrison, and several brothers and sisters, and many other relatives and friends.

Funeral services were conducted by his pastor, Elder J. J. Collins, assisted by Elder F. A. Collins, at his church, with many beautiful flowers. His funeral service was on the afternoon of his regular church service, January 11th. Interment was in Bethlehem Cemetery, Malvern, Alabama.

(Elder) J. J. Collins



ETTA TAYLOR

Sister Etta Taylor passed away suddenly at a rest home in Harrisonville, Missouri, June 5, 1952. She was the widow of Brother J. P. Taylor, who preceded her in death several years.

The funeral was conducted in Little Flock meeting house by Elder W. E. Harper and she was laid to rest in the peaceful cemetery at Greenwood, Missouri, where her parents and other loved ones lay.

Auntie, as she was lovingly called by her nieces and nephews, lived just across from the church, and from my earliest recollection her lovely home was a home for the Baptists. It is sweet to recall the lovely seasons spent there. She was born in Illinois, and moved with her parents to Missouri in young womanhood, settling at Greenwood. Her brother came to the next meeting at Little Flock, and the following meeting she came with him and united with the church that day. Soon her parents bought the farm of one hundred sixty acres across from the church and moved to it. From then on it was an Old School Baptist home.

Both she and her home will be greatly missed, but she "rests from her labors, and her works do follow her." She and her parents before her had taken the Signs almost from the beginning. She gave me copies of 1856, 1857 and 1858 which I highly prize. I felt I wanted to write this in memory of her.

Her niece in law,
Margaret S. Taylor.



MRS. LULA M. McGRADY

The sad news of the death of Mrs. Ennis McGrady of Rising Sun, Maryland, at the

Havre de Grace Memorial Hospital, January 16, 1953, after a brief illness of the infirmities of old age, caused mourning in many a home and cast gloom over the community in which she had lived so long and was known and loved so well.

The funeral services were held January 19, at the home and were conducted by the writer, assisted by Mr. Perry Hill, of Cecil United Parish of North East, Maryland. The interment was in Ebenezer cemetery near Rising Sun.

She is survived by her husband, one brother, one sister, and five children, also eleven grand children and four great grand children. Mrs. McGrady bore the maiden name of Lula Maud Scott and was born at Laurel Fork, Virginia, August 19, 1876. In 1896 she was united in marriage to Ennis McGrady to whom she proved a loyal, loving, and capable help-meet. She never united with any church organization but adhered to the doctrine of the Primitive Baptist church. She was a woman of stainless character, and her honesty and industry were equaled by her generosity and hospitality. As a neighbor and friend she was greatly beloved. Her life is a shrine of pleasant memories and in her walk she exemplified the noblest qualities of wife and mother. She will be greatly missed by all who knew her.

(Elder) Arnold H. Bellows

LINA FINLEY THOMAS

Sister Thomas was born in Scott County, Mississippi, March 2, 1873, and departed this life December 7, 1952, at a Shreveport hospital. All that loving hands could do for her was done, but her time to die as appointed by the allwise and sovereign God arrived and she passed away. (See Eccl. 3:2)

Sister Thomas was married to Brother M. H. Thomas in the year 1893, who survives, being eighty-eight years old and greatly afflicted. She is survived also by the following: R. C. Thomas; Miss Maude Thomas, Miss Mabel Thomas, Mrs. Della Godfrey, and Mrs. Artie Belle Reese, all of Castor, Louisiana; Mrs. Mary Fisher, Canhattie, Mississippi, and Mrs. Minnie Hicks, Campti, Louisiana. Also twenty-four grandchildren and eight great grandchildren; and five sisters: Mrs. Hilda Tyler, Mrs. Rena Regions, Mrs. Mary Matthews, Mrs. Edna Harvey, all of Chestnut, Louisiana, and Mrs. Nan Thomas, Shreveport, Louisiana, and many other relatives and friends.

She joined Oak Grove Primitive Baptist Church around 1893, and was baptized by late Elder J. J. White, a noted preacher of his day. Her aged companion and large family are left in a very sad and mourning state, but I would exhort that they weep not as those who have

no hope, because there is every Scriptural evidence, coupled with her experience, belief, conversation and walk, that she is much better off than we who are still subject to sin, sickness, pain and death. For, according to the blessed and glorious promise of the Lord, she will rest or sleep until the Lord comes again; then she will be changed from corruptible to incorruptible, from mortal to immortality, and be like her blessed Saviour, and shall see him as he is and be satisfied.

May God bless, comfort, lead and sustain each in their troubled and saddened state, that they may look unto Him for all things. The unworthy writer was called to conduct the funeral services at Oak Grove Cemetery, near Ashland, Louisiana, where the remains were laid to rest.

(Elder) R. W. Rhodes

I. C. DENTON

In memory of our beloved brother I. C. Denton, Madison County, Alabama. Brother Denton was born in Sevier County, Tennessee, in 1861 and died November 7, 1952, being 91 years old. He was united in marriage to Hetty P. Bird in 1884, and to this union were born seven children. His wife and four children preceeded him in death.

Brother Denton came to Alabama in 1884 and lived here until death. The surviving children are: Thomas Denton, New Market, Alabama; Mrs. L. E. McCord, New Market, Alabama, also twenty-two grandchildren, twenty-five great grandchildren and eight great great grandchildren. Surviving also is one sister, Mrs. M. C. Joiner, Harvey, Illinois.

He united with the Primitive Baptist church at Bethany, Madison County, Alabama, on the fourth Sunday in July, 1897, and was baptized by the late Elder J. M. Bragg. In March, 1907, he was ordained deacon and later chosen Church Clerk, which office he filled until death.

Brother Denton will be greatly missed by his brethren, children and many friends; but let us say with one of old, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." He was a firm believer in the doctrine of God our Saviour and was loved far and near. His doctrinal and experimental talks were enjoyed by his brethren.

May God bless and comfort the family, and reconcile us with the thought that our loss is his eternal gain. Just before Brother Denton became unable to go, he told me that he had been a member of Bethany church for fifty-two years, and had missed only two meeting days. He passed away at the home of his daughter, Mrs. Luther C. McCord, New Market, Alabama.

R. O. Simmons

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., JUNE, 1953

NO. 6

(The following is copied from the January, 1930, Signs, and is republished at request of Sister Laura Gooch)

THE HOLY BIBLE

The account of Creation in grandly simple language; the generations of men and the formation of families; the flood and the miraculous preservation of the human race; the history of nations in the world's infancy; the divine call of Abraham, and God's covenant with him, and its renewal with Issac and Jacob; the sojourn and oppression of Israel in Egypt, and her deliverance; the history of the wondrous theocracy; the captivity of the covenant people for their sins; the preservation of the kingly tribe of Judah, who ruled with God until Christ came; the record of the virgin birth; the Savior's life, given in touching simplicity; the account of his death, told in awful dignity and majesty; his resurrection, and ascension into heaven; the day of Pentecost, and the subsequent and consequent ministry of the everlasting gospel, and its glorious success; Christ's care of the newly-planted churches, exhibited in the epistles; the descriptive and prophetic book of Revelation; all these matters constitute the Bible, and were given by inspiration. The inspiration of the Scripture sets it alone, above and different from every other book that has existed, does exist and shall exist. The Bible is what it is because it is the inspired word of God. It is therefore absolutely unique. We call it the "Holy Bible;" it is supremely, exclusively so.

It is holy in the sense of being written by inspiration, and infallible. It is

not composed of words chosen by the human writers of it to express thoughts which the Holy Ghost suggested; they spake as they were *moved* (inspired) by the Holy Ghost. They constantly say the word of the Lord came to them, the Spirit of God spake to and by them. Inerrancy requires that God should choose his own words. The revelation of himself, of his will and purposes, must needs be made to man in his own pure words. The man of business will dictate his own words to his secretary in all business letters; he will not trust that his secretary will correctly express important, delicate and complicated matters, which might be given to him in general terms. Much less would the Holy Ghost say to his penmen, Write to the *effect*. No, the deep things of God must be expressed by himself. The words must be his own words. He must say his own things in his own words. His things are eternal. They are the Being of God, his eternity, his perfections, his subsistence in three Persons, bearing the essential names of Father, Son and Holy Ghost, showing their distinct Personalities, their eternal equality. Only God could, in the first place, utter the sublime sentence, "In the beginning was the Word, and the Word was with God, and the Word was God," it is too profoundly incomprehensible and glorious for merely human expression. And again, John 1:14, 18, "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." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

A mere suggestion of such divine truths would have shattered the mind which was required to express it in correct and adequate terms, by its very weight, mystery and glory. Only an involuntary pen, under the absolute control of the divine Dictator, could write such awfully grand and blessed words. Thus the Bible makes revelations of the eternal, internal acts of Jehovah, and who but himself knew how to put those mysteries into human language? This divine Book states most explicitly the fall of man. It tells us that man was made upright, and under the law to God, his Creator. Here we must find man's responsibility to God, a better word perhaps is accountability, accountability of which we cannot divest ourselves. The Bible reveals the second Man, the last Adam, who is a quickening Spirit to his seed.

It must not be omitted to state that a holy and wise providence has a prominent, honorable, important place in our inerrant Bible; it is, as it were, the handmaid of grace. The lives of some individual persons, the histories of some nations, are related. Its accuracy in these are matchless; its impartiality, inimitable. Viewed from every standpoint it may be confidently affirmed that no merely human mind or hand could have produced our infallible Bible. *It is the very and immediate word of the Holy Ghost.* The penmen were his instruments. The holy, beautiful words of revelation, of description, of history, of promise, of threat, were traced on the original parchments as he dictated them. Both the Testaments, Old and New, thus bear the ineffaceable stamp of divine origin; that is, of verbal, plenary inspiration. Moreover, by his numerous quotations from the Old Testament the Lord Jesus Christ has welded it into the New Testament, and thus they are manifestly one organic whole. They have but one voice. They stand or fall together. The testimony of Jesus is the spirit of prophecy. The sanction of the holy Trinity is on holy Scripture.

I judge we are now in a position to adopt and lay down the proposition with which Dr. Owen opens his work on the divine original of the Scriptures, viz.: "That the whole authority of the Scripture in itself, depends solely on its divine original, is confessed by all who acknowledge its authority." I hold that that portion is absolutely correct. The word of God can receive no accession of authority from any human source. It is a perfect Word. It is the sole and everlasting rule of faith and practice. Against this divine rule both the Papist and the Modernist object. The former, that he may introduce and place above holy Scripture his necessary tradition; the latter, that he may honor his own intellect and inner consciousness—whatever that may be. Alas, divine authority is abhorrent to fallen man. The Papist has numberless idols, the Modernist has but one. He must rid himself of the incubus of authority, otherwise he must bow down to the Bible. Rejecting that, as to its full, complete inspiration, he thinks himself at liberty to edit it, correct it, criticise its facts, question its doctrines, shorten it, omitting what he objects to, and to tell us what God ought to be, what He cannot do, and what He is ever attempting to do, but is unable to accomplish. Be it given to bow before Jehovah and reverence his word, which he has exalted above all his name.

[The foregoing is an address delivered at Brighton, England October 3rd, 1929, by Mr. J. K. Popham, editor of *The Gospel Standard*, of London, England. Volumes have been written on the subject of the inspiration of the Scriptures, but for brevity, conciseness and forcefulness, this address of Mr. Popham's in defense of the integrity and verbal inspiration of the Bible, surpasses anything that has come under our notice recently.—H. H. L.]

CIRCULAR LETTER OF

MAINE ASSOCIATION

1952

(Written by Sanford S. Bartlett)

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 12, 13 and 14, 1952, to the churches and associations with whom we correspond, Dear Brethren:

Another year has passed, and in accordance with our custom we address you by Circular Letter.

From a natural point of view, as we meet this year there is a sadness among us, as we do not see, and know that in this life we will never behold again, the faces of those whom God in his infinite wisdom has seen fit to remove from this life to a better and higher life with the redeemed of the Lord, since we last met. We pray that we may be reconciled to our loss, with the realization that our loss is their gain; and sincerely be able to say and feel, Lord not our will but thine be done. The Apostle Paul has written that the day of our death is better than the day of our birth; and a highly esteemed Elder has said that death is but one step toward Heaven.

While we are a small association, we have the assurance that our God is still mindful of us. He has promised that where two or three are gathered together in his name he will be in their midst. (Matthew 18:20). "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Matthew 10:29-31) No man has seen God at any time; but he has revealed himself to us through his only begotten Son Jesus Christ, who died on the cross as atonement for our transgressions, and rose again for our justification. Greater love hath no man than to lay down his life for his friends.

He found us, as he did Jacob, in a

waste howling wilderness, and led us about and instructed us. He brought us up out of a horrible pit, out of the miry clay, and set our feet upon a rock, and established our goings, and he hath put a new song in our mouth, even praise unto our God.

As we review our Christian experience, how many times, when we looked within ourselves, have we found nothing but vileness and wickedness that drove us almost to despair; and we were made to pray, "God help me", but how happy was the season when the terrible burden was lifted, and we were filled with that heavenly joy and peace, and everything around us glowed with that radiant mellow light. It seemed at that time that nothing could ever trouble us again. We felt to say with the Psalmist, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (23 Psalm)

Our season of rejoicing endures only for a season, but it establishes hope. Oh, how precious this hope is, and we would not lose it for all the riches of this world. When He withholds His presence from us, how we long for Him to come again; but no man by searching can find God. It is like the wind that bloweth where it listeth: We hear the sound thereof, but cannot tell from whence it comes or whither it goes; so is every one that is born of the Spirit. He reveals Himself to us as He sees our need. May it be His will to lead and guide us in His ways.

He chose us before the foundation of

the world; He has loved us with an everlasting love, and with loving kindness has He drawn us; and nothing can separate us from His love. The Apostle Paul says in Romans 8:38-39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Our sincere desire is that we may be kept by His Spirit until that time when we shall awake in His likeness, see Him as He is, and be satisfied.

Elder E. C. Jones, Moderator
Sanford S. Bartlett, Clerk

Covin, Alabama

Mrs. Lucile Young,
Memphis, Tennessee

Dear Sister in Christ;

I have had your letter on file for months, expecting that sometime I would get time to write a few words in reply. However, I find that procrastination never gets things done. I like order in all things but am not able to keep an orderly desk, for it just seems to me that so many things come along that must be done that I know that I will never catch up anymore.

I feel this, and clearly day by day it is manifested how far from being able to do the things that I would. From one standpoint, it seems that if I believed what this world declares to be the truth, that this would make me miserable. For I think I know enough about law (the law of God) to know that excuses and alibis would not exempt one from the penalty of a broken law. Yet, it does not give this world any concern. Perhaps the reason is found in the fact that we know only by revelation. I often preach and write that it comes alone by the revelation of Jesus Christ, and as often wonder if anything has been revealed to me. Doctrine is the foundation

of orderly, well disciplined churches, but it becomes just as empty, just as void, just as dry, just as lacking, when it is in the head instead of the heart, as the lack of doctrine among the churches (so called) of the world.

I have been called too much doctrinal in my preaching and writing. But the things that I have been preaching and writing as doctrine, I have in my heavenly bosom a hope that they are living nuggets of experience instead of dry doctrinal tidbits. The power, and the judgment, and all things, were given into the hands of Jesus for the salvation of his people. There is not a single scripture that lets us know how many (numerically) will be saved. But whatever the number, be it ever so small or large a part of the Adam family, it was all given for them. It does not mean anything for gainsayers to tell me how few believe as I do; it does not make me uneasy for workmongers to belittle the little churches that I go to, for I am persuaded that numbers, be they small or large, do not constitute a God sanctioned church. It is all to those to whom it is revealed. Just think a moment, dear sister, that all or any part of the human race cannot reveal those things to anyone of themselves. Jesus, and him alone, has authority and power to reveal the truth to a poor sinner (Luke 10:22; John 5:21). Jesus is truth, and if you know the truth, whom to know is eternal life, then it shall make you free. This being made free is more than any mind can comprehend, and I feel pleasantly that is of far more value than this world knows.

Here is doctrine. Those that have had Jesus revealed to them have had a complete filling of sin, or rather, they have had it revealed to them that they were full of sin in their nature. They are sick and tired of the ravages of sin; they have felt the burden of their natural affections and desires, and have longed to be free from sin and its devastating effects. They are made to hate sin, and to desire to live above it, and if it was

in their power they would ever after refrain from it. But not so with others. They measure everything by human reasoning. Their affections have not been changed; their mind is still bearing the image of earthly things; their seeming change in walk and talk has been from one of two, (or both) selfish motives. They are looking for reward or for escape from punishment. Either of these are sufficient to make a seemingly outward difference in the walk and talk. But since the natural mind calls grace unreasonable, when it is presented to the world, they immediately say that if that doctrine was true then I would take my fill of sin, for there is nothing to be gained by obedience and nothing to be lost in disobedience.

God's dear children have a better and a more excellent way than that. They do not know anything about this better and more excellent way until the Lord is pleased to reveal it to them. How does it come? It comes by revelation. Well, says one, I do not feel as you do. I do not even do as you do. I am not forced to serve God. I *could* stay my services to Him and place them at the disposal of Satan. I do not have to go to heaven. I *could* turn my course from the path of righteousness and do all manner of unrighteousness. But that person is in darkness, in spiritual ignorance, in the bonds of iniquity. That that he calls serving The God of Israel is only serving gods many and lords many. These people have ability, yes. I do not think we should question them having ability to serve their god. He certainly cannot serve them. All service in the kingdoms of darkness (I use the plural reservedly) is to the gods from the subjects. He waits on them—they do not wait on him. He has nothing; they have everything. Ah, dear sister, these poor deluged creatures are to be pitied instead of censured. And, in our case, if we have a case at the throne of grace, God is to be praised for our knowing a better and more excellent way, and certainly not us.

There are given signs and fruits and evidences that identify the people of God. These fruits come from the tree that has been made good. Fruit has never been before the tree, nor has it ever been in order to the tree. These trees are all the plantings of the Lord (Isa. 61:3; Matt. 15:13), and we know this. How do we know it? We know it by revelation. We have felt in our soul and heart and mind the digging and rooting out of those hateful plantings in our mind. One of the hateful plants that must be rooted up and out is that of independence. This is not a quality of grace; this is not an identifying mark of a saint. God has planted *dependence* in us and it will never, no never, be removed while we stay in this clay house. We got independence in our fall, but we get dependence in our rise. We fell in Adam, and in Adam we stay until we are raised in Jesus.

But wait a moment. Alright put a scotch there. Why do you preach so much about the helplessness of God's children? Haven't we talked enough about the can't-help-it doctrine? A dear brother, who began among us as humble and God fearing as any I ever knew, says to me that very thing: We have talked too long the can't help it doctrine and we should now be talking the can-help-it doctrine. Oh, I admit, he had it well fixed so as to catch the unsuspecting. He said, We ought now to say that we can do all things through Christ who strengtheneth us. I am not aware of any of the poor and afflicted of the Lord that has ever denied that we do things through Christ; I have yet to meet one that denies the effectiveness of that Strength that cannot lie (1 Sam. 15:29). It is one thing to know and feel that in him we live and move and have our being, but it is something else to think that we can put him on and off like unto an old garment. We *can* do all things *through* him. But the bringing to desire: the uplifting from nature to state of doing, is all, all, of the Lord. The desire and perception of mind to-

wards the doing is through the Strength of Israel's God.

Some have come to me with the idea that we can do or not do. Now you look here. That is works pure and simple. The old works system is do and live, the newest is live and do. They are both just alike, for they both must depend on the natural man for obedience. The natural man (or I like natural mind better) is not any better able to do good works now than before regeneration. But the best way is grace all the way from birth to death. This way we have the right to sing,

"Through many dangers, toils, and snares,

I have already come,

Tis grace has brought me safe thus far,

And grace will lead me home."

And unless we believe in that salvation that is entirely, whether timely or eternal, of the Lord, that hymn is not ours. And to sing it is to rob it from those that it belongs to.

To be found in grace, to be kept and sustained by grace, to die in grace, to be brought forth from the grave by the grace and power of God, is salvation of the Lord. To be found while wandering away from God and home and lost in the wilderness and desert is good. That is good doctrine. And that phase of doctrine is sound and to the point and is worthy of being preached. But that part is only a third of a loaf. It takes the whole loaf to satisfy the poor. Finding a poor weak, wayworn, traveller and turning him loose to the ravages of the same wilderness and desert is not my idea of mercy. But to find him is good, and travelling with him until the shadows flee away and the dawn of eternal day is better. I hope I was made to love the good—being found—and then made to love the better—being kept—and it has been so wonderful and the taste of the graciousness of our God has been delightful to my spiritual appetite that I am reaching forth towards the best—the heavenly home—that waits for

those that it was prepared for before the world had its beginning.

He says, I know my sheep, and I give unto them eternal life and they do follow me. The report may be evil, they may be good; the travel may be in joy and lightness of heart, it may be down-hearted and burdened; the way may be made straight and smooth, it may be rough and crooked, but they will follow on. Independence will have been delivered a deathlike blow, and the fruits of dependence will be made manifest. There will be roots of that independence left which will sprout again and again when water runs freely (law), but the mattock will be brought down to the hill of the Lord and digging will take place. What an awful struggle, but the digging deep must go on and on until the time of final deliverance, and the purging of dead works is complete and the hill has been completely digged and the exposure of all our filthiness is brought to pass. We then will be approaching the best, the grandest, the sublime. As we come to the best and final of all the things of redemption we will be losing that which has caused us nothing but sorrow and trouble—the worst of it all. And to be perishing daily, and to be being built up daily, (and it all in the same house), will bring us to say in the end that truly, truly, salvation is of the Lord. And as we come to the end there will be a looking back with deep regret. We will acknowledge that we have not known how to live (godly) and as our hope embraces the having been taught how to live while in the better condition, we will be found begging God to teach us how to die that we might enter into the best.

When at a throne of his rich and abounding grace, make mention of me, the least, if one at all.

In precious hope,

(Elder) William D. Griffin

Dutton, Ontario.

Miss Ada Bartlett
Damariscotta Mills, Maine

Dear Sister Ada,

You have asked me to write about the fifteenth verse of Paul's epistle to Philemon. Before doing so, I would like to tell you some very interesting things about this epistle, which is just one chapter.

The Apostle Paul was greatly blessed in the work which the Lord gave him to do, and had many seals to his ministry, as he travelled from place to place. Timothy was one whom Paul, in another place, calls his son in the faith. You will see that Timothy joins with Paul in sending this letter to Philemon, who also was a man converted under Paul's preaching, and these men were fellow-labourers with Paul in the gospel. Now the chief reason for Paul writing this letter was concerning a man named Onesimus, who many think, and perhaps rightly, was once a slave belonging to Philemon, who had run away and had gone several hundred miles to the city of Rome, where no one, who would return him to his master, would find him. No doubt Philemon was rich, a Gentile, and evidently, from this letter, we can see that he was a very gracious man, who had in his household those who also loved the Lord Jesus Christ, so that Paul makes mention of a church in his house, of which also Apphia and Archippus were also members. You will see that Paul in his epistle to the Colossians makes mention of Archippus as a minister among them and so we conclude that Philemon dwelt in Colosse.

Philemon, by his Christian love and kindness to others, was well-known and loved, so much so, that even in Rome, Paul and his brethren heard of the loving care he manifested to the persecuted saints. Though separated by many miles Paul's heart was encouraged by the good reports that came to him of this dear brother, and Paul ceased not to thank God and to make mention of

Philemon always in his prayers. Here we have a sweet example for ages to come, of what practical love and kindness means to those of like precious faith. When seen in action by the saints it fills them with love and joy in the Lord Jesus Christ.

When Paul went to Rome, he did not go as we might go to the city, he went as a prisoner, taken there to appear before and be tried by a wicked Emperor, Nero. In Acts 20th and following chapters to the end, we read about this. He defended his course before the rulers of the people, but they in their rage would have pulled him to pieces, had not the chief captain commanded the soldiers to take him by force and bring him into the castle. The following night, the Lord stood by him, and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness of me in Rome." Read Acts to the end of chapter 28 from chapter 20, it is most interesting and instructive. You will find that Paul appealed to Caesar, even though he must be taken to Rome as a prisoner, for he knew that the Lord whom he served ruled over kings and princes, for he is King of Kings and Lord of Lords. After he got to Rome, when he wrote letters to the saints, he called himself the prisoner of the Lord Jesus, had not the Lord used the army and navy of the Roman Empire to carry his servant where the Lord had said he should go? So wonderfully did the Lord show his arm and his power, that the wicked rulers of Rome allowed him to rent a house and to live there in the custody of a soldier. After three days in his new home he began his ministry as you will see in Acts 28, and for two whole years he lived in his hired house and received all who came unto him.

Amongst the many who came to his door was one named Onesimus, who could be called a low and sinful man, who had fled from his master to hide in the populous city, but he could not hide from the Lord, and the appointed

time had come that he should hear the truth from the Apostle Paul; and Onesimus, under the mighty power of God, was convinced of what a vile sinner he was, and heard from Paul's lips of a Lord Jesus who can save unto the uttermost all that come unto God by him. The God who directed his feet to Paul's house, changed the heart of this once runaway slave, and gave him a heart to love His name and His people, and now Paul was as a father to him, and he was as a child who had come home. No doubt he wanted to stay with Paul, as the mad Gadarene would have stayed at the feet of Jesus. Let us think for a moment of Paul there in Rome, a prisoner who must not only feed himself, but the soldier also who stayed in his house. How glad would have been Onesimus to stay with Paul, to labour with his hands and do all he could to see that Paul's expenses were paid. Surely Paul had need of him, which you can easily see by closely reading the epistle to Philemon, but Onesimus had told Paul his life's story of how he had betrayed his trust and fled from Philemon, so Paul felt that he must send him back to his master. Did not Paul have an abiding confidence in the Lord, who had stood by him in Jerusalem and upon the ship that was later wrecked and who was standing by him, though perhaps unseen to his natural eye? It was therefore his resolve to do the thing that was right, even though he were the loser by it.

Yes, Onesimus was his own son in the faith, who, by his devotion and sweet fellowship, was a great comfort to him; also the Lord had bestowed a gift on Onesimus, he was valuable to him as a fellow servant of God. He was sufficiently educated to write letters for Paul, and above all, he was a living example of what the Grace of God can do for a person, no matter how low and sinful he may be; and to his beloved Paul he was an evidence that he had not laboured in vain, nor spent his strength for nought. God can make society's cast-

aways into valiant men of God whenever He pleases. Onesimus cannot, must not, ignore his former master, nor would Paul allow him to do so. Thus we see him sending one, who could be, and was, a great help and comfort to him, back to Colosse to his old master. He was now an honest, God-fearing man, yet the same person who had been so unprofitable to him before.

Looking at Paul's letter we see that he beseeches Philemon that he receive Onesimus, not now as a servant, but above a servant, a brother beloved, both in the flesh and in the Lord, telling him, that if he hath wronged him or oweth him ought, Paul would have him put it to his account. He gave him, as it were, a written statement, that if needed, Paul would pay whatever Onesimus owed Philemon. Read and meditate upon the letter as a whole, and notice Paul's love and his humble way of address to his beloved brethren.

Now I will consider verse 15 in particular. I notice in my Bible a reference in the margin. It is to the words of Joseph, "Now therefore be not grieved, nor angry with yourselves that ye sent me hither, for God did send me before you to preserve life." That is a sweet truth that God's children love to hear, Onesimus had done wrong, he had fled from his master, he had perhaps been lazy and good-for-nothing, or had robbed him of his goods. He could not do these things and get away with it, any more than Joseph's brethren could. They had sold their brother into Egypt and had lied, and deceived their father. As they stood before Joseph in Egypt, not knowing it was Joseph, although he knew them, they **CONFESSED THEIR GUILT**, read Genesis 42:21-22, and in chapter 44:16, Judah said to Joseph, "God hath found out the iniquity of thy servants." Paul therefore says, perhaps, that is, maybe, it was God's way, even though it was wrong for him so to do, for he meant it to your hurt, but God meant it for his and your good. Perhaps he departed for a season,

a few days or months or years are but a season, each season has its place in our lives. This season of trouble to Philemon, in which Onesimus was dishonest, unprofitable and reprobate, was through the mercy of God only to last so long, for a season, when God would "Change the heart, renew the will, and turn the feet to Zion's hill." He departed a thief for a season, he returns a brother beloved, a fellow-heir of the same body, and a partaker of God's promise in Christ Jesus through the Gospel. He also had a good testimonial from our beloved brother Paul the aged, as to the soundness of his conversion and the sincerity of his profession, which was enough to make Philemon receive him with the open arms of love into a fellowship for ever.

Men of this world, both high and low, live and serve themselves or their fellows, for a time or season; Onesimus was one of these, but after conversion, the Lord's people shall not be reckoned among the nations. Those who are born again, shall live eternally as children of God, through Jesus' blood their body, soul and spirit are to be preserved BLAMELESS. When they depart this life, falling asleep in Jesus, their soul and spirit leave their body to be forever with the Lord. Their body, which was bought with Jesus' precious blood, must needs go to the grave as Jesus was laid in the grave, but Jesus' body did not see corruption, but theirs will; and we are assured that the creature shall be delivered from the bondage of corruption. In His sweet fellowship the church in the gospel has a memorial she keeps, just as Israel had a memorial after they left Egypt. They kept the passover, the church keeps the memorial of His death, as He said, "This do in remembrance of Me." I Corinthians 23 to the end. It says in verse 26, "Till He come". He shall come again. As they saw Him ascend into Heaven, so He will come again in His Glory, and every eye shall see Him, and the dead in Christ shall rise first. Onesimus and Philemon, Paul and

all the saints that have left their bodies here in the earth are for ever with the Lord, their bodies here, their souls and spirits there.

From Adam until now, every one that has died, but Jesus, has seen corruption. David said concerning Jesus, "Thou shalt not suffer thine Holy One to see corruption." Paul says that David was laid unto His fathers and saw corruption. Jesus waited in Paradise (which is Heaven) for the third, the appointed day, for his spirit and soul to take up his body from the tomb, and forty days after his resurrection he went, body and soul and spirit into heaven to appear for us in the presence of God. When He shall again bodily come, glorified, that is, the fulness of God shining through the man, we shall be raised incorruptible, seeing Him as He is, and we shall be like Him. Now verse 15 can be taken to imply that just as sin separated Onesimus and Philemon for a season, so death separates us, those who are alive and those who have departed, because the body is dead because of sin. This is only for a season. Your dear Grandma, whom you learned to love so dearly in the spirit, died and is separated from us here for a season. This separation is because of sin, (for if we were not sinners we should not die.) Our bodies must die and be buried to be raised again in his likeness to dwell forever in our eternal home.

In closing might I say a few words about heaven. Some boldly say, that there they will not know one another or who they were on earth. First, to sing the song of the redeemed they must know what they were redeemed from and redeemed to. Identity is fully established in the scripture. Some quote part of a scripture and say Paul says. "Though we have known Christ after the flesh, yet now henceforth know we him no more." If they would quote the whole of the verse it would be well, for he states, "Wherefore henceforth know we no man after the flesh." Paul would have Philemon to know Onesimus as a

man after the Spirit, not after the flesh. What a change would come over Philemon as he receives him as one in the Lord, for he knows that Jesus died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Those, like Paul, who knew Christ after the flesh, said "Is not this the carpenter's son?" Men, even his disciples, saw him and judged him after the flesh, and he was a puzzle to them all. After his resurrection, then understood they fully what he said in John 6, 63. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

We find much carnal reasoning even amongst brethren, which shows they have not the knowledge of God. We have heard men say, heaven would not be heaven if we knew there what took place here in our lives. Does not God know all things? Does he not see the thousands of homeless, miserable people suffering and dying here in this world? Does it make heaven any the less heaven because He knoweth all things? Jesus in heaven, in his glorified body knows perfectly what is going on here. Who would deny this? Are those who have gone to heaven like Him? If they are not, let us have proof, a "Thus saith the Lord". God knows and hath determined all things whatsoever comes to pass, He hath perfect understanding. Here, we cannot know the reason why. Jesus, who was God, knew and said, "Even so, Father, for so it seemed good in thy sight." In the church, while we walk in the Spirit, we are neither male nor female, sex does not belong to the heavenly life, nor will it hereafter. While this is so, it doth not yet appear what we shall be, for the body is dead because of sin, but we have this assurance that if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The soul and spirit

return to God to Paradise, which is Heaven, and our flesh, like David's, shall rest in hope. That is why the linen clothes were not folded and put in a place by themselves, as the napkin, that was about the head, was in Jesus' tomb. John 20:5, 6, 7. The church, the body of Christ, must be covered with the blessed hope that was David's, while it lies in the earth. Elder Gilbert Beebe quoted from Dr. Watts in the Signs of the Times, July, 1, 1856, almost a century ago:

*"This flesh shall sumber in the ground,
Till the last trumpet's joyful sound;
Then burst its bands with sweet surprise,*

And in my Saviour's image rise."

Then everything that God has seen fit to be in this world, will seem good in our sight, and right when we are there in the world to come, for we shall be perfect and God will fill all in all. In school we are taught the meaning of "I, we, us, you and it," and we know that such words identify. Identity is essential for the glory of God and glorification of the saints.

George Ruston

THE FIRST MIRACLE OF JESUS

(John 2:1-11)

The first miracle that Jesus performed in his earthly ministry is of profound significance from both a doctrinal and an experimental viewpoint: that of turning wine into water at a wedding feast. We are told that on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called and his disciples to the marriage. It is a notable fact that the third day is mentioned here, which may have a dispensational bearing, both to the called of Israel as well as to the church of the present day gospel dispensation. The number three is the number of the Trinity, and without the work of all the offices of the Trinity in the person of the God-

head, there could be no life from the dead, for it is the Holy Ghost, the third person of the Trinity, that quickens dead sinners into spiritual life, shows the things of Jesus unto them, gives them spiritual life, light, and understanding, and enables them to hear and interpret the word of God. The coming of the Holy Ghost at Pentecost ushered in the gospel day as the preached word quickened into newness of life those that were assembled in that large upper room at Jerusalem, typical of the gospel dispensation being positionally above the law dispensation.

The number three also denotes life from the dead. It was on the third day in the story of creation that natural life was manifested. It was on the third day that Christ Jesus rose from the dead, having conquered death, hell and the grave. Saul of Tarsus received his sight after being blind three days. Hosea speaking to national Israel said, "Come and let us return unto the Lord, for he hath torn and he will heal us; After two days will he revive us, and the third day we shall live in his sight." Not only does the church of God live spiritually on the third day, but in regard to the called of national Israel, there may be a prophetic allusion that applies to the restoration of Israel, for the two days (two thousand years) will soon be finished, and the third day dawn upon those regenerated of national Israel to fulfill prophecy.

Under Jewish law an espousal had all the force of the marriage vow as far as fidelity of the parties involved is concerned, for the church of God according to the apostle Paul is espoused as a chaste virgin unto Christ. Marriage is a sacred ordinance instituted by our Lord in Eden and confirmed by the presence of Jesus at Cana's wedding feast. And it signifies the indissoluble union of Christ and the Church. In the mention of the mother of Jesus being present, there may be an adumbration of the whole church of God, which is spoken of as the New Jerusalem, which

is above, which is the mother of us all, though we do not wish to overstress the application of any figure in attempting to present an exposition of this remarkable incident. Both Jesus and his disciples were called unto the marriage. None but the called of God can come to the marriage supper of the Lamb, therefore only the called of our Lord can partake of the blessings of this gospel dispensation. They must be chosen, elected, predestinated, sanctified, justified, and glorified.

As the two days ended and the third day of the marriage solemnities began, it was discovered that there was no wine. On the third day it was customary to serve the best wine, but on this occasion a dilemma of a serious nature confronted the host and the guests. There were six waterpots of stone, each holding two or three firkins apiece, which had contained water for the purification of the Jews, who were very careful to perform their ablutions on occasions of this nature, but each vessel was empty. Water is necessary for cleansing, and it represents the word of God, as we read elsewhere of "the washing of water by the word". Jesus said, "Except a man be born of the water and of the Spirit, he can not see the kingdom of God."

The Holy Spirit must take the cleansing word of God and apply it to the heart and conscience of the believer in every experience of saving grace. Sometimes this water comes into the soul as the gentle dew of the Spirit, sometimes by the rain of doctrine, sometimes by the heart feeling frozen by the dead works of the law until there is a longing for the warm south wind of the Spirit to revive, refresh, and manifest growth and fruitfulness. The word must be nigh each saved sinner and in his heart, the word of faith that justifies and enables the regenerated one through the blood of atonement to lay hold upon the precious promises.

The jars were empty, showing that the water had been exhausted. The law

contains the word of God and in its application it brings condemnation and a feeling of emptiness, helplessness spiritually, as creature effort and fig leaf righteousness fail to give life, for Christ is the end of the law for righteousness to all that believe. These vessels represent the children of God in their helpless state by nature, yet they were vessels, for Paul says, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. "They must be empty before they can be filled. Six is the number of man by nature, Adam being created the sixth day, a perfect natural man, but without a knowledge of the saving grace of Jesus.

The mother of Jesus realized that her son possessed unusual powers, though his Messiahship had not been revealed unto her, and said unto him. "They have no wine." She hoped he might relieve the difficulty, though she knew not how. Jesus answered, "Woman, what have I to do with thee. Mine hour is not yet come." He addressed her as Woman, not in disrespect, for mothers were often spoken to in that manner, but to show also that Mary was only woman without those divine virtues that Roman Catholics often ascribe to her. She was blessed among women, not above women. There is no Mariolatry foreshadowed here.

It is not difficult to ascertain the application of "mine hour is not yet come", as Christ had reference to the hour when he would be delivered into the hands of men, and be crucified, when he would submit to the dictation of men. But here he would receive no orders from his mother or any other person. We note several proofs of this in Scripture, among them being the first verse of the seventeenth chapter of John, as follows, "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son that thy Son may glorify thee." Jesus was to be subject to the will of man only in the hour of his humiliation.

Jesus ordered the empty stone jars to be filled with water, and they were filled to the brim. This proves that there was no opportunity for deception. When the command was given to draw out and bear to the governor of the feast, it was found that the water had become wine; and the governor of the feast acknowledged that the good wine had been kept until now. The water of the Word of God in figure had become the sparkling, refreshing exhilarating wine of the Gospel. The Word of God in the law with its condemnation and curse of the Old Testament, gives way to the blessings of the gospel in the New Testament. The word of God is often to the believer quite meaningless, or puzzling until it is opened up and applied to the comfort and consolation of the one to whom it has been a mystery. How sweet prophesy is to our understanding as we see it fulfilled! What comfort to see Jesus revealed in the word, as it is sealed in our hearts and manifested experimentally in the work of salvation!

Of course, wine denotes the joy that comes with salvation through the blood of Christ, for Jesus referred to the wine as the cup of the new testament in his blood. The first miracle of Jesus was turning water into wine, symbolically the wine of the gospel. The first miracle a child of God experiences is when the water of the word becomes the wine of salvation through the power of Christ in him the hope of glory. The first miracle of Moses was turning water from the Nile into blood, for the word of the law demanded blood be shed for the remission of sin; but the first miracle of Jesus was changing water into wine. The gospel wine is kept until now, and is enjoyed by every believer who has tasted that the Lord is gracious.

(Elder) Arnold H. Bellows

St. Charles, Kentucky

Dear Editors:

Have neglected to renew my subscrip-

tion, but feel like I just can't do without it, and can hardly wait for it to get here. It has been in my home ever since I can recollect. Father loved it and talked about every piece. He has been gone almost fifty years.

When Father talked, I loved to listen, but did not know what he meant, but now what he said often comes back to me.

Please renew my subscription two years and send me the Welsh Tract Church History.

Mrs. W. B. McGregor

Memphis, Tenn.

Dear Elder Spangler:

It is time to renew my subscription to the Signs, and with my remittance I am sending a wonderful letter received from Elder W. D. Griffin, Covin, Alabama. I would love to share it with the readers of the Signs. My sister and I have enjoyed reading and re-reading it together.

I wish I was full of things to write—it is so pleasant when one's mind is filled with thoughts of the Kingdom of God, but I can no more think or write of those things without that mysterious prompting within (which I truly believe must be the Holy Spirit sent down from God), than I can fly away to the heavens.

Sometimes I find this mysterious joy and ecstasy flooding my heart, soul and mind; what a joy then it is to talk it, write it or sing it. But at this time I am empty and void of feeling, and think surely it would be much better if I did none of these things. But to everything there is a season, and a time to every purpose under heaven, and there is no power that can keep these seasons from being just as they are, and when they are; they will accomplish the purpose for which they were ordained,—working that which is well pleasing to God.

Our pastor, Elder H. G. Brown preached a wonderful sermon on our

last meeting day. The church here is indeed blessed to have him feed them with such food as he brings. Jesus, and nothing but the shed blood of this Jesus, can purify sinners so that they stand before the Father holy and without blame: Jesus the way, the truth and the life. This is what is given him to preach, and this is what he gives the flock; and it is glad tidings.

We had meeting twice this month, and I am so in hope that it will continue. One meeting a month seems such a long time between meetings; it is such a sweet privilege to meet with each other, believing in a God who is able to save to the uttermost all who come to him; and it is because of His love for them that they come to him, drawn by his loving kindness. "Blessed is the man whom thou choosest, and causest to approach unto thee", etc. (Psalm 65:4)

The enclosed check will cover my subscription for two years and \$1.00 toward sending to another.

Mrs. James E. Young

North Pleasureville, Ky.

Dear Editors:

My subscription to the Signs expired with the March issue, so I wrote to have it discontinued. Since then, I feel like I cannot do without it, so am enclosing check for another year. It has been in our family for more than sixty years. I am close to eighty-two years of age and in bad health.

With best wishes that the Signs will continue to be published many years, and may peace and love abound.

Mrs. Sadie B. Turner

Richlands, N. C.

Dear Editors:

You will find enclosed \$5.00 to pay for my subscription to the Signs of the Times. Though I am a little behind in paying, you continued to send it right on; for which I thank you.

I enjoy the good things the Signs sets forth, for, if not deceived, this is the doctrine I believe. I cannot express in words or deeds how much I love the doctrine of salvation by grace and grace alone. I have just read E. J. L.'s views on What Shall I Cry, and think he was wonderfully blessed. I think sometimes that I will try to write my experience, but when I think it over, I am afraid.

Hope that I may be remembered in your prayers. May the Lord lead and guide you for his name's sake.

Unworthily,
Mrs. J. L. Andrews

Puente, California.

Eld. D. V. Spangler,

Dear Elder:

I am enclosing my check for two years subscription to the Signs and a copy of the Church History as advertised in the Signs.

I would appreciate information of church meeting places and dates of meetings, if any are near me. I live between Los Angeles and Pomona, California. I have had the privilege of attending meeting only once in the last ten years, so I get a lot out of the Signs.

I enjoy your Editorials and writings very much and would like to hear you if you are ever out in this country.

J. H. Hinson,
15731 E. Hill Street
Puente, California

SPECIAL NOTICE

Please check the expiration date on your paper. If the date is 10-52, it means your subscription expired October, 1952. Since the paper is now mailed without wrapping, we are not sending notice of expiration. Please renew promptly. Thank you.

EDITORIALS

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EDITORIAL

"For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Hebrews 10:25-27)

Sister Helen McCormick, of Pennsylvania, has requested my views on the above text of Scripture. There has been some difference of opinion and interpretation of this Scripture, yet I think all Old School Baptists are agreed in one particular: Only the blood of Christ Jesus can redeem from sin.

In considering this, as well as all other portions of the Word, we do well to take under consideration the connecting scriptures. Usually the writer has one main theme in mind in setting forth

any matter, and usually there is an underlying thought which is brought to the surface from time to time. An island is sometimes submerged in the waters, and from time to time it appears in plain view as the waters recede from over it. So it is with God's Word, a precious truth is brought to view many times in various ways, yet it remains the same truth each time we see it; only the beauty appears differently as we are favored to approach it from another direction.

A perusal of the book of Hebrews shows that the underlying thought of the Apostle was to present the difference between the ceremonial service and the Gospel Dispensation: God was speaking to our fathers by the Prophets, and speaking unto us by his Son. The difference is clearly shown between the service of the Priest and High Priest and what their service typified, and the work of our great High Priest, Jesus Christ, who has gone into heaven.

By noticing the preceeding verses in the tenth chapter of Hebrews, it appears that the writer makes it clear that the atonement of Christ forever put away all the sins of his people. "For by one offering he hath perfected forever them that are sanctified." By this offering he has obtained eternal redemption for all of his people. "Now where remission of these is, there is no more offering for sin." No offering that a sinner makes can ever atone for a single sin, for where the blood of Jesus Christ speaks, there is no more offering. If ONE sin of a child of God was unatoned for, that one sin would condemn him. The Apostle leaves no question but that the offering of the body of Jesus was once for all, that through his suffering he became the author of eternal salvation to all that believe; yet, at the same time, he exhorts his brethren to stand fast in the faith, and not be carried about with every wind of doctrine.

His word of exhortation to them was, "Let us hold fast the profession of our faith without wavering; and let us con-

sider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." The admonition is not to hold fast to their faith, for a believer cannot do that,—his faith holds him. The faith of God's elect is spoken of as the faith once delivered to the saints; also as abiding faith. Even though it is said to his disciples, "O, ye of little faith", it shows that they still had faith given them.

The profession of the faith of the saints is spoken of as putting on the Lord Jesus Christ: their being united with other saints in their profession before men as the followers of Jesus Christ. In the old Confessions it is spoken of as, "Giving ourselves unto the Lord, and to each other; being baptized in Jesus' name into the fellowship of the church of God." The profession of ones faith is in acknowledging the doctrine and ordinances of the Lord, and agreeing, as far as it lies within us, to observe the order of the Lord's house, and walk in his commandments. Most churches have "rules of decorum" and "articles of faith" which are embraced by one when he is received into membership. The Apostle seemed to have in mind the assembling of ourselves together as one portion of our profession; hence we are admonished not to forsake the assembling of ourselves together.

Now we desire to come to that portion of the Word concerning wilful sinning. It is clearly pointed out that whatever chastening there is in this wilful sinning, this chastisement is for those who have received the knowledge of the truth.

This wilful sinning is not the lust of the flesh or the temptations that come to believers, such as drunkenness, fornication and other temptations of the flesh. It is a wilful forsaking the ordinances of the Lord's house, such as failure to assemble with the saints for worship, allowing little things to keep us away

from the service of the house of God: failure to walk in the good way of the Lord in holding fast our profession by attending to the things we have acknowledged from the Lord.

“And that servant, which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.” (Luke 12:47-48)

No doubt many have experienced just what the Apostle describes as that which awaits those who wilfully sin in failing to observe and perform the things enjoined upon them in their profession of faith. There is a fearful looking for of Judgment and fiery indignation from the Lord. This does not destroy the believer, but devours the adversaries. They are humiliated and humbled; often there is a great drought in the soul, and they pass through great chastisement, through which the adversaries are devoured. It is sometimes more grievous to them than dying without mercy under Moses’ law; yet the very fact that they do experience these things is evidence that they have received the knowledge of the truth.

“For whom the Lord loveth he chaseth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chaseth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” (Hebrews 12:6-8)

I think by due consideration of the things set forth in the entire tenth chapter of Hebrews, the following facts will be noted:

First, that the work of Jesus Christ was a complete work in the redemption of his people from every sin that would send them to Hell. He has redeemed

them from all sin: not one for whom he died will be lost.

Second, the profession of ones faith before God and man is a very solemn thing. They have agreed, by the help of God, to walk worthy of the vocation wherewith they are called. They profess to be called out of the world, and are united with the saints in observing all things whatsoever Jesus has commanded them. One of these requirements is, not to forsake the assembling of themselves together as the manner of some is, showing that there were some who did not assemble together who had made this profession.

Third, that the failure to hold fast their profession by forsaking the assembling of themselves together, or in any other way to observe and walk in the ordinances they have embraced, is wilful sinning; and such an one can look for a certain judgment and fiery indignation, which shall devour the adversaries.

I remember several years ago visiting the home of a very dear and aged sister. She was feeble and so afflicted that she could not stand upright. On Sunday morning it was raining very, very hard, and I had no idea that she would try to attend the service. She looked out of the window to where my car was, and asked me if my car had a running board. What she wanted to know was whether it was possible for her to get into the car. I inquired if she planned to attend the meeting, and her reply was, “Of course I’m going.” Somehow this remains with me, and has been of much strength and encouragement to me to this day.

Oh, that God would continue to lead us in such paths, that the joys of Zion would be our chief joy. To you who sometimes let small matters get in the way of attending the services and doing the things enjoined upon you, such as staying away from the assembly of the saints because someone is visiting in the home, or some other reason, may you be given to lay aside such things and be found walking in the profession you

have made, holding fast the profession of your faith without wavering, for He is faithful that promised.

D. V. S.

*"For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec."
(Hebrews 7:21)*

In the very beginning of the Epistle to the Hebrews, Paul starts out by saying, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2. To me, this Epistle is the epistle of the Epistles. In it all the doctrines of the gospel as well as the laws are found, illustrated, and to a great extent explained. In the first verse of the 8th chapter Paul says, "Now of the things which we have spoken this is the Sum: we have such a high Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All that was set forth by the prophets, all that was preached, and all that will be preached by His called ministers, Jesus is the result or sum of it all. The sacrifices, rites and ceremonies under the law, had Christ as their object and end. His manifestation was a full and complete revelation and explanation of all the types, the fulfillment of prophecy, and the end of the law for righteousness to all that believe. The manifestation of Christ in the flesh, His death and resurrection from the dead supplied all that was wanting to reveal the plan of salvation and redemption to man.

In the 15 and 16th verses Paul says, "And it is yet far more evident: for after the similitude of Melchisedec there ariseth another priest, who is made, not

after the law of a carnal commandment, but after the power of an endless life." Similitude or facsimile, means in the likeness or an exact copy. Let us note that Melchisedec was not only a priest, but also king. None of the Levitical priests enjoyed this double honor, and as Jesus is to be after the order of Melchisedec, He is not only priest over the house of God; but King in Zion.

He must also be without father, that is, after the flesh. "Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matthew 1-18. Joseph then, was not the actual father of Jesus, but the reputed father, that is, one having the reputation of father. He must also be without mother. Therefore, as He is man without father, so as God, He is without mother.

He also must be without the beginning of days, nor end of life. In the body or form in which He was to be manifested in the flesh, He stood as an introductory to this incarnation, under the name of Melchisedec, whose father or mother no one knew anything about, nor His beginning or ending. They had no record of ancestors from whom he could have descended.

God spake in divers manners unto the fathers, and this is one of the ways that God used to depict to man the coming of His Son, and His incarnation in the flesh, the antitype of Melchisedec. In the Proverbs He is referred to under the appellation of wisdom, and says, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." So, we see that Christ did not start to exist at His birth, but was by His Father, "as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men."

The apostle says, "If therefore per-

fection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law." The priesthood of Melchisedec existed several hundred years before the law was given, or the institution of the Levitical priesthood. The order of the Levitical priesthood being now abolished, to give way to the unchangeable priesthood of Christ, prefigured by Melchisedec. The Levitical law consisted of sacrificial offerings, but He said, "Sacrifice and offerings thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." Psalms 40-6. These offerings and sacrifices did not wash away sin, purify the heart of man, or make reconciliation to God. Thus God not only changed the law, but also the priesthood, not after the order of Aaron, but after the order of Melchisedec. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec."

The children of God have one unto whom they can go for refuge, and upon whom they lay hold, for, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah 17: 7. Jesus is the only hope of Israel, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. There will never be another priesthood to supersede the

priesthood of Christ, for, "The Lord sware and will not repent," that is, He will not change His mind, "thou art a priest for ever after the order of Melchisedec." Kings and kingdoms come and go, empires rise and fall, but the kingdom and priesthood of Christ, which is not of this world, will stand forever.

The Lord spoke to Moses saying, "And thou shalt say unto them, this is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering." Numbers 28-3. These daily offerings are not necessary, neither are they required, as the one to whom they pointed has satisfied all the law demanded, by offering Himself upon the cross. "For by one offering he hath perfected for ever them that are sanctified." Hebrews 10:4.

Jesus was not appointed priest according to the carnal commandment; and without oath, but with an oath, and according to the power of an endless life. He, therefore, ever liveth to make intercession, and will never become disabled in office, or have to be replaced by reason of death, for He says, "I am He that was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death." Revelation 1:18. As there will never be a change of priesthood, it is evident that there will never be a change in the plan of salvation, for, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." God interposing an oath, to show the continuance of the priesthood of Christ, the immutability of His counsel, and that there will not be a change in the gospel dispensation.

"Now consider how great this man (Melchisedec) was, unto whom even the patriarch Abraham gave the tenth of the spoils." This Melchisedec stood as an arch type of the Lord Jesus Christ, who is the High Priest over the house of God. "And Melchisedec, king of Salem, brought forth bread and wine: and

he was priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth." In my opinion, bringing forth bread and wine, was a type of the institution of the Lord's supper. The blessing of Abraham by Melchisedec, who was a type of Christ, shows that all who are of the same faith of Abraham, are blessed by the antitype, the Lord Jesus Christ. Melchisedec was greater than Abraham, because to him Abraham payed tithes; Levi also, "For he was yet in the loins of his father, when Melchisedec met him."

Let us now consider the greatness of the antitype, the Lord Jesus. First Paul says, "For unto which of the angels said he at any time, Thou art my son this day have I begotten thee? And again, I will be to him a Father, and he shall be to a Son? And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." He is not a typical priest, but the real priest, which all the others prefigured, and to whom all the rites and ceremonies pointed. He is greater than Moses, for this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Hebrews 3:3. No other man was ever made to suffer for the sins of all people. "But we see Jesus, who was made 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." Hebrews 2:9. This man hath said:

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." And again, "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Well could the apostle say, "For Christ is not entered into the holy places made with hands, which are the fig-

ures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

H. O. N.

349 Elmira Place, N. E.
Atlanta, Georgia

Dear Elder Spangler:

Enclosed is a Postal Money Order for six dollars to be applied as follows: To renew my subscription to the Signs of the Times for two years, and a copy of Welsh Tract History.

I would like to obtain a copy of the Old Paths, written by Eld. Sylvester Hassell, and published in 1889 or 1890. If you know of any one who has a copy and will part with it, I will appreciate it if you will give me his name and address.

I am still enjoying the good preaching that the Lord blessed you to do at our two last associations, and I hope that you can be with us at our next association. We are always glad to have you come down and be with us whether it is at an association or any other meeting.

Yours in hope,
Milton M. Absher

Riffe, Washington

Dear Brother Spangler:

I am enclosing \$3.00 to pay for the dear old Signs another year.

My dear husband, Elder I. F. Coleman, passed away March 12, 1953, after an illness of six and one-half months;

he suffered much. An obituary is planned later.

May the dear Lord continue his blessings with the Editors of our precious old paper. I hope I never miss a copy the few days I have left here in this world of time. I am enclosing a new subscription and would appreciate a copy of the Welsh Tract History.

Humbly, your sister in hope,
Mrs. Rosa Coleman

O'Donnell, Texas

Dear Elder Spangler:

I am sending a check for the Signs of the Times for another year. I don't see how I could go on without the Signs, for they mean so much to me. I read and reread them and then hand them to others who love the truth the Signs sets forth. I hope I can continue receive it as long as I live, for no one knows the comfort I get from reading the good articles it contains. May the Lord bless you and the others to continue writing and proclaiming this doctrine of God our Saviour.

May the Lord bless the readers to read as well as the writers to write, for we all need the blessing to read or write the unsearchable riches of the Lord and Saviour. It is by him and through him that we live, move and have our being. Satan has such a wonderful pleasure in me that he leads and has charge of me much of the time, to the extent that I am not able to utter one word of praise to God's grand and glorious name. Please excuse my manner of expression, but I hope these few thoughts are from deep down in the heart of this poor unworthy sinner, saved by the grace of God, if saved at all.

Your sister in hope of eternal glory,
Mrs. F. M. Rushing

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, Septem-

ber 12, 13 and 14, 1952, sendeth greetings to the associations and meetings with whom we correspond.

Dear Brethern:

In these perilous times it is through the kind providence of our Heavenly Father that we have been able to meet again in the Maine Association. Your correspondence was gladly received. We hope it may continue through the years to come.

Elder E. C. Jones was our only minister. He was blessed to preach six wonderful sermons during the three days meeting, giving all praise, honor and glory to our Lord and Saviour Jesus Christ; who we feel was in our midst.

The meeting was well attended by the Maine brethern and friends. Peace and harmony prevailed.

The next meeting of the Maine Association will be Friday, Saturday and Sunday before the second Monday in September, 1953, the Lord willing, when we hope to meet again. The place of meeting will be given by notice in the Signs of the Times.

Elder E. C. Jones, Moderator
Sanford S. Bartlett, Clerk

Tuscon, Arizona

Dear Editors:

Enclosed please find \$3.00 for which please extend my subscription another year for the Signs of the Times.

I have been taking the dear old Signs for many years, and how I do enjoy reading the the good letters written by the dear brothers and sisters. I certainly endorse and am well pleased with the contents. The Editors are contending for the faith once delivered to the saints, as the Original Prospectus did. Hope you God's love and courage to keep this up till the end of time. If I know anything, I love the Old Baptist doctrine.

Yours unworthy sister in Christ,
Mrs. B. Coopwood

Opp, Alabama

Portales, N. Mexico

Dear Editors:

I want to subscribe for the Signs of the Times, and am enclosing money order for a years subscription. Would like to have a copy of the Welsh Tract Church History.

Brother and Sister C. W. Porterfield, of Ft. Deposit, Alabama, takes the Signs and have been passing them on to us. My wife and I both have enjoyed reading them. We think it is a good paper.

Yours in bonds of love,
(Elder) H. G. Morgan

Oxnard, California

Eld. D. V. Spangler,

Dear Brother in Christ:

I have just received your History of Welsh Tract Baptist Church.

My grandfather's people came over from Wales about 1700 or 1704 for religious freedom. They were Baptist in Wales. My grandfather was named Abishai Curl, and was born in 1809, in Virginia. I think his father was named William, but am not sure. My grandfather's mother was a quarterine Indian descendant of Pocahontas, and was born in Virginia. He married Ann Maria Watson, whose father came to America for religious freedom about 1808. (I noticed several Watsons in your Church History) In England, where they came from, my grandmother's father was Lord John Watson.

I am glad I had the privilege of reading the History, but didn't find the name Curl. My father (A. J. Caughron) used to take the Signs of the Times, and his father took it before he was born. They have told me I am a Primitive Baptist for at least five generations on both sides of the house.

Thanks for listening, and God bless you every one; may he spare you many years to carry on.

Christian love,
Mamie Edwards

Dear Brother Spangler:

Just received the dear old Signs and have read it through. How I love to read these wonderful letters. My father, Elder I. R. Greathouse preached for over sixty years, and wrote many fine articles for the Signs. I have a good many of his articles written from 1915 to 1935, when he passed away. I often get some of them out and read them.

I see my subscription expires next month, so am enclosing my check for a two year extension. Nothing does my soul so much good as to read the wonderful letters of the dear old Signs of the Times. May God bless the Signs to continue many years to come.

Your brother in hope, I trust
C. H. Greathouse

Newport, N. C.

Dear Brother Spangler:

The time is past for sending in my remittance for the dear old Signs, but you will find enclosed three dollars for another year. I like to read its contents very much, and, if not hindered too much, I seldom lay it aside until I read it through. It does not take so long to read them through, but the contents of each one refreshes my hope, renews my strength and makes me feel that I am sitting in heavenly places with them while I read; and they give me thoughts on the Scriptures and I meditate on them for a long time afterwards.

Such good reading refreshes my soul, just as the little raindrops refreshes a withered flower, for I feel like one so much; but when my papers come, I am refreshed at once, for I know I have some good news from a far country. They do not seem like a foreign language, for deep in my heart they tell and express my trouble so briefly till I shed tears of joy, sometimes feeling and knowing that I am not the only pilgrim traveling this rugged highway alone. I

hope, as all poor sinners do who feel to be made alive in Christ, that the rugged way is the straight and narrow way that leads to life eternal. So it is my plea to Him who saves us by His grace that I might walk in the light and counsel of His will for His name's sake.

May God in his infinite mercy guide us one and all, and give strength and courage to the editors to carry on the duties they have obligated to do, since the Lord saw fit to take the former able editor from us. He was an able and gifted man and his writings were enjoyed by many. Submitted in love.

Mrs. W. H. Cannon
A little sister,

CHANGE OF MEETING TIME

The time for holding the Yearly Meeting of Rewastico Church, of the Salisbury Association in Maryland, is changed from the First Sunday in August to the Second Sunday in August.

(Elder) H. M. Bennett, Pastor

MEMORIAL

WHEREAS, our assembling together this year (1952) has been saddened by the loss of three of our oldest members, the Maine Old School Baptist Association wishes to place on record in the Signs of the Times an expression,

First, of our respect and love for these faithful members who for so many years have enjoyed with us the preaching and communion of the saints at these meetings, and

Second, of our sympathy to the relatives and the churches sustaining these losses.

From the Bodoiham Church has been called home Sister Rachel Beal Potter, who was firm in her belief in the doctrine preached by her father; and whose chief delight after the death of her husband was the reading of the Signs and the Bible, and corresponding with brethren, many of whom she had never met.

From the Whitefield Church, Sister Emmie Bartlett, whom to know was to love; and whose life, spent in helping others, shone with a sweetness unselfish and Christ-like.

From the Gardiner Church, Brother Walter Weeks, whose guiding light was the welfare of Zion; and whose humility before his God was beautifully manifested in his sincere testimony and his gracious walk.

Published by vote of the Maine Association.

(Elder) E. C. Jones, Moderator
Sanford S. Bartlett, Clerk

RESOLUTIONS OF RESPECT

WHEREAS it has pleased Almighty God, who rules all things and does His will, to remove from our midst by death our beloved Brother and Deacon G. S. Weider. He passed away at his home on December 5, 1952. The funeral services were conducted from his home by Elders W. R. Dodd and Raymond S. Payne.

Brother Weider was married twice; his first wife died in June, 1902, at Dixon, Tennessee. He united with the church after her death. Then he married the second time to Lillie Maughmer, and then moved to Virginia in 1904. He helped to organize the Richmond Church on June 25, 1910.

He was a faithful member and served as deacon for a number of years, therefore BE IT RESOLVED that we bow in humble submission to our God, who is too wise to err and to good to be unkind; and that a copy of this resolution be put in our church records, a copy given to Sister Weider, and a copy be sent to the Old Faith Contender and the Signs of the Times for publication.

Done by order of the church in conference the fourth Saturday night in March, 1953.

J. L. Butcher
Elder R. S. Payne
Nettie Farnsworth
Committee

RESOLUTIONS OF RESPECT

WHEREAS, our Heavenly Father has been pleased to remove from the scenes of this life our dearly beloved brother, Deacon Jefferson C. Mellott, and

WHEREAS, the passing of our brother gives us much sadness and a keen feeling of our loss because he was so faithful in his relationship with the brethren and friends; and because he was a firm believer in the doctrine of God our Saviour, and loved to talk about and discuss these precious things, and

WHEREAS, Brother Mellott in his daily life was an example in word and deed unto all of us, therefore

BE IT RESOLVED, First, that we give thanks to our God that he was pleased to give unto our little band of believers this humble and faithful deacon and brother, and

Second, that we extend to our dear Sister Mellott our deepest sympathy, and pray that the father will be pleased to give her grace to sustain her in her great loss, and

Third, that we spread this Resolution of Respect on our minute book, and give a copy to Sister Mellott, and send a copy to the Signs of the Times for publication.

Done by the unanimous order of the church in conference November 29, 1952.

Elder John D. Wood, Moderator
Deacon Orien Mellott, Clerk

RESOLUTIONS OF RESPECT

It has pleased our Heavenly Father to remove from our midst our dearly beloved brother in Christ, Edward H. Lanier, who was born March 19, 1877 and passed away March 2, 1953, making his stay on earth almost seventy-six years. He leaves his wife, Mrs. Annie Lanier, a son, E. H. Lanier, Jr., a daughter, Mrs. Russell Brammer, all of Memphis, Tennessee; two sisters, Mrs. Maggie Powell, Murray City, Tennessee, and Mrs. Pearl Woods, Crocket Mills, Tennessee. He is greatly missed by his church which he served as a deacon, clerk and song leader, for he was faithful in attending his meetings and was an active member until his death.

His funeral was conducted at National Funeral Home, Memphis, Tennessee, by his pastor, Elder H. G. Brown, who used for a text, "And we know all things work together for good to them that love the Lord, to them who are called according to his purpose." Romans 8:28. And also at the Zion Methodist Church, near Friendship, Tennessee, using as a text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

We, the Primitive Baptist Church, greatly feel our loss, but our loss is his eternal gain; and we extend our sympathy to his family who so greatly miss him. May they be given grace sufficient to reconcile them to God's will, therefore

BE IT RESOLVED that we bow in humble submission to Him who worketh all things after the council of His will, and is too good to do wrong and too wise to make a mistake, and further,

BE IT RESOLVED that a copy of this resolution be placed in our minutes, a copy given to the family and a copy be sent to the Signs of the Times for publication.

Done by order of the church in conference, Sunday, March 8, 1953.

Elder H. G. Brown, Moderator
L. C. Campbell, Clerk

OBITUARY

DEACON C. F. LANDERS

Deacon C. F. Landers was born July 2, 1869, in Granbury, Hood County, Texas, and died December 27, 1952. A ge eighty-three years, five months and twenty-five days. He was united in marriage to Nannie E. Grant, April 27, 1893; to this union eight children were born. Two girls died in infancy, and his wife preceeded him in death, he leaves the following children to mourn his passing: C. R. Landers, Coleman, Texas; A. W. Landers, Lawn, Texas; Mrs. Edna Borden, Portalis, New Mexico; Mrs. C. B. Harrell, Wichita Falls, Texas; Mrs. J. C. Baker, Dallas, Texas; Mrs.

Truet Hipshis, Coleman, Texas. And two sisters: Mrs. J. C. Rash, Manahans, Texas; Mrs. R. Yates, Yuma Arizona. And two brothers of Pasedena, California; together with twenty-three grandchildren, and twenty-two great grandchildren, nephews and nieces, and a host of friends.

He and his wife joined the Predestinarian Baptist Church in 1910, near Robert Lee, Texas, and were baptized by the late Elder L. E. Skinner, of Fletcher, Oklahoma.

The subject of this sketch will be long remembered by all that knew him. His walking to and fro before the neighbors and friends of his community was a pattern in which all would do well to follow; which few have equalled and none have ever surpassed. Brother Landers was strict in all his dealings with his fellowmen; his word having never been called in question, having lived all his life in keeping with the laws of his country, a loyal citizen without dispute; a Christian gentleman above reproach. He was ordained deacon of his home church, and served the church in that capacity all the rest of his life. His going in and out before his brethren was calm, gentle and sedate. He made the duties of his office in the church his daily practice; and even so the same rule of government was observed in his home.

Brother Landers was a dearly beloved and faithful husband, a gentle father of six living children to praise and adore his beloved name. He was a strong believer in the doctrine of God his Saviour: Salvation by Grace, election, the resurrection of the just and unjust, the absolute predestination of all things. He loved the Signs of the Times and the doctrine it has ever contended for, having been a subscriber many years.

After the services were over, his body was taken to its place of rest, there to await the second coming of our Lord and Saviour to gather his elect unto himself, saying to the North give up and to the South keep not back, and present them to the Father pure, holy and without blame. A sturdy oak that has battled the tempest so long has now fallen as a great man in Israel, not to be soon forgotten, as all the brethren of his acquaintance here and elsewhere looked up to him for advice and counsel.

The unworthy writer, together with Elder C. Y. Osteen, conducted the services.

(Elder) W. A. Little

LUCINDA R. ROUNDS

On May 15, 1952, it pleased the God of love to remove from this life our beloved and highly esteemed sister, Lucinda R. Rounds (nee Meredith), familiarly known as Lucy. Her death occurred in the Palmer Home for the Aged in Dover, Delaware. She had suffered a

stroke from which she lingered only a few days. She was born February 16, 1864, making her stay on earth 88 years. She leaves two sisters, Sarah M. Benson, Wilmington, Delaware, and Martha Wilson, Houston, Delaware, together with several nieces and nephews to mourn her loss.

She was the daughter of Jacob B. and Catherine Frazier Meredith, born and reared near Petersburg, Del., where she attended meetings at Cow Marsh Primitive Baptist Church. She began teaching school at seventeen, near her home. A few years later she taught near Welsh Tract Church, and attended services there. She was baptized by Elder Joseph Staton on the first Saturday in March, 1888, in the fellowship of Welsh Tract Church, where she remained a faithful and devoted member until death.

Here she met Arthur W. Rounds, also a member of this Church, and they were married February 17, 1897, starting their house-keeping on the Parsonage farm to be near their church. About 15 months later, she was stricken with Typhoid Fever and complications developed which made her an invalid for 14 years. During this time, Sister Lucy had many soul-searching experiences that made her the tender, loving, and sweet person she was. By surgery, her condition was greatly improved, and she was again able to enjoy life's blessings in home and Church.

"A Shut-In Life" was published in the March 15, 1914 issue of the Signs of the Times, in which she wrote concerning what it meant to her to be a Christian. During her invalidism, they moved first to Camden, Delaware, then to Milford, Delaware, where Brother Arthur followed his vocation as trucker and chicken raiser, in which he was expert. When his health failed, they sold their home and, in October 1944, came to live with his niece, Mrs. Louise S. Johnson, in Newark, Delaware. On July 23, 1945 is pleased God to call Brother Arthur home from his labors, wherein he had proven himself a workman that needed not be ashamed. A true and devoted husband, a tried and faithful member and Deacon of the Welsh Tract Church, he entered his rest to ever be with his Lord he loved and served so devotedly.

After his death, which she bore with bravery and Christian fortitude, Sister Lucy applied for entrance in the Palmer Home, where she spent her last days in full acceptance and reconciliation to God's will concerning her station and place in life. Funeral service was held in the Welsh Tract meeting house, May 19, 1952. The pastor, Elder D. V. Spangler, was unable to attend and the service was conducted by this writer, a brother-in-law. The scripture used was the 26th Ch. Matthew, 6-13 verses inclusive. Interment was in the

adjoining cemetery, beside her late husband.
(Elder) C. E. Benson

WILLIAM JOSHUA CHAMBERS

In memory of our beloved brother William Joshua Chambers, who was born August 2, 1869, in Leon County, Texas, and departed this life February 19, 1953; making his stay on earth eighty-three years, six months and seventeen days.

He was married to Miss Annie Collier, November 26, 1889, and to this union were born nine children. His wife and four children preceded him in death, leaving the following sorrowing children: C. L. Chambers, Weslaco, Texas; A. A. Chambers, Rogers, New Mexico; Mrs. Clara Hansford, Gatesville, Texas and Mrs. Alice Roberts, Sundown, Texas. Also eighteen grandchildren and twenty great grandchildren, one brother, T. B. Chambers and two sisters, Mrs. Lula Stubbs and Miss Maggie Chambers, of Comanche, Texas.

Brother Chambers received a hope in Christ in 1892, and united with the Primitive Baptist Church in Comanche County, Texas, in the year 1902; his dear companion joining soon afterwards. His membership at the time of his death was with Mt. Zion Church, Weslaco, Texas.

He was a wonderful man—to know him was to love him. He was faithful to his church and was well read in the Scriptures, and the writer has had many enjoyable talks with him, for he was wonderful company and did enjoy talking on the scriptures. He told me a few days before his passing that he felt his way was clear; and he asked me to conduct his funeral, which I did to the best of my ability. I tried to speak comfortingly to his dear ones. We deeply feel his loss, but we feel it is his eternal gain. May his sorrowing children weep not as those without hope, but rejoice that he is out of his sufferings and at rest from all his labors.

We used as a text a portion of the fourteenth chapter of Job: "Man that is born of women is of few days and full of trouble; he cometh forth in the morning, and in the evening is cut down." And, "If a man die shall he live again?" And, "Yea all my appointed time will I wait till my change come."

Written in sorrow by one who loved him, and at the request of his children, who desire that this be printed in the Signs of the Times.

(Elder) J. B. Reid,
San Juan, Texas.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., JULY, 1953

NO. 7

Following is a copy of a letter written by Brother Casper G. Fetter, Southampton, Pa. to his grand-niece, aged twelve, who had given evidence that she had been born of the Spirit. I obtained permission from Brother Fetter to publish it in the Signs:—

E. J. L.

Southampton, Pa., Mar. 1952

Dear Joan:—

I have been thinking today about a little girl who lived many years ago in the time of the prophets of old of whom the bible speaks. She was an Israelitish maiden in the province of Samaria who had suffered much in mind; and no doubt many a night she had lain sobbing upon her bed, being troubled about her soul. And while she was passing through this trouble of mind, a great and wonderful prophet named Elisha passed by where she was, and he beheld her, and saw she was in trouble and was crying; and he spoke to her in such glorious sweet words and with such power that her trouble of soul left her; and she became very happy and could not speak highly enough of this prophet. In a short time after this the Syrians invaded the part of the country where she lived, and the soldiers carried her away captive as a slave into the home of a man whose name was Naaman, who was a captain of the soldiers of the king of Syria. He was a good and honorable man, and well thought of by the king, but he was a leper, and was much troubled about his condition (like the little maid was and many others) and there seemed to be no cure for his disease, for they had sought every where for a cure but found none.

The little Israelite maiden had been

placed in the home of Naaman and she waited on Naaman's wife. After she had heard of Naaman's trouble and of all they had done in a way to find a cure for her master's leprosy, she said to her mistress one day, "Would God my lord were with the prophet that is in Samaria; for he would recover him of his leprosy." She knew that the prophet had taken away the trouble of her soul, and felt he could heal her master of his leprosy. It was told to Naaman about the little maiden and what she had said and also to the king of Syria; and he said, "Go to the land of Israel to this maiden's people; and I will send a letter to the King of Israel also."

And so Naaman departed and took silver and gold and changes of raiment, and he brought the letter to the king of Israel which said:— "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy. When Naaman arrived at the house of Elisha, he, being a very prominent man and having a letter from the king, thought that the prophet would come out of his house and make a big fuss over him and heal him. But no, this is not the way the Lord works his miracles; He comes to us in a quiet way. When He speaks it is in a still small voice, but with power to heal. So Elisha the man of God just sent a messenger out to him, who said, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee and thou shall be clean." But poor Naaman was greatly disappointed and went away, and said, "Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand on the place, and

recover the leprosy." He also said, "Are not the rivers in Damascus, my own country, better than all the waters of Israel? May I not wash in them, and be clean?" So he went away in a rage. But his servants spoke to him and said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee; Wash and be clean." Then Naaman wend down and dipped himself seven times in Jordan, as Elisha had told him to do, and his flesh came again like unto the flesh of a little child, and he was clean.

We should always try to follow the leadings of the spirit in all we do, believing that the Lord's way is best and for our good and his glory, as Naaman found out. We have to be kept low and humble, and as a little child at the feet of Jesus, praying always to be led and kept in the straight and narrow way that leads to Jesus. "Because straight is the gate and narrow is the way, which leadeth unto life: and few there be that find it." (Matt. 7:14) Also in John 14:6 we find it recorded, "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

After Naaman had been healed he returned to Elisha and said, "Behold now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." But Elisha said, "As the Lord liveth, before whom I stand, I will receive none." The grace and mercy of God cannot be bought with money. The grace of God is free, and it is often bestowed upon his children on their bended knees. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; Yea, come, buy wine and milk without money, and without price." When the King of righteousness says come, his subjects come, for in his command there is power; and when He calls, they obey. But to whom did He say, come ye? It was only to those who thirst—no one else; and to those who are thirsty He giveth

to drink of the water of eternal life. We cannot buy this eternal life or secure it by anything we can do. It is given freely and without price to his dear chosen children, those who were chosen in him before the foundation of the world. After Naaman learned of the way of the Lord as he never knew it before, he asked the man of God, the prophet Elisha, to forgive him of all he had done wrong. Elisha said unto him, "Go in peace."

May we all hear that still small voice speak to us when we are troubled on account of our sins, the weakness of the flesh, "Go in peace."

With love,

Poppy,

(Casper G. Fetter)

Covin, Alabama,

December 5, 1952

Mrs. Gussie Hardy,
Plad, Missouri.

Dear Sister in Christ;

The apostle says, But to do good and to communicate forget not; for with such sacrifices God is well pleased (Heb. 13:16). How pleasant indeed is the blessed privilege of talking and writing to those of like precious faith about the things of the city of our God. True, indeed is the fact that saints have no continuing city here, but through the grace given us, we seek one whose maker and builder is God. (Heb. 11:10). To the worldling it might cause sadness of heart to think that we do not have a city here, but see and embrace the promise of a covenant keeping God that he will come again to gather home his redeemed in every nook and corner of the globe.

Many people want perfection now; And God's children have it now in Jesus Christ, but none in ourselves. The precious truth that God has a people who are seeking him, is, within itself, a wonderful source of comfort and satisfaction. We (I hope I am one) are not seeking aimlessly and without an objective. No, no, not that, but we seek Jesus, we seek the company of his hum-

ble train of followers, we seek the city of rest and bliss and joy evermore. It is no wonder that David said "happy is that people, that is in such a case, yea, happy is that people whose God is the Lord." The dear followers of the Lamb have an earnest given them of the inheritance. (Eph. 1:14). This 'earnest' is something in keeping with what was given the poor man that fell among thieves. At the proper time the Samaritan carried him to the inn and gave two pence. The two pence was an earnest of his return. God cannot deny his own work—he cannot fail—and his promise of returning, together with what he was to do when he got there, was as good, and just like unto what his first coming and his first work was.

This 'earnest' is like unto the taste of the good word of life (Heb. 6:4; I Pet. 2:3). There has to be life to taste a thing, and if the taste is in harmony with that form of life that is present, there will be a yearning, a seeking, for more and more. They desire deliverance from that bread that satisfies not, and from those that peddle the unstable stuff. David says, Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a hand of falsehood. (Psa. 144:11). Read it all. What a wonderful petition. What a prayer to ascend to God the Father's ears. What music it is to the Creator to hear the feeble cries of the poor lost and ruined children as they cry to him for help, succor, and guidance.

This taste, or this earnest, causes prayer to spring up in the soul as living waters in the bowels of the earth causes streams to break out in the deserts. What a blessing it is to be a beggar at the throne of grace. What a bonanza of wealth is now in store for the weak, the tempted, the tossed. Oh, Lord, the beggar cries, deliver me from the hands of strange children, from those who speak vain things, that bear falsehoods. The solid comforts of the gospel, the sweet and lingering taste of that Bread well bruised, of that wine

well refined, brings us nearer, ever nearer to the cross; brings us with all our doubts and bitter complaints to a throne of grace and there we are blessed to cast all our cares on Jesus who cares for us. These are the people who pray; these are the ones that come crying grace, grace unto this stone; this is the nation that does not have any confidence in the flesh, but whose confidence is in God, the living God.

The deliverance of God's humble train of followers from these vain and lying children, produces a family well grounded in the principles of grace. The sons are plants that are grown up in their youth. No wonder that the Blessed Redeemer was anointed to preach to the poor, brokenhearted, mourning characters and to do all for them that they might be called trees of righteousness, the planting of the Lord (Isa. 61:1, 3; Luke 4:18). This deliverance from sinking sands, miry floods, broken cisterns (lies, vain things) brings the sons of God to a growth in grace, strong, well established plants. This deliverance is fully embraced in Solomon's strong command, Remember now thy Creator in the days of thy youth, etc. (Eccl. 12:1). But the daughters are embraced in this deliverance that is of God. When the deliverance of the Lord is made manifest the sons and daughters will all be at their post. Not at the post to win something else. No, God forbid. But at the post because the deliverance, the blessing, has put them at the post. To be corner stones is indeed a worthy and coveted place in the kingdom or building that is of God. It is all of grace, to be thus placed in the kingdom. I hear our people say that the sisters are to be, like little children used to be, seen and not heard. Well, be that as it may, the deliverance that is of God, places them in the building as corner stones polished like unto a palace. This deliverance gives a full garner, affording to these sons and daughters all manner of stores.

It makes sheep to bring forth in the streets thousands and ten thousands.

What about this. I am making a spiritual application of David's prayer. If allowable I cannot switch here and say that this part is applicable only to our natural flocks. I must hold to the pattern; I must continue to speak of the deliverance and the effects that it has in the kingdom of our Lord. First, let me say that the prophet Jeremiah, speaking as God, declares, Behold I will send for many fishers, saith the Lord, and they shall fish them. Afterwards will I send for many hunters and they shall hunt them. I want to make this clear that the Lord God did not say that I will send for fishers and hunters and that they will fish and hunt for them. But notice, "they shall fish and hunt them". (Jere. 16:16).

When someone promises us a thing we are always delighted in the fulfilment of that promise. God promised that thing to Israel. It was not to fish fish; it was not to hunt grizzly bears. It was to fish and hunt his people out from their scattered abodes. Now the time came when that was to be. Every promise has a time of fulfilment. This is not an exception. Peter and Andrew were fishing for fish. Put a scotch right there. They were at it for food and for a livelihood. I think I have every scriptural right to say that those fish were like unto ours today, and that their working at it was not any different than our preachers who were farming or fishing or in the mercantile business. But the Lord calls them, and this is in direct fulfilment of the prophetic language, both as to the calling and the work they were called to. They were to be fishers of men, but, very markedly, not for men.

Now I believe that there is a begetting in the gospel. I many not be using the right words to convey my intention but I believe that you will read charitably my poor thoughts. Paul declares, "for in Christ Jesus I have begotten you through the gospel (1 Cor. 4:15). " There is the promise to send; there is the promise to call to work; there is the work. These sons of Paul

will fill the deliverance that David so wonderfully speaks about. Furthermore I have a hope that I have a commission from this same Jesus to hunt and fish the little children of God. Thus this salvation that flows out of David's deliverer is full and complete.

Not only is there fullness but there is strength to labor. It is not gotten by exercise, nor by cultivation, but these strong oxen get their strength to labor from their owner. Where this Strength is, there will not be any breaking in nor out, nor will there be any complaining in the streets for the Lord God is the mighty deliverer. Yes, dear sister, happy is that people that is in such a case. What kind of a case? Well, the kind of case like David's case, like your case, like (I hope) my case, like unto every follower of the Lamb's case. An outside case. A case that is hopeless. A case that remedy after remedy has been tried, and as often tried as often failed. A case where men no longer cared, where they passed by in derision, but thanks be unto his dear name, a case that he knew and determined the full extent of the ravages of the disease before it came, having made himself the surety of the covenant, and that he took the poor sinner under his care, and gave him drink and meat and bread. Furthermore, he promised to fully take care in the end.

And it will not be long, dear sister, for the Bride is now passing through her dressing room, and the morning of his coming is approaching. I do not know when, I do not propose to delve into the when, but I do propose, through grace, to go on speaking and talking of his eternal goodness and mercy to poor sinners, assuring every halting and doubting child that he surely will return again.

It is about mail time. I have run away in my thoughts. Lois joins me in love and sweet fellowship.

Write when you have time and a mind.

In precious hope,
William D. Griffin

EXPERIENCE

Williamstown, Kansas

December 18, 1952

Mr. J. B. Dunagan,
Lawrenceville, Georgia

My dear brother in hope of eternal life which God that cannot lie promised before the world began:

You asked me in one of your recent letters to write a sketch of my travels and experience. I fear that I have not much to tell that would be interesting to you, yet relying on your forbearance, I have undertaken to jot down a few things and submit them to your judgment as to whether or not my experience is a real Christian experience.

Will you pardon me if I mention one incident that happened just a short time before I was born. Of course I can only relate this incident as it has been related to me. It is said that shortly before I was born, a turtle dove flew into the house and lit upon my mother's shoulder. It showed no sign of fear; and after resting there a few moments it flew out of the house and flew straight to the field where my father was at work, lit on the ground and fluttered near his feet. Whether this was an omen or not, may be decided in the minds of any who may read this. But whether it was a token or not, shortly after that my mother gave birth to twins and her own life went out. Hence I have never known a mother's love. My twin brother died before he was a year old.

For brevities sake, I will not dwell long on the early years of my life. Suffice it to say that my father and his family of ten children, soon after the death of my mother, left the State of Indiana and emigrated to the State of Kansas and settled on a farm in Leavenworth County. He departed this life on the 20th day of May, 1879; hence I was left an orphan at an early age.

I will also mention that I was impressed early in life concerning the state of the soul after death. But I think I was about fifteen or sixteen years of age when I first felt the contamination of sin in my body. Lightly

at first; so light indeed that most of the time I was able to pass along under its baneful influence without suffering any great remorse. I had always tried to conduct myself morally and uprightly; I had never indulged in profanity; I never attended a dance and I never gambled. Yet with this feeling of fancied security, there was a something that came over me, a something that I could not explain, a feeling of depression that I could not attribute to any visible cause. I would sometimes ask myself, What can be the matter? I kept this matter entirely to myself, and gave it not much thought except when this same feeling of depression would return; which it did at intervals with increased intensity,—that feeling I could not explain and did not try. I only knew that I was feeling very ill at ease at times, and for what reason I could not tell.

I had now begun the sphere of young manhood. My tendencies were not unlike that of other young men: I developed the desire for young company. I betook me frequently to places of amusement, and I became a regular attendant at Sunday School and what may be known as various religious exercises. These places I attended more for pastime than for anything else, but I was proud of the fact that I came to be recognized as a scholar in the Sunday School class. The Methodists were the dominating sect in that community, and frequently the neighborhood was stirred with protracted meetings and great efforts were put forth by old and young of both sexes, by preachers and laymen to convert all and turn them to the Lord. I seldom was absent from any of these meetings, and I saw many of my associates go forward to what was called the mourner's bench. These performances were rendered in various lingo, such as getting religion, joining the church and giving their heart to God. I saw many go forward in this way whose character and deportment was everything but commendable, and whose ways were not materially changed after they had made a profession of re-

ligion. This practice gave me much concern. I was not wholly prepared to condemn the practice, but I was far from being convinced that it was worthy of commendation or of imitation. Since that time, however, I have been given much serious reflection on the matter, and have long since been convinced that such is not the religion of the Lord Jesus Christ. One poet has expressed it like this:

“Vain is all our best devotion
When on false foundations built.
True religion’s more than notion;
Something must be known and felt.”

A good resolution is commendable, but if it emanates from a carnal source, it is like the waters of a spring: It can never rise above its fountain head, and it never can effect anything in the matter of salvation.

In the year 1888 or 1889, I went to live with my sister Mary, who had purchased a small place and moved into our neighborhood. I did her chores and attended district school in the Winter. Our teacher was a very capable lady, and I seemed to make very good progress in my studies. She was a Methodist in her profession of religion, and she was also a splendid musician. Twice a day she would devote a period to singing and playing on the instrument. I greatly enjoyed this practice for a while. Her songs were practically all Methodist hymns, and the music was well fitted to the words. It was enough to charm the mind of any lover of music; but by and by my mind began to search the sentiment of these songs, and at the same time I had also acquired a deep desire to know the Scriptures and the truth taught therein. I compared the sentiment of those songs to the teaching of the Holy Scriptures and found they were not in harmony. I will append here one or two excerpts from those songs, as I remember them: “There’s a stranger at the door, let him in. He has been there oft before, let him in; Let him in, he is your friend. He your soul will sure defend; he will save you to the end, let him in. He is

knocking at your heart, Let him in. If you wait he will depart; let him in.” It was clearly evident to me that if those songs represented the truth, then a poor sinner could baffle the will of Christ; for if the sinner chose not to open to him, Christ could do no more than to turn away disappointed and sad: His pleading all in vain, His death and resurrection, in fact, His will and purpose were all in vain. Perhaps it is superfluous to comment further on this, for there were other songs that were equally absurd.

As a result, I became disgusted with those songs to such an extent that I could not join in the singing with a clear conscience. I told my sister I believed all they sang those songs for was only for the music there was in them, and even that ceased to hold any charms for me. As time moved on, I became deeper and deeper involved in searching the Scriptures, and the more I became convinced that salvation was of the Lord, that God had a chosen people and that he could and would save them without any means of instrumentalities of man whatsoever, but I was not prepared to say, nor even hope, that I was one of them.

In the spring of 1890, I hired out to work for a man by the name of Biven Goode for \$15.00 per month, which was considered fair wages at that time. He furnished me a horse to ride, which I appreciated very much, and I seldom missed an opportunity to go when there was anything to go to. In the Summer of 1887 or 1888, while I was living with my brother-in-law, during a season when Pharisaical religion was running high, I myself became quite a Pharisee, although I never could get the consent of my mind to join their so-called church. I thought I could live a Christian life as well as they. I meditated much on prayer, for I thought that if one could speak well in prayer, it would be acceptable. Consequently, I began to secretly practice speaking in prayer. I confess that my talent in that line was nothing to be proud of, but, believing it to be a good

work, persisted in it for a while, but I must confess that I would have been very much ashamed if I had been caught in the attitude of prayer. One occasion I remember quite well, (and I think I shall never forget it), I was in the field plowing corn; a great drouth prevailed in our section of the country and it really looked as if the crop would perish if rain did not come soon. As I worked along thinking of the seriousness of the situation and the power and influence of prayer, I resolved I would offer up a prayer for rain, and at the conclusion, I said, "Amen". This may seem odd, but the word AMEN sounded so loud to me, I almost trembled after I had spoken it. The words of my prayer seemed to fall with a thud to the ground instead of soaring upward to him who answers prayer. As well as I remember, this was the last time I tried to practice the art of prayer; and although rain came in time to save the crop, I never could bring myself to believe it came as a result of that prayer.

My mind goes back frequently to those days, and I have been persuaded that those secret efforts of mine, or the like efforts of someone else, is not an evidence of faith in the Lord, but rather an evidence of lack of faith.

My self righteousness began to fade rapidly. I began to realize I had no righteousness of my own; I began to see myself a sinner lost and undone. Indeed when I turned a retrospective view of my life, I found it to be one continuous scene of sin against a true and holy God. In the Summer of 1890, while I was working for Mr. Goode, as afore mentioned, I had some varied experiences. One night during the month of April, — it was a very dark, stormy night, I was lying in my bed all alone in the upper room, when suddenly there was a light flickered at the East window,—just enough to draw my attention. I turned my eyes toward the window, and immediately the light appeared again. This time it entered the room and passed slowly and quietly through the room and out a window on the South

side of the room. There was no noise, no demonstration of any kind, but I saw it come and go. Many years have passed since then, but as yet the purpose and character of that light has never been revealed to me. I thought at the time that it might have been a token of some kind, but if it was, its significance never was opened up to me.

Again, while I was yet working at this place, this time in the month of June, one night while I was lying in my bed, the first that I was conscious of was that I was lying on my back, when suddenly a wondrous bright light appeared just above the foot of my bed. Strange to say, I felt no alarm. I barely had time to wonder what it meant when something seemed to tell me the angel of the Lord was right in that light. No sooner had this occurred to me than I heard a voice speak from within that light. It spoke as clearly and audibly as I ever heard any voice. It said, "Thy sins are forgiven thee." Then the light vanished as suddenly and mysteriously as it had appeared. But those gracious words were spoken! What could that mean? Could it mean that MY sins were forgiven? Could it be possible that the God of all grace, the Saviour of sinners, had condescended to visit a poor, proud hearted sinner like me? In all my previous meditations and practices I could not recall one time that I had ever asked forgiveness of my sins. Did this mean salvation for me? If so it was evidently and absolutely through the mercy of God and not on account of some good that I had done, for I had done nothing good. This circumstance seemed to open up a world of joy to me. I arose in the morning lighthearted and free. I experienced a feeling that if I should die just then, all would be well with me. But I was ignorant, Oh, so ignorant; I thought this meant only my past sins,—sins that I had already committed, and that it reached no farther. Consequently it would devolve upon me now to live a sinless life from that time on,

or all would be lost. In my ignorance, I vainly thought this could be done. I followed the leadings of my deluded mind and set about to live a life without sin. Before one day was past, I was very much discouraged; I HAD SINNED. It was all too evident that I had sinned. Before many days had passed my high hopes and bright prospects were literally dashed to pieces.

In fact, I had no hope,— I had no prospect. I found that I could not cease from sin. Imagine my gloom and disappointment. I thought I had had salvation right in my very grasp just a short time before, and now it was all gone, I feared, forever. I was brought to realize that unless it should please the Lord to appear again for my relief, I was lost world without end. I presume I sank as low as any mortal could sink. But while I was so low in despair, when I had given up all for lost, I believe it pleased the Lord to renew his visitation to me. One night I saw in a vision an illustration of my condition. I saw myself in an old boat on a wide river. Near the center of the stream was a desolate island, and something seemed to tell me, if my boat struck that island, I would be totally wrecked. I exerted all my power to reach the main shore and thus escape the wreck on that island, but the more I worked, the more I drifted toward the island, till finally it struck and there I was, thrown out in a hopeless and helpless condition. I looked longingly at the main shore which I had toiled so hard to gain, and where I had hoped to rest, but had failed. On the shore I saw a light burning by a table, and a man sitting by it. It had not once entered my mind to call to him for help. But now, as I was utterly helpless, I beckoned to him for help, and immediately in some mysterious way, I know not how, I was delivered. I found myself standing in the presence of that man rejoicing with joy unspeakable and full of glory.

Here is the interpretation of that dream. I had been relying upon my own work to land me on the celestial shore.

I had not thought to call upon the Lord for help until I came to the end of my own strength, and saw myself an utter outcast: A lost and helpless sinner, dependent entirely upon the mercy of God for deliverance. When I was brought low and made to call upon him, he hastened to my rescue.

In the Summer while I was yet working for Mr. Goode, A. D. Jones, who at that time was a licentiate preacher of the Old School Baptists, came through the neighborhood and announced a meeting at our school house. I went to hear him preach. His discourse was quite different from what I had been accustomed to hearing, and I was not able to follow him throughout his remarks. I was moved by the spirit in which he spoke more than by what he said. There seemed to be a power behind his words that I had never witnessed in any one before. While I could not follow him in his sermon, there sprang up within me a desire to hear it again. I began to accompany my sister, Mary, to her meetings. Mary had been a member of the Old Baptist Church for a number of years. In the Winter of 1890, I attended the meeting, and I well remember when I came near the place I heard them singing. It sounded like angel's voices to me. How unworthy I felt to go in amongst them, and yet, how I longed to be there. I entered, and found that besides Elder A. D. Jones, Elder R. M. Thomas was there. Elder Thomas was very deep in expounding the Scriptures. Indeed he was too deep for me to follow him. But that same power was in evidence that I had witnessed before. There was something very mysterious about it all, and I was led to hope that I might someday be led deeper into these mysteries, or that my understanding might be opened that I might understand the Scriptures.

At this meeting I first met the one who was afterwards to become my wife. With me this was a case of love at first sight. I heard her sing, and she had the sweetest voice I had ever heard; and she loved to sing the songs that I had

learned to love. And, withal, it developed that she was traveling the same road that I had been traveling. This only served to increase my admiration for her. Her father also was at this meeting, and he too was a lovely singer, and in time became a very influential member of the Old Baptist Church.

In the winter of 1890-91, I hired out to work by the month to Elder A. D. Jones. Accordingly, I arrived at his place on the 10th day of March and began work the next day. I had looked forward to this time as a high privilege, that I might be much in company of one in whom I had so much confidence of being able to explain the Scriptures. Many pleasant hours we spent together. The Elder was as free to answer my questions as I was to ask them. I continued with him the entire Summer, and my stay was rendered the more agreeable from the fact that they also hired the young lady with whom I had fallen so violently in love. When I left Elder Jones' place, I returned to my sister Mary's place, where I continued to make my home, and I began to accompany her to her regular meetings. My love and devotion to this people and the cause they espoused seemed to increase more and more. I was fully confirmed in their faith and doctrine, and I began to have a pressing desire to be united with them in fellowship. I longed to follow the Master in baptism, but a sense of my unworthiness and weakness kept me back. All my life I had been timid about going before a congregation to try to speak, and, therefore, to go before the church and try to relate my little experience seemed quite impossible for me; and yet my desire increased, but my feeling of unworthiness never abated.

It finally was impressed upon me as a duty, but still my weakness stood in my way. Thus, while I halted between desire and duty on the one hand, and a feeling of weakness and unfitness on the other, strange as it may seem, I became imbued with a desire to tell others the riches of God's wisdom and love and power, and the wonderful salvation he

had wrought for his people. Although I never heard a voice speak to me, telling me I must preach the gospel, yet these impressions were so strong I oft times sought seclusion that I might propound to dumb objects about the unsearchable riches of God's love, and many times I have been made to loath myself in dust and ashes, so to speak, that I should allow myself or my ambition to drift in this way. Could I tell the story of God's love to ruined sinners, or his power to save? No, not I, a wretch so vile, so ignorant, so weak and low, to speak of a theme so high, so pure and fraught with such solemn interest to dying souls. Not I. I could not even go before the church and relate my little experience, much less preach the gospel to others. My education was greatly limited, and as to the gift of oratory, I was quite destitute. No, I could not preach.

In the Fall of 1891, after I had left the home of Elder Jones and returned to the home of my sister Mary, my mind was much exercised on the matter of duty, which I felt was enjoined upon me, to unite with the church. It occupied my mind by day and my dreams by night. One night I dreamed I was riding on a train; the cars were of very simple construction, open cars so to speak, having no sides and no covering; with benches for seats which extended clear across the floor of the car, and arranged one behind the other. The road over which we were riding was extremely rough. Just in front of me on the same car, there was a small group of people, and among them I recognized my future wife, but I sat behind her. We rode until we came to the end of this awful road. When we got off the car, there was a little city to be seen at a distance. She and I started on together on foot to reach the city. We had not gone far until we came to a quagmire which we could not cross. I looked and saw Elder Jones standing at the edge of the city; he beckoned to us to go further along the side and we could cross. We went a little further and tried, but still

could not cross. Again the Elder beckoned to us to go a little further, which we did and tried again. This time we succeeded in crossing the mire, and we entered the city and passed through to the other side, where we beheld another road. This one of indescribable beauty.

There appeared nothing that could mar the peace and pleasure of one who should be fortunate enough to ride upon this road. As we passed through the city, we were handed tickets. I knew not what for, neither did I know by whom or by what authority they were given us. But I awoke and it was a dream. I pondered this dream in my heart. I related it to my sister, but could see no interpretation of it until the next day when my sister received a letter from Elder Jones' wife, in which she told of a glorious ingathering into the church at Topeka. A little group of six had gone forward and related experiences of grace, and were received for baptism. Among them was my wife to be. My dream was opened up to me. Was not this the little group I had seen riding on that train just ahead of me? Were we not all traveling the same rough road, and were we not all striving to reach the same little city (the church)? It pleased the dear Lord to show me that my companion and I should be wayfarers together. Could those tickets mean that we were fully prepared to launch upon that beautiful and celestial road; that our fare was paid by someone other than ourselves? I have even dared to hope that it might be so. But, withal, in my dream, I saw myself just behind them. This little band of six were received on the fourth Sunday in October, 1891, and were baptized the first Sunday in November. I was present, and saw the solemn ordinance administered, and I was admonished to take up my cross also, but I could not. I felt that my time had not yet arrived, but felt just surely that when our next meeting day arrived I should have to go forward. I verily believed it would be that way, for I was just behind them in my dream.

Consequently, I went to the next meeting with my mind fully made up that when the opportunity was given, I would go forward and try to relate my little experience and hope. Meeting day came, and I was on hand. Not lighthearted by any means, because the burden of suspense which rested upon me was terrible. I felt more like I was going to a slaughter than to a feast.

The time arrived when the opportunity was given for the reception of members. I think I shall never forget it. My brain was in a whirl, my heart sank within me, and it seemed that my feet were nailed to the floor, good as dead,—at least I was perfectly helpless. Meeting was dismissed, and I was still on the outside. I felt indeed like an outcast. I had lied to my maker; I had not taken up my cross as I had vowed that I would. And what about my dream! It seemed now that must have been only a myth, a delusion. I went home feeling very sad indeed; I could view myself only as a weakling, a coward and utterly unworthy of the confidence of anyone.

I made another resolution, however, but viewing myself in this light, I had no business in the church anyway. Notwithstanding I loved them; my heart was drawn to them as it was never drawn to any other people on earth. Yet it seemed I could not go along with them. My new resolution was, that I would never set another time to join the church. I had given up hope that I would ever be able to perform that duty. When the next meeting day came, I was there again. I went in company with Elder Jones, but for some cause we arrived too late for the Saturday meeting, so it was arranged to hold night meeting at the home of one of the brethren. There were only a few assembled at this night meeting, and as my heart and mind were still occupied with a sense of duty, I thought this would be an ideal time for me to relieve my mind, and once again I resolved that when the door of the church was declared open, I would go before this little

band, and thus avoid going before a housefull and expose my ignorance. But, alas, when the time came it was just as it had been before. Again I proved myself unfaithful and disobedient. I went to bed that night with a heavy heart, the last thread of self-reliance had been broken.

Having given up all hope of ever becoming a member of the church, I went to meeting the next day downhearted and sad, having no resolution, no object in view, only to sit under the sound of the gospel and go away again as I had always done before. But when the opportunity was given for the reception of members, I found myself going forward and gave Elder Jones my hand, and tried in a very awkward manner to relate my little experience. I was received without a dissenting voice, and seemingly with great joy among the members. I was led into the water and received baptism at the hands of Elder Jones on the third Sunday in May, 1892. Elder R. M. Thomas was at this service and he read hymn number 1119, Beebe's collection. This was to me the most solemn occasion of my life. And then it developed that I was after that little band I saw riding on that train.

On the 29th of June, 1892, I was united in marriage to Arminta Zinn. Three children were born to us; and she departed this life April 1, 1897. On July 2, 1906, I was married again to Lenora (Wood) Gray. We toiled together for more than forty years, when the Lord took her to himself July 10, 1949. She was not a member of the visible church, but she was a true and devoted companion to me. She is gone, and I am still here; for what purpose I cannot tell. I can only say, "Even so Father, for so it seemed good in thy sight."

I see I am making this article too lengthy. This is just an extract from my autobiography, which I have written. May I claim to be a member of the household of faith.

(Elder) L. L. Schenck

Downsville, La.

Dear Brother Wood:

I am sending money to apply on subscription for my nephew, Melvin Wilson, who has recently been made to go to the church and ask for a home. You dear ones have been blessed to write so many good pieces, and I want him to enjoy reading some of them.

I feel sure that no man can do or say a word that would be of comfort to a poor child that has been born into the kingdom unless he is enabled to, for the Good Lord had to give the fish and the loaves to the disciples before they could pass them out. So it is now; if we get a crumb from the Master's table, he has to drop it on purpose,— and it always fills the purpose for which it is sent. And I do believe that no man has ever caused anyone to see or love the church, for the Lord does that. All that we could get in, would be a mockery.

Dear brother, I feel at times that maybe that is all I have ever been, for the natural man receives not the Spirit of God; and maybe that is all I am. But I was shown the church in a dream in 1915; and I heard a voice say that was what they were, and they all had on suits as white as snow, and were all the same size. I was standing at one corner, not with them but wanted to be with them so much; and I still do. I have never felt that I was worthy of being with them. I feel sure that just having my name on the church book does not make me a member, for the Saviour said we must be born again. And then he said in Matthew 18:3, "Verily, I say unto you, except ye be converted and become as a little child ye shall not enter into the kingdom of heaven." So then we as poor sinners just have to stand still and see the salvation of the Lord. It is not by anything we can do, or the preacher either.

So, if we worship God it is in spirit and in truth, and we have no confidence in the flesh. We see in Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed

to do evil." So we see it is impossible for us to do good within ourselves; but when the work of the Lord is done in us like he spoke of in Ezekiel 36:27, "And I will put my spirit within you, and cause you to walk in statutes, and ye shall keep my judgments, and do them," we know that if we have ever done or thought of any good thing in a God honoring way or manner, the Lord was the cause of it, and not us. For you know that Paul said that we are not sufficient of ourselves to think any thing of ourselves; but our sufficiency is of God. So then, let me say that if I even have a good thought, the Lord will have to give it to me. Oh! how dependent we poor sinners are; but sometimes in my older days I feel to hope the good Lord has kept me and given me a crumb of joy. At times I have been awakened in the night and given sweet meditations on subjects of the Bible, and made to lie there and rejoice, I hope, in what the good Lord showed me.

Dear ones, if it was necessary that I would have to pay out a lot of money to get to hear preaching, I never would hear it, for I am poor in this world's goods. But I am glad it is not that way. When it comes the Lord's time to speak or show us something, if these old eyes were out, we could still see; and if these old ears were stopped up, we still would hear what the Lord says to us, for we know the natural man does not receive the things of the Spirit, and our carnal mind is not subject to the laws of God, neither indeed can be. So then we see, if we are what we hope to be, we possess two principles; and having two, the one is contrary to the other. This is where the cross is; we see the two vessels in the same lamp, one honors and the other dishonors. But the blessed Lord said, Take up your cross and follow me; and everyone to whom he says that, does it, for power was given him over all flesh. We know that God works all things after the counsel of his own will; so if it was not his will for his poor little ones to do this, he never would have said, Follow

me. So it is done; and that is the only way or time that any of his children have ever obeyed. So this leaves us sinners poor and dependent on an independent God.

I don't know, Brother Wood, how I came to just keep on writing; I expected to write a line or two. When you are at the throne of God's grace, ask him to have mercy on me.

A poor boy in hope of a better world,
T. P. Wilson

The following is from Elder Silas H. Durand's "Fragments":

"Elder R. C. Leachman, of Virginia, once told me of a peculiar dream he had when he was exercised about baptism, and seeking assurance as to which was the true church. Elder Samuel Trott was then serving a few scattered churches of the Primitive order, while popular preachers were preaching to large congregation of the New School. Mr. Leachman liked the preaching of Elder Trott, but the question would often arise in his mind, Could so few be right and so large a number be wrong? One night in a dream he saw large fields of wheat, and men with cradles cutting it down. He admired the large fields and the fine appearance of the wheat standing so erect; but when he took some of the fine appearing heads of wheat in his hand he found no grain, only chaff. Then he looked more particularly at an old man whom he had noticed gathering with an oldfashioned reaphook or sickle some scattered stalks or wheat in various fields. He observed that the heads of wheat which he was reaping were hanging down, and as he took some of them in his hand he found they were well filled with sound and excellent wheat. When he awoke he had no longer any doubt as to where the true church was. He was soon after baptized by Elder Trott. I was favored to travel some with Brother Leachman, and to hear him preach many times, and I think I never heard a more powerful preacher nor a more eloquent speaker."

Stockdale, Texas

Dear Brother Spangler and
readers of the Signs:

I am sending our renewal for the Signs for two years. I consider the privilege of reading the Signs of the Times one of the greatest blessings bestowed upon this poor sinner while traveling my allotted journey through the low ground of sin and sorrow.

I hope I am truly thankful for this as well as so many other comforts from above, to help us all hold on our way. I think it is wonderful that as one editor or writer passes on, another is raised up to take his place.

I read with sorrow of the death of Sister Mary Ellison. Many years ago, before I read the Signs much, my parents enjoyed her writings. My mother would finish an article of hers, and then she would say, "Mary Ellison! I thought that was some big preacher writing that piece." My heart went out to her dear old brother, Elder L. L. Schenck, when I read the sad but loving words he wrote of her life and death. I thought I surely would write him and try to comfort him in his sorrow; but time has passed and I have not done so. If these poor lines reach you, dear brother, please accept my deepest sympathy. Also, want you to know that I, and many others that I know of have feasted on your writings in the Signs for years. I hope the Lord will bless you to continue to write for many years.

I know how it is with the dear ones who write of having so few Old Baptists in their part of the country. We are very few in number also. I feel thankful though that we have been blessed to have a little church, and especially blessed to have a good pastor almost all the time. Elder J. B. Bowden was our faithful and beloved pastor for several years. Elder C. Thomason was with us off and on for several years. Elder E. B. Ault has faithfully served us for a number of years, and now we have Elder J. W. Shipman as co-pastor. We have learned to love him and Sister Shipman very much in the short time we have

known them. We feel to know that the God of Heaven is watching over us and sent these under-shepherds of his to care for us. This makes me feel thankful and humble.

And now, I want to invite all the brethren and sisters who read this to come to Pleasant Valley Association, here at Stockdale, the first Sunday in September, Friday and Saturday before, 1953. We are on highway 87 between San Antonio and Houston; and 123, between San Marcos and Corpus Christi. Inquire for M. J. Culpepper's home.

Elder W. O. Beene, of Houston, is Moderator, and Elder B. B. Walston, Clerk. Other ministers belonging to the association are: Elder J. B. Reid and Elder E. B. Ault, of Mt. Zion Church, Weslaco, Texas; Elder J. W. Shipman, of San Antonio, but a member of Mt. Olive Church at Stockdale; Elder W. W. Taylor is pastor of Mt. Zion Church, Cash, Texas. So all who can come, we shall be glad to have you.

Unworthily, a sister in hope,
Lela Culpepper

Martinsville, Va.

Dear Elder Spangler:

I was blessed to be present at a good meeting at Martinsville, which will be long remembered by me. Elder Cecil Turner was blessed to preach the best I have ever heard him. He was the only minister present, and had had in mind to visit some other church, but filled his appointment here. I feel that the Lord had a purpose in his coming. The meeting house was almost full of hearers, and three united with the church. I had looked for two of them to come for a long time, but there is an appointed time for the Lord's work. They are to be baptized the third Sunday in May, and I hope I can be present.

I enclose \$3.00 for another years subscription to the Signs of the Times. You may publish this if you care to.

An unworthy sister in hope,
Sadie J. Minter

APPOINTMENTS

Elder W. D. Griffin, of Covin, Alabama, associate editor of the Signs of The Times, is expected to fill appointments at the following named places.

Dan River Primitive Baptist church, near Mayfield, N. C., Monday night July 20, at 7:30 P.M.; Martinsville, Va., July 21, 7:30 P.M.; Roanoke, Va., July 22, at 7:30 P.M. at Gooch Memorial Church, Thursday July 23, at 11 A.M. and Durham church, in Durham, N. C., Thursday night, July 23, at 7:30 P.M.

He is also expected to be at the following meetings, Staunton River Association the week end of the second Sunday in July; the Upper Country Line Association the week end of the third Sunday in July, and at Mt. Zion Church, near Washington, D. C., the fourth Saturday and Sunday in July.

ASSOCIATIONS

The Upper County Line Association is appointed to be held with New Hope church, about ten miles south east of Reidsville, N. C., beginning on Saturday before the third Sunday in July, and continuing three days.

D. V. Spangler, Clerk

The Staunton River Primitive Baptist Association is appointed to be held with Mt. Ararat, or generally known as Old Mountain, beginning Friday before the second Sunday in July, and continuing three days.

To reach the meeting house from the east or south turn off route 58 about one mile west of Danville, Va. on what is known as the Mt. Cross Road, follow about seven miles, and inquire.

From Martinsville, and Roanoke, turn left off 58, on to 689, about ten miles west of Danville, and go to Myers Store and inquire.

W. R. Dodd, Moderator.

The Pigg River Association is appointed to meet with Basham Church, beginning Friday before the first Sunday in August.

John D. Wood, Clerk

EDITORIALS

Danville, Va.

July, 1953

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EDITORIAL

BACKSLIDING ISRAEL, AND HOPE OF RESTORATION

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (Hosea 14:4).

The above quotation is a stated promise of God to raise again each and every one of His people from backsliding; and his reason for such a wonderful promise. May god grant us, first, to meditate upon backsliding; and then, discuss the reason for this promise; finally, study the certainty of this promise being fulfilled.

A thorough understanding of what is meant by the term BACKSLIDING is necessary before we can determine whether or not we have experienced it. If the true meaning is revealed to us from the Lord and we have experienced it, then, not until then, we will truly

know what it means. Backsliding is falling from or sliding back from a higher position you once occupied. Sliding back is returning toward a lower position from which you were once raised. Have you experienced it?

Have you experienced the backsliding heart? Solomon says in Proverbs 14:14, "The backslider in heart shall be filled with his own ways * * *". The heart being the seat of affection (or love) sometimes becomes cold and leaves the "first love" as did the church at Ephesus—"Nevertheless, I have somewhat against thee, because THOU HAST LEFT thy first love" (Rev. 2:4). Have you experienced a falling from the joy of salvation and made to pray as David?—"Restore unto me the joy of thy salvation" (Psalms 51:12). Have you ever fallen from the sweet enjoyment of that precious faith in Christ to such an extent that you are finally made to cry—"Help thou mine unbelief?" (Mark 9:24). Do you ever question and pray as Cowper expresses in the hymn we sometimes sing:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that cause my mourn,
And so disturb my breast."

We are made to realize an aching vacancy caused by the absence of the Holy Spirit that once so wonderfully calmed our troubled breast. Sometimes we cherished the memories of the soul-stirring experiences we once had and long for their return. We fall into many temptations and wonder if God has forgotten to be gracious. We get so cold and lifeless in our feelings that when we attend church, converse, and sing with the brethren we are convinced that our

actions are mere formality and the very essence of hypocrisy! I am persuaded that each and every one of God's little children many times experience this backsliding of heart when the brethren do not see anything amiss in their conduct. This backsliding in heart is the experiences within the child of God that effects his conscience and inner thinking that sometimes results in great turmoil within that is not necessarily made manifest at all times in conduct. Inward backsliding results in great grief to the person experiencing it, while backsliding in conduct effects others. We now want to consider backsliding in conduct.

When the walk and conversation of a child of God is contrary to that which is becoming to His saints, backsliding in conduct is experienced. Sometimes our conduct grieves the brethren and causes them to lose confidence in our sincerity and profession. Sometimes our conduct is so obviously ungraceful that it "gives occasion for the enemies of the Lord to blaspheme". Read the 11th and 12th chapters on 2nd Samuel, which gives an account of David's disgraceful conduct, Nathan's conversation with David, and David's confession; and you note an outstanding example of backsliding in conduct. You will also see why this terrible sin haunted David all through his life even though he repented and was given the promise that he would not die. Read the 22nd chapter of St. Luke and you will find that Peter was delivered to Satan for a sifting and that Peter denied three times that he had any knowledge of Jesus, even though Peter had affirmed that he would follow Jesus into prison and death. One of the writers said that he cursed and swore. Peter fell from the remembrance of his oath to Jesus and what Jesus had told him he (Peter) would do. This outward unbecoming conduct of Peter proved to him his utter inability of himself to stand, even though he had once been enabled to stand. Past grace does not suffice for the present or future. When God with-

holds His grace (unmerited divine favor) from us, we are as certain to fall as Peter and David did. When we are shown that we are in this fallen state it causes us to do as Peter: "weep bitterly"; and to greatly yearn and pray for the lifting up that only the unmerited divine favor of God can perform.

We stumble and fall so often that we are made to pray to God to give us grace, give us grace! Thanks be to God that, "We have access by faith into this GRACE, WHEREIN WE STAND AND REJOICE IN HOPE OF THE GLORY OF GOD". "Wherefore let him that thinketh he standeth take heed lest he fall" (1st Cor. 10:12). Paul gave the experiences in the travel of the Israelites (in the 10th chapter of 1st Corinthians) to warn us that even though we be baptized into Jesus Christ and into his death, have eaten of the spiritual meat and have drunk of the spiritual drink, that we may murmur, commit fornication, tempt Christ, be an Idolor, and thus, not be well pleasing unto God. (1st Cor. 10:5). All this happened to Israel for ensamples or types and are written in the scriptures for our admonition. (1 Cor. 10:11).

Paul exhorted the brethren to flee from these ungodly things. John was ordered of the Lord to write to the seven churches of Asia pointing out to each church its characteristics—some of which were not very becoming—exhorting them to repent or turn from their heretical departings from doctrine and practice. God-called, God-qualified, God-sent, and God-used ministers of this age exhort and admonish brethren and churches to turn from these unscriptural doctrines and practices which are of men, and to implore God's grace to lift them by His power from the fallen state in which they are in.

The spirit of jealousy prompts brethren and ministers to stir up strife and confusion and falsely accuse brethren. Self-conceit prompts some to stubbornly contend for their petty opinions to the

extent of causing divisions. Ministers and members of the church seeking praise of men and self-exaltation design and scheme—using the corrupt tactics of politics—to set themselves on coveted high places, to the destruction of the peace in the church and churches. Bars of fellowship are raised under the false cloak of standing for "right order and doctrine" THESE THINGS OUGHT NOT TO BE!! May God fulfill His promise to heal our backsliding!

May God enable us to see our many faults, confess them to our brethren and repent. May we seek to unite instead of divide; acknowledge our wrongs instead of justifying ourselves for un-becoming actions; Forgive our brethren instead of taking vengeance; esteem them instead of considering them less than we; do good unto them instead of evil; yes, love them instead of hating. It must be revealed unto us that we are at fault before we can desire to be rid of it. It must be proven to us through sad experience that we cannot rid ourselves from these ungodly actions before we can sincerely pray to God for deliverance. He hears our cry and will fulfill His promise by healing our backsliding.

His promise to heal our backsliding is positive and sure. He says, "I will"—(not, I may or I can), heal their backsliding." It is God that does it and His people are made to know it by revelation and experience. It is because of God's great love for us and that FREELY (without merit) given that we are lifted up by His grace from these backslidden positions.

We do not deserve it, but He raises us up and sets us on high. We deserve to be cast down to never rise again, but, because of His great love, God extends His mercy toward us, lifting us up many times so that we do not fall FINALLY away. Have your thoughts been so sinful and your actions so ungodly that you felt it would be unjust for God to forgive you? Notwithstanding this just banishment you deserved, God's anger was turned from you and

you again experienced God's mercy and grace. Why? "For mine anger is turned away from him".

God's anger was appeased. His anger was not withdrawn without due punishment. This punishment was turned from God's people upon His only begotten Son, Christ Jesus. He bore the punishment for our sins,—past,—present, and future,—that we might enjoy His mercy. If Christ was punished on account of so many sins, is it a great thing that we should be scourged, chastened, and rebuked by Him in order that we be corrected—brought into the right path—and learn obedience by the things we suffer? His promise is to do an effectual work of it. It is because of God's love for us that we are chastened by the rod of correction. It is because of His wonderful love that we are forgiven of our many sins. If God forgave us so much, is it a great thing for us to forgive those who trespass against us? Our sins are so great that when we are enabled to behold our true position regarding holiness, the little offences of our brethren sink into insignificance and unimportance. We are then in the position to forgive our brethren. We can then pray from the heart, "Forgive us our trespasses as we forgive those who trespass against us." When it has been revealed unto us that God is so merciful to us then we are merciful unto those with whom we come in contact. When the love of God dwells in our hearts it causes us to have love one for the other and to manifest it in our actions and conversation. These graceful experiences quoted above show that He fulfills His promise to heal our backsliding.

Time will not permit us dwelling longer upon this subject in our written meditations; and it is needless to say that volumes of our thoughts while writing are unexpressed because of the infirmity of not being able to write as fast as thoughts come into the mind. We trust, however, that God will bless you to glean some edification and comfort from the words that are written. May

He enable us to see our own faults instead of the petty faults of our brethren, that we may be meek, humble, and lovely in our walk and conversation. May He heal our backsliding that we may be raised up closer unto Him and to each other. May we be enabled to repent—individuals and churches—that there might be Uniting instead of dividing.

E. J. L.

CHURCH ORDER BY ELDER

F. A. CHICK

RE-PUBLISHED FROM JANUARY,
1905, SIGNS

From the first volume of the SIGNS to the present one it has been a custom followed by the successive editors to present to our readers some reflections especially called out by the beginning of a new year and a new volume. We have no wish to omit the custom now. It seems but natural that at the beginning of a new year and volume we should have many reflections concerning the past, and many thoughts regarding the future. There are occasions in the lives of men, and in the history of nations as well, when the past and the future will crowd themselves upon the thoughts of men with special force.

There are such seasons in the life of believers and in the history of the church of God. So now we can but remember the past record of burdens, trials, crosses, reproaches, cares, and anxieties, on the one hand, and of helps, comforts, encouragements and victories on the other hand, which have been along the pathway of the SIGNS more or less thickly scattered during all the past seventy-two years, and with the remembrance of all these things we can but praise the goodness and mercy of God for his unfailling grace manifested to all who have been connected with the management of the SIGNS, supporting them in their anxious labor all along through the years. From all this we can but look forward with hope, and a measure of confidence to the future, remembering that

"His love in time past forbids us to

think

He'll leave us at last in sorrow to sink."

The solemn words of the apostle come to our mind as we write these words: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." And remembering the past goodness of God, we are encouraged for the future, and are led to trust that as the SIGNS has been blessed to very many in all these past years, in that troubled hearts have been made glad, and downcast souls have rejoiced, and the tempted have been given the victory through words written for the SIGNS, so will it continue to be the messenger of good news in the time to come to very many of the tried and distressed children of God.

For all these past mercies, and for all that we hope for, would we give all praise and thanksgiving to God. Whatever may be the service which we render to him in serving his little ones, let it always be remembered that to him belongs all the praise. Paul once said, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." All praise to grace then for all things. From the God of all grace comes down every good and perfect gift. He gave the SIGNS to his people at a time when it was needed, and he has continued it because it has been needed, and he gave grace to all the former editors, and to all who have been moved to contribute to its columns, and he gave every word that through its pages has ministered to his people in every way, and he has spoken the word of admonition, of exhortion, of reproof, of warning, of consolation, of comfort; in short, every word that has edified in any way his needy children.

God forbid that any of us should take one atom of praise to ourselves for any of these things. If we have labored, after all it is not we, but the grace of God.

It seems well at this time to call attention to some of the things that pertain to the order of the house of God. We mean the general principles of that order as laid down in the New Testament. We say the New Testament, for only in the New Testament Scriptures can we find that order laid down. The ceremonials enjoined upon Israel under the old covenant have no place in the order of the house of God under the gospel; they were shadows of things completed in Christ; they are not the rule of outward life to the church now. We need not pause to argue this here, supposing that all our people are well settled in this one thing at least, yet it is well to call attention to it now and then, since we are all so prone to forget.

In the New Testament, however, our God has seen fit to lay down that order which will be to the good of his people and to his glory in this gospel day. In its place to know this order is just as important as to know that salvation is by grace. We all dwell much upon the travel of the child of God under the law and in the gospel; we also dwell upon the obligations of believers toward the church, and in all the relations which they hold in life; we dwell much upon the strong doctrine of salvation through Christ with each principle of that doctrine, and this is all well and needful. It is also our solemn obligation to ask after the order of the church, what it is, as a body ordained of God to administer the affairs of his kingdom on earth.

One thing we desire to call special attention to here. This one thing is that each special body of believers stands by itself, subject to no other body, and subject alone to God and the world which he has revealed in the Scriptures. This has ever been the ground occupied by the Baptist churches in all ages past. So much has this been the case that for centuries it was never questioned among them; and ever since we can ourselves recollect, this has been one thing continually maintained among all Old Bap-

tists whom we have known.

The people of God have been very jealous regarding this one thing, because they have believed that the glory of God, the relation of the church to Christ her Head and Lawgiver, and all that simple, plain, spiritual service which God requires of his people could be fulfilled in no other way. Baptists have recognized but one Head and Lawgiver, and so have been zealous that nothing should obtain a place in their order that would come in between them and their one King.

It is but reasonable to believe that our God would not leave his people uninstructed with regard to their order as to his house on earth, and in fact he has not, for in the New Testament all that is needed is revealed. It is ours to come up to that rule, and not to go beyond it. With reference to this one thought, the dependence of each body of believers upon God, and their independence of each other, so far as maintaining the order of the church is concerned, we desire to appeal to the testimony of the word itself.

In the Acts of the apostles, and in all the epistles, we shall look in vain for one word that would imply that each church was not sufficient unto itself for the transaction of all its affairs. In all the exhortations of the apostles to the churches regarding what we call discipline or order there is not the slightest intimation that any other church was even called upon for advice or counsel in any matter. They all had one Counselor, one Guide, and one Judge; each church ought to appeal unto him. It was not only true that if any man lack wisdom he should ask God, but the same was true of any church as well.

Many things required setting in order in the church in Corinth for instance, but there is no intimation that they should call in the church at Ephesus, or at Rome, or at Jerusalem, for help, or even for advice in any of their differences. We know that they were divided in feeling, and that dissensions existed among them, but still they were all to

look alone to God, and all such matters were to be dealt with among themselves, subject alone to the apostolic authority. The only reference recorded in the Bible of church differences or misunderstandings to any other body of men, is that recorded in Acts fifteenth chapter. This was beyond controversy to the apostles alone. To the apostles alone ought we still to go in all matters of difficulty.

If we should be so presumptuous as to say that God has not or will not give wisdom to any one church in the administering the order of the church, or in dealing with any matter of difference, it is equally uncertain, to say the least of it, that he will bestow upon a church at a distance that wisdom whereby they shall judge righteously. The longer we have lived, and the more we have seen and thought upon all such matters, the more we have been convinced that the great lack in all cases of difficulty unsettled or unhealed, has been that the church involved spent more time discussing the matter among themselves than they did in looking to God for guidance as to the meaning of his word, and for a proper spirit to dwell in their midst while considering the difficulty.

The dear Lord has said, "Where two or three are gathered together in my name, there am I in the midst." Has the church come together in his name? Is the important consideration. If so, he is with them, and if so, wisdom is there to deal with all that may present itself. To undertake to refer questions that may arise to another body of the disciples of the Lord, is to say that we do not believe that our God will be with us and give us wisdom, or that we are not his disciples gathered in church order.

But we need not pause to reason or argue the matter, it is enough that in the New Testament there is no record of any church, or minister, or body of believers of any kind, being chosen to administer the affairs of the churches, or to settle any difficulties. This is enough for all who believe in the perfect wisdom of God, and that the people of God must not be wise above what is

written.

We are here writing in this way because it is always needful that our pure minds should be stirred up to remember all that pertains to the cause of God and truth, and surely this is one of those things, if anything is. Another reason is, that we have seen it intimated that in some sections of our country there is a move on foot to destroy this plain, simple order of the church, and substitute a sort of federal government in its place, a government of a few men who shall be a sort of court of last resort to settle all questions and difficulties that may come at the last, before them, and whose decisions shall be final.

First, we have no fear that when the attention of the God-fearing children of God is called to the unscripturalness of this move they will give it their indorsement at all; yet the watchmen are to watch, and to give warning, for there are always unwary ones who yet do love and fear God, and whose desire is to glorify him, but who may be ensnared before they know it.

Second, like Israel of old, the church of God is a theocracy, and must acknowledge no sovereign but her God. This proposed plan would turn the government of the church into an aristocracy instead. It is proposed in this way to furnish a way to heal all dissensions, whether in doctrine or practice. We do not here judge the motive of those who are making this move. It may be that they are truly grieved at all difficulties and dissensions and truly desire to do what they may to heal all such things as annoy and grieve the children of God, but we must say that it is a poor way to strive for peace by methods which are in plain violation of the law of God in Zion. Can strife among the brethren be healed by rebellion against God? And this proposed plan is rebellion if anything is.

If the law of Zion has been broken can that break be healed by causing a still more serious break of that law? The streams may have become polluted in many places; will that pollution be

cleansed by visiting the very fountain with a still worse pollution? Such a federal government will do for Presbyterians, Methodists, Episcopalian, Romanists, and even for New School Baptists, but it will not do for the simple, humble-minded children of God, who know no king but Jesus, who respect the authority of his word alone.

But suppose that such a move should prevail us, who would be chosen to sit as a court of final resort? If, for instance all the churches in one or more States or sections of the country should adopt this plan, who among them would admit that upon him had fallen the mantle of judgment above his fellows?

Not the truly humble among them. If any were proud and desirous of occupying the highest seats, such would no doubt seek the honor, but the humble would not, and what is more, could not be brought to believe that they were wiser than any of their brethren, or more capable of judging righteously in any matter. Such humble ones would not so sin against God as to either seek or accept such a place. Then if, still further, all these various sectional boards should have over them one national board, as we understood has been contemplated, the matter would still be worse.

Is any brother, any minister in all our land, who has been known as an Old School Baptist, willing to come forward and say, I will accept such a position? If so he is presumptuous and self-willed, heady and highminded, and not fit to judge anything in the church. Still further, when such boards in sections, and such a board in the nation, shall have been appointed, when and where shall they meet and by what machinery shall difficult cases be laid before them? Who is to pay for time and for expense that must be incurred by such gathering?

Brethren, let any such plan be adopted, and soon we shall have all the elaborate machinery in use among all the different denominations of people named above. Wherein then will our order differ from theirs? We are sure that it will

differ from the plain, simple government laid down in the New Testament, as much as night differs from day or truth from falsehood; as much as the nations in the olden time who were governed by despotic kings, differed from Israel when they had no king but acknowledged the Lord alone as their Ruler and Judge.

Thus far it has been in our mind to speak here, and here we will leave this matter for the present, at least. We have written in a general way, desiring to call attention to the truth that each church must attend to its own affairs, subject alone to him who is their Law-giver and Judge.

Now, in conclusion, we desire to express our gratitude to God, and to our brethren for their kind forbearance toward us, especially during the past year, since our beloved brother Benton Beebe was removed from his work in the conduct of the SIGNS; and we ask that the brethren will remember during this coming year that we still shall need much forbearance and help from them.

We hope that such matter will come to the office for publication as will edify the readers, as has been the case in the past. May the blessing of our covenant-keeping God be with us all, those who conduct the SIGNS, and those who are correspondents, and those who are subscribers. May all strive for the things that make for peace, and the things whereby one may edify another. All this, with every needed blessing, our God will bestow for Jesus sake.

(The above article of Elder F. A. Chick, re-published from the Signs Of The Times of 1905, certainly sets forth to us, what is the order of the Lord's House. Elder Chick was editor of the Signs at the time of the foregoing writing, and the sentiment expressed is worthy of prayer-ful reading, especially due to the trying times we are passing through.

D. V. S.)

PLEASE NOTE: Elder L. T. Tucker, Clem-

mons, N. C. requests that it be stated in the Signs that his membership is at Lexington Church, which is in the Abbotts Creek Association, of which Jesse Trogden is Moderator.

ORDINATION OF
DEACON ARTHUR L. CARTER

At the request of Frying Pan Church, Fairfax County, Virginia, for the Elders and Deacons of the sister churches of her vicinity to sit as a Presbytery and inquire into the qualifications of Brother Arthur L. Carter for the office of Deacon, and to ordain him if they thought proper, the following Elders and Deacons met at Frying Pan Meeting House on the second Sunday in May, 1953:

Elder John D. Wood, Elder Cecil E. Turner, of the Pigg River Association, Deacons G. C. Spindle, Isaac T. Long, C. W. Norman, Orient Mellott, C. R. Hollandsworth and L. D. Duke.

After singing and prayer by Elder Turner, the Presbytery was organized by choosing Elder Wood, Moderator, and Brother L. D. Duke, Clerk, and Brother C. W. Norman, Assistant Clerk.

Brother Carter was presented to the Presbytery by Deacon G. C. Spindle, who was spokesman for the Church. Then Elder Turner led in questioning Brother Spindle as to Brother Carter's qualifications for the office, using the third chapter of 1st Timothy in the inquiry. Inquiry was also made as to the qualifications of Brother Carter's wife, as required in the same chapter. Then Brother Carter was questioned as to his belief in the Scriptural doctrines of Predestination, Election, etc.

Every answer was entirely satisfactory to the Presbytery, and they unanimously moved to proceed with the ordination.

This was done by prayer and laying on of hands; the prayer being by Elder Turner. Then Elder Wood delivered the charge to Brother Carter.

After the right hand of fellowship was given by the Presbytery to Brother Carter, he was given back to the church as duly qualified of the Lord for such work as required of a deacon.

Elder John D. Wood, Moderator
Leslie D. Duke, Clerk
C. W. Norman, Asst. Clerk

CHANGE OF MEETING TIME

The time for holding the Yearly Meeting of Rewastico Church, of the Salisbury, Association, is changed from the First Sunday in August to the Second Sunday in August.

(Elder) H. M. Bennett, Pastor

CHANGE OF ADDRESS

Elder Frederick W. Rhodes, Sr. has changed his address to: 26-C Holman Few Gardens, Durham, N. C.

CHURCH NOTICES

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

HOPEFUL CHURCH, Ozark, Alabama, meets each fourth Saturday, 11 A.M.
J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

WRIGHT'S CREEK CHURCH, Slocomb, Alabama, meets each fourth Sunday, 11 A.M.
J. J. COLLINS, Pastor

RAMAH CHURCH, Cottonwood, Alabama, meets each third Sunday, 11 A.M.
J. J. COLLINS, Pastor

NEW PROSPECT CHURCH, meets each third Sunday at 11 A.M., six miles S.E. of Sulligent, Alabama.
H. MATT BROCK, Pastor

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

HARMONY CHURCH, meets each fourth Sunday at 11 A.M., ten miles S.W. of Fayette, Alabama.
H. MATT BROCK, Pastor

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

M T. PLEASANT PRIMITIVE BAPTIST CHURCH, located two miles South of Dothan, Alabama, meets each second Sunday and Saturday before.
F. A. COLLINS, Pastor

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

EPHESUS PRIMITIVE BAPTIST CHURCH, Slocomb, Alabama, meets each third Sunday and Saturday before.
E. R. SORRELLS, Pastor

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

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

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

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

LITTLE FLOCK PRIMITIVE BAPTIST CHURCH, Tucson, Arizona, meets on third Sundays and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.
T. J. ROBINSON, PASTOR
Mrs. J. H. Day, Clerk

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

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

HOPEWELL PREDESTINARIAN BAPTIST CHURCH, Sacramento, California, meets 10:30 each second Sunday in American Legion Hall, 1119 21st Street.
L. L. WILSON, Pastor
WM. ECHOLS, Clerk
Chowchilla, Cal.

SECLUSIA OLD SCHOOL BAPTIST CHURCH, Pomona, California, meets each fourth Sunday at 12812 Williamson (or write A. J. Taylor, 932 E. Monterey).

LITTLE FLOCK CHURCH, Miami, Florida, meets each first Sunday and Saturday before, S. W. 29th Avenue and 6th Street. We extend an invitation to any interested to visit us.
MRS. J. M. FUTCH,
7005 SW 21st Street,
Miami, Florida

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

nue.

F. A. COLLINS, Pastor

SALEM OLD SCHOOL BAPTIST CHURCH, Weise, Idaho, meets each second Sunday at 5th and E. Park Street.

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

MRS. PHEBE CATES, Clerk

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

C. H. EVANS, Pastor

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

R. L. BIGGS, Pastor

THE ZION CHURCH OF PRIMITIVE BAPTISTS, Mayfield Kentucky, meets first Sunday of 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 Stdeet, near Calvert.

Q. A. GLADDING, Deacon

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

JOHN D. WOOD, Pastor

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

SIDELING HILL OLD SCHOOL BAPTIST CHURCH, Fulton County, Pennsylvania, meets each 5th Sunday and Saturday afternoon before, from May to September, with two days meeting the 1st Sunday in May; and meets at

Needmore, Pa., on 5th Sundays and Saturday afternoon before, from October through April, with two days meeting the 2nd Sunday in October.

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

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

W. O. BEENE, Pastor

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

R. R. WOLF, Pastor

MT. ZION CHURCH, Weslaco, Texas, meets every fourth Sunday at 10:30 and Saturday before at 11 A.M., at the home of E. B. Ault, on Progresso Highway, three and one-half miles South of Weslaco.

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk
Rt. 1, Mission, Texas

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

Elder C. E. TURNER, Pastor

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

Sister SIMMONS, Clerk

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

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

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

C. M. HAYGOOD, Pastor
HOWARD EASON, 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 PREDESTI-

NARIAN BAPTISTS, Stockdale, Texas, meets the third Sunday in each month at 10:30, at the home of M. J. Culpepper. Lovers of the truth invited.

E. B. AULT, Pastor

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

MAGGIE ELMORE, Clerk

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

W. W. TAYLOR, Pastor

JOHN T. BEENE, Clerk

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

W. W. TAYLOR, Pastor

C. E. TURNER, Co-pastor

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

W. W. TAYLOR, Pastor

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

H. G. BROWN, Pastor

791 Watson Street

L. C. CAMPBELL, Clerk

3347 Tutwiller Street

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

L. L. SCHENCK, Pastor

MRS. J. W. TAYLOR, Clerk

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

R. B. DENSON, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

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

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

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

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Frank T. Simpkins, Jordan 8-2747.

JOHN D. WOOD, Pastor

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

C. M. FISHER, Pastor

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

A. D. HUGHETT, Pastor,

BEATRICE HAAN, Clerk

Star Route, Naches, Washington

HARMONY OLD SCHOOL BAPTIST CHURCH, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A.M. and Saturday before at 3 P.M.

R. C. BELL, Moderator

B. G. Bird, Clerk

211 3rd Street, Altizer Add.

Huntington, W. Va.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., AUGUST, 1953

NO. 8

Dedicated to
Bro. J. Paul McMillian
by Isaac Nichols

When all was on the altar laid,
Our hearts were cleaned from sin,
The holy spirit took control
And now abides within.

The cleansing stream I now can see
Its billows o'er us roll.
All glory to the dying lamb:
Thru Jesus' blood we're whole.

The healing stream we see,
'Tis flowing deep and wide;
Salvation to all his own—
For his own it doth provide.

That stream from calvary flows
From Jesus' wounded side
To all His erring wayward own
For whom he bled and died.

Our Lord the sacrifice hath made
Upon that cruel tree
A fountain there for all his own
Is open wide and free.

Jesus! The name that calms our fears
That bids our sorrows cease:
'Tis music in the sinners' ears
'Tis life and hope and peace.

Lillie, La.

To The Dear Household of Faith,
Through the Signs of the Times.
Dearly beloved in the Lord:

I have had some sweet meditations upon one of the most beautiful passages of scripture that I nearly ever have been blessed to enjoy, and although I feel very unworthy, ignorant, poor and insignificant, I desire to write you a few

thoughts upon it, the Lord willing.

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." (Psalms 103:1-2)

This, as you know, is the very beautiful language of David, the sweet singer in Israel, who shared the sorrows, trials, heart aches, pains and the high and low experiences that the Lord saw fit to lead his people through; and oftentimes did David through his many beautiful experimental writings express many heart rending pleas to the Lord for his mercy, his grace, his salvation and his deliverance. I think that David was blessed to record more beautiful prayers than any writer that I recall in all the Bible.

These particular two verses, as well as several chapters in connection, were no doubt recorded at a time when the Lord in his great mercy had been most graciously manifested to David, and his poor heart was softly melted in sweet and perfect praise to the Lord. He was so beautifully made to call upon his soul to bless the Lord; and so many times repeated nearly the same deep utterances of his praise. We should take under consideration the reason David was calling upon his soul for such great praise, and blessing the Lord, for when he repeated in this second verse, he gives a great reason why such blessing and praise is coming forth from his poor heart; as he said, "Bless the Lord, O my soul, and forget not all his benefits."

I am sure that David's heart was made very conscious of the many, many blessings and benefits of the Lord. He testified that he was made to trust in the Lord when he was upon his mother's breast; he was made to hope in

the Lord then. He said also the Lord took me out of my mother's womb. So David evidently was made to credit the Lord with all his benefits, even to his birth and his hope while upon his mother's breast.

Dear ones, if we are blessed to be mindful of all his benefits, then truly David's beautiful and deeply inspiring language is very appropriate saying, "Bless the Lord, O my soul; and all within me bless his holy name". "O, it is the true desire of every one of the Lord's little ones to bless and praise the Lord. Because it is in him that we live, move and have our being; and without him we are nothing, and can do nothing. So it is by the Lord, and His Goodness, Mercy, Grace and Righteousness that we receive what David calls ALL HIS BENEFITS, including natural blessings. And we find that it is the Lord and his mercy towards his own chosen elect that causes them to inherit, and to be made to sit together in heavenly places in Christ Jesus our Lord. Jesus says in John 15:5, "For without me ye can do nothing." Then how appropriate is this beautiful language of David, "Bless the Lord, O my soul."

Dear child of God, have you not been brought and made to deeply desire to bless and praise His precious and holy name for all his many rich and gracious blessings so freely bestowed upon you from the earliest period of your existence? And even long before that, as Paul in Ephesians 1:4 declares, "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." Do we consider the eternal covenant love of God as one of the many great and gracious benefits of the Lord? Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go forth and bring forth fruit, and that your fruit should remain." O, how numerous are the Lord's benefits! Then, bless the Lord, O my soul, and forget not all his benefits.

When we consider this rightly, Da-

vid's language was much more far reaching than we might think. If we consider that David was a member of the innumerable race of Adam who had fallen into sin, transgression, ruin, and death,—and all of Adam's race was in this condition and none of them could extricate himself, neither could any assist in extricating his fellow creature, (as it is stated in Romans 5:12), "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned."; if we consider the utter impossibility of any ever being brought out of that condition without the BENEFITS of the Lord,—his mercy, his grace, the death of his only darling and begotten Son as he bled on the cross to wash away all the sins of the Lord's people; and the great benefits of the new birth and all the graces of regeneration, together with a true belief in God, and true repentance; and that Jesus is exalted a Prince and a Saviour, we can begin to have a small glimpse of why David considered it necessary to say in beautiful language, "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits."

So all the Lord's benefits, as David mentions, most certainly cover a vast territory, including all the benefits of God's everlasting and covenant love, his eternal choice of his people in Christ before the world began; together with all the sweat, blood and suffering of our Lord Jesus Christ, whose redemption with all its attendant blessings, and the eternal benefits of that eternal, peaceful and glorious dwelling place in the presence of the Lord with all his redeemed loved ones. Then the words of David, "and forget not all his benefits", includes the eternal council of God in behalf of his people, and all the gracious provisions that he purposed in his grace in Christ, and all things which are given them by his divine power, as is set forth in 2 Peter 1:3.

It seems that these all things which

pertain to life and godliness, referred to in Peter's language, and this language of David, are certainly akin; and in my opinion are one and the same thing. As David called them, "all his benefits", so Peter called them "all things pertaining to life and godliness". Peter's testimony shows that they are all by the Lord's divine power, and David refers to them as "all the Lord's benefits." I feel sure they had the same things under consideration, and entitles the souls of the Lord's people to use the language of David, and say, "Bless the Lord, O my soul, and all that is in me bless his holy name; bless the Lord, O my soul, and forget not all his benefits."

Then, dearly beloved, how wonderful it is indeed when the Lord gives us to see the many gracious benefits that he so freely bestows upon us. How undeserving we are of them within and of ourselves. But the Lord's free and gracious benefits make all these wonderful and grand blessings ours (if I am one). Heaven and all that it is, and all that it means, is given to poor sinners. Jesus said, "I came not to call the righteous but sinners to repentance." So all these many benefits that David so freely blesses the Lord for, were a free gift of God to poor, unworthy sinners,—hell deserving sinners.

Dear brethern and humble friends, I desire to bless and to praise the holy name of the Lord for the sweet hope that I have in all the Lord's benefits. He has promised that he shall save his people from their sins, and to receive them to himself, that where he is there we may be also. There is no way to rightly describe the many benefits of the Lord in the salvation of his people. When this weary life is over; when the Lord comes and receives us into heaven, then we will sing, "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits. Farewell.

In hope

(Elder) R. W. Rhodes

Vandervoort, Arkansas

Dear Kindred in Him who loved and gave himself for us:

If it be the Father's will, I have some pleasant thoughts I desire to share with you. I hope I am willing to look for guidance to Him.

The Old Testament contains many types or patterns of truths that are clearly revealed in the New Testament,—many pertaining to Christ himself. Isaac in his miraculous birth and his being offered as a sacrifice by his father, Abraham, is a type of Christ. The offerings in Leviticus are figures of the one great sacrifice of Christ on the cross; and they are identified by the Holy Spirit's calling to and interpreting them. There are many other clearly identified types, and many divinely given illustrations of New Testament truths: the study of which, to God's people, are most profitable.

In the ninth chapter of Samuel is the story of David and crippled Mephibosheth. The long period of persecution by Saul, during which David was hunted as a partridge in the mountain, had terminated. David had many times been aided by Jonathan, Saul's son, and his heart had been refreshed by Jonathan's love; for Jonathan loved David as he loved his own soul. (Samuel 18:1) Now Saul and Jonathan both were dead, and David mourned for them. (2 Samuel 1) And David was king of Israel, with all the power of Israel's kings. His desire was in some way to repay Jonathan for his friendship in his days of need; so this question, "Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake." (2 Samuel 9:1). This chapter illustrates in a marvelous way how God's grace operates in bringing lost sinners into the known relationship of the heaven born family; and demonstrates what goes with that blessed relationship.

In answer, David was told that Jonathan had a surviving son, who was lame in both feet. This poor helpless cripple,

Mephiboshith, is a picture, a type of God's people before regeneration. He was helpless and could not come to David. David (a type of Christ) must seek him.

Mephibosheth was crippled by a fall at the hands of another, as God's people became crippled, and helpless toward God by the fall of Adam, the federal head of humanity. "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all had sinned. Therefore, as by the offense of one, judgement came upon all men to condemnation." (Romans 5:12-17). Being under this condemnation, we are helpless to come to God. We are crippled in both feet, which, to my understanding, is heart and mind; crippled in both, we cannot use them to get to Him because we are dead in sin. They are of no value to us in attaining salvation.

In this day we hear much of a divine spark in man that can seek after God. This is one of Satan's untruths. There is no such thing in man! He is crippled, and his mind is useless; the heart cannot frame a desire, - it is helpless toward God. "There is none that understand, there is none that seeketh after God." (Romans 3:11)

David sought Mephibosheth, and brought him unto himself. Just so, Almighty, allwise and all powerful God seeks out sinners; and if he did not do the seeking, none would be saved. "The Son of man came to seek and save that which was lost."

"I know not how the Spirit moves,

Convincing men of sin,
Revealing Jesus through the Word
Creating faith in Him."

Mephibosheth was not attractive, again like the human race: nothing in us to make God want us as his own; neither do we merit his love. "We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (Isaiah 64:6)

David showed kindness to Mephibo-

sheth for Jonathan's sake, because of the relationship that had existed between David and Jonathan. Just so, God shows mercy to us for what His Son, the Lord Jesus, did on the cross. There he took our place, and thereby can God deal kindly with those for whom Christ died. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. 5:21).

Without mention of Mephibosheth's condition, David said unto him, "Fear not: for I will shew thee kindness for Jonathan, thy father's sake." etc. (2 Samuel 9:7). How good Mephibosheth must have felt at this greeting from David; Just so, God seeks us out and speaks his "fear not" to our hearts. Then poor Mephibosheth said, "What am I that thou should look upon a dead dog as I am." What could be more worthless than a dead dog? But it is a true picture of what all are by nature. In Ephesians, second chapter, we are told all are dead in trespasses and in sin, and are children of wrath.

For no other reason, but for Jonathan's sake, did David give the blessing to Mephibosheth; who was placed in a place of greatest blessing: to be as one of the king's sons. And our place of acceptance before God is as his own son. God no longer sees us as we are in ourselves, but he sees us only in Christ. Oh, that we were given to lay hold on these precious truths. We stumble in our walk; fellowship becomes broken, but in our acceptance before God, He always sees us in Christ, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Ephesians 1:6).

How can the legalist, who claims we must live up to a certain standard to be accepted, deal with this. David's promise to Mephibosheth was to eat continually. It was settled then; his place was secure forever, as long as the need existed. And so is our place in Christ; we can never lose it. Once a child of our parents, always their child. To disin-

herit does not do away with the relationship. If we could lose our relationship, then salvation would not be by grace; it would be by works. Hear these familiar words by John, tenth chapter, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life (never ending) and they shall never perish, neither shall an pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Fathers hand. I and my Father are one."

Is there any power able to overcome the Father and take us from him? No. "We know all things work together for good to them that love God, to them who are called according to His purpose. For whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethern. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Romans 2:28-30) In the purpose of God, every child of God is both justified and glorified already. Can the purpose of God be thwarted? No. Neither can a saved person, whom God has marked out for glory, ever be lost. Blessed assurance! Can I even hope to be in that number?

Mephiboshith's eating at the King's table suggest fellowship. Being saved by grace (favor), as was Mephiboshith, "Our fellowship is with the Father, and with His Son Christ Jesus." (1 John 1:3). Even now, by his spirit who dwells in us, we at times have c o m m u n i o n with our blessed Lord. What a trinity of blessings showed forth in Mephiboshith: Acceptance, Security, Fellowship! How comforting!

Mephiboshith, poor, crippled, helpless, undone - how richly was he received into the king's house and heart, and all for the sake of another (Jonathan). "He raiseth up the poor out of dunghill, that he may set him with princes, even with the princes of his people." (Psalms

113:7-8). Such hath he done for us who were so low: he hath lifted us so high. "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in time past in the lust of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2nd Chapter).

Mephiboshith was lame on both his feet. In spite of all the rich favors he had received, he was unchanged in a natural way. And so are we; our nature is still the same. "That which is born of the flesh is flesh." (John 3:6) We shall carry with us our Adamic nature till we depart and be with Christ. But we receive a new nature also, we are quickend from the death in sin to life in Christ; whereby the warfare abounds: the flesh against the spirit, etc. We are now new creatures in Him, and can say, "Christ liveth in me."

No matter how much Mephiboshith may have tried, he could never have made himself worthy or desirable as a king's son. He was merely accepted by grace, for the sake of another. No where in Holy Writ are we told to try to do anything to make ourselves accepted before God. We cannot. Christ has done ALL THAT for us. However, after all this has been done for us, and we are made alive unto righteousness, it behoves us to walk worthy of the vocation wherewith we are called. (Ephesians 4: 1) But we can never add to our accep-

tance by this. We should desire to walk with Him because we love him for all that he has done for us. "We love him because he first loved us." (1 John 1: 19) "For the love of Christ constraineth us; because we thus judge, that if one died for all, then all were dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rise again." (2 Corinthians 5:14-15)

Many meditations on the Old Testament makes Christ and his grace more real and precious, if understood. May He give us desire to study these scriptures, which are given for our learning.

In hope of immortality,
Nancye (Johnson) McDaniel

MEDITATIONS

What I am writing will not long be remembered, for our days are few, but long after we are gone some of our grand-children may come across this composition and be impressed. With this thought in mind I shall, the Lord willing, set forth what we stand for in Faith and Practice.

The eternal, omniscient God made a choice of the people that should be created upon the earth before there were any of them; before the foundation of the world. (Eph. 1:4)

After God created the world and all its fullness, man was created out of the dust of the ground. This man whom he called Adam was created upright but not perfect. He was made subject to vanity. Being made subject to vanity he disobeyed God's law and by this disobedience sin entered the world. (Romans 5:12) Because of Adam's transgression sinfulness became his nature and all his posterity. Because of sin a curse was placed on Adam that carried the sentence of death. The wages of sin is death. All men must die for all have sinned and come short of the glory of God.

God in his infinite wisdom saw the fallen state of man and because of his

great love that he had for the subjects of his choice, prepared a remedy for their sins in the person of his Son; that he should come into the world in the fullness of time and take their sins in his own body and die in their stead, thereby setting the sinner free. This is what is referred to by God's people as "Salvation by Grace", seeing that it is an unmerited favor bestowed upon an undeserving people. How-be-it all men die a natural death, those of his choice, oft referred to as the "Elect of God", are given a living spirit in their new birth which never die." Jesus said, "Whosoever liveth and believeth in me shall never die." It is only the mortal body that goes back to the dust, but the Spiritual Man goes to God who gave it; there to await the Resurrection Day, when the Lord shall descend from Heaven bringing them which sleep in Jesus with him; those that died in Christ shall rise first and we which are alive and remain shall be changed in a moment, in the twinkling of an eye, and 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.

God's people have ever believed that he knew and loved them from eternity, for the prophet declared, "I have loved thee with an everlasting love therefore with loving kindness have I drawn thee". Yes, they must be drawn, for they must go to Jesus who is the way. He is not only the way, but the only name given under Heaven whereby we must be saved. The new born-babe in Christ doesn't know this so he must be drawn. Jesus declared, "No man cometh unto me except my Father who sent me draw him". "He that climeth up any other way is a thief and a robber." From such declarations we conclude that the dead sinner is wrought upon by an irresistible power and drawn to Christ. "He that cometh I will in no wise cast out", and "I will raise him up at the last day". (John 6th Chapter)

The election of God's people was certain and their salvation is sure. They will be brought into the knowledge of

this salvation while here in the world and rejoice in God their Saviour, for Jesus testified that "It is the work of God that you believe on him whom he hath sent". (John 6:29) God sent Jesus into the world, but it is only thru the working of the Holy Spirit in the hearts of poor sinners that they are brought into the knowledge of the truth. Having been brought into the knowledge of the truth thru the effectual working of the Spirit, hope springs up in their breast and they are made to love God and to trust in his mercy. Whereas they have been burdened with the knowledge of sin, they now have relief; their burden is lifted and they can sing praises unto their God for the Hope of their Salvation.

In practice, we receive members into our fellowship who come testifying to the goodness and mercy of the Lord in the pardoning of their sins; baptising them by immersion in the name of the Father, the Son and the Holy Ghost.

We observe the Lord's Supper in each of our churches, as a Gospel Ordinance, but the washing of feet as an example of Jesus is held discretionary with each body and is not held as a test of fellowship.

(Elder) P. E. Ingram
Martinsville, Va.

Electra, Texas,

Dear Editors:

I don't know just how I should begin, but I want to say that I do enjoy the Signs. It is all to my way of thinking; although I do not feel that I have any wisdom in understanding the Scriptures.

My main reason in writing is to ask that someone of the Old School Baptists give their views on the following Scriptures: Matthew 16:26; Mark 8:36-37; Luke 9:25. We often hear other preachers use these texts. If not asking too much, would like an intrepertaion of them.

Sincerely,
Mrs. J. W. Stephens

Dublin, Texas

Dear Editors:

I am enclosing check for \$5.00 for two years subscription to the good old paper. It is always full of good reading, and we have had it in our family for many years.

I have been a member fifty-three years, and I still love the doctrine of salvation by grace, and grace alone; no man's works in it for me. I will be eighty years old the fifth of July; and God has blessed me to be able to see and keep house. My husband passed away fourteen years ago. I wish I could write like some of the others. God bless you all.

Remember me in Jesus' name.

Mrs. J. T. Gilbreath.

San Juan, Texas

Dear Brother Spangler:

As I am situated here in the Rio Grande Valley of Texas, six or seven miles of the line of old Mexico, I get very cast down at times, and I cry like one of old, "Return, O Shulamite; return, return, that we might look upon thee."

When we get a good letter from some of the brethren, it is as news from a far country; and I feel like one of old, when David enquired whether there were any of Saul's house living. The answer was that there was one in Lodebar; and David sent for him. And they brought little Mephibosheth up and set him at the king's table; and Mephibosheth said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" Here is one of God's children comparing himself to a dead dog. It is at the king's table where we are allowed to eat and drink from that fountain which never runs dry; yes, it is manna that comes down from the Father of Lights, with whom there is no variableness, neither the shadow of a turn. What a merciful Father, with the visitation from on high he sends the sunshine and the rain. It was joy to the trembling jailor, and the weeping

Mary.

Sometimes we mourn like a dove; sometimes we hunger and thirst after righteousness, and, dear loved ones, we are consoled a portion of the time. Sometimes we grope in darkness, and cry out, Have you seen my love? If you meet him, tell him I am sick of love. Sometimes we wonder why we are made to hear his voice and enter, while thousands never hunger.

I do believe that the children of God get hungry; not for earthly food, but for the manna which comes down from above. And I believe God hears his little one's cry, and he knows when they need food; just as the mother knows when her child is hungry. He sends spiritual food, and O, what great rejoicing there is for the time. If it were in our power, we would not let Him go. Sometimes we cry like David, "Restore unto me the joy of thy salvation." The joy of it is unspeakable and full of glory.

Dear brethren, I only hope that this is my experience. At times I do not know and only hope that I have a hope. But hope is an anchor of the soul, both sure and steadfast, and enters within the veil, whither our forerunner is entered.

Submitted in love,
(Elder) J. B. Reid

Ponce de Leon, Florida

Signs of the Times,

Dear Brethren in the Lord:

I am sending \$3.00 to renew my subscription for another year. I see that my time is out once more, and I don't want to miss a single copy.

I was very glad to get it again yesterday, for I do love to read it, as it contains just what I believe. I love the things it advocates. If I knew I was counted in the covenant, I would be so happy, and not have so many doubts and fears.

Wish I could write as I feel. I was eighty years old last November, and feeble; but God has always blessed me.

Humbly, your sister in hope,
Sarah D. Murphy

Marlow, Oklahoma

Dear Editors of that good paper,
The Signs of the Times:

According to my count, my subscription is past due a month, since I sent only \$3.00 at the last renewal. Am enclosing another \$3.00.

This old world is in terrible trouble, and if any of the dear ministers have a mind and given wisdom, would be glad if they would write and give us their views on "the signs of the times" that are now going on. I feel sure that prophecy is being fulfilled in every way; and I believe that God purposed every thing in eternity before time began, and that it all will come to pass according to that purpose. Evil men and seducers are waxing worse and worse, and there seem to be more terrible crimes than we ever saw.

If we can only be among those who hold out faithful, all will be well. I know the doctrine of the Primitive Baptists will stand when this old world is on fire, whether I am one in that number or not. I am not afraid of the doctrine, but it is I—am I one of that number. I am seventy-one years old, and my husband is sixty-six; so I feel that our days are not many here.

We want the Editors and all the readers of the Signs to know we think it is the best paper published, and we want to take it as long as we live. May the dear Lord bless and keep every one of you, and land you safe on the other shore when the crossing time comes.

Your sister in sweet hope,
Mrs. Forrest Jones

Goldendale, Washington

Signs of the Times:

I enclose a copy of a letter written by Elder Hughett; or, I should say, a copy of the last page of a three page letter written to Primitive Baptists in the state of Oregon. Seems to us that it contains so much real meat that it should be published in the Signs of the Times.

Elder Hughett has been in poor health for some time. He is at a large hospital in Denver, Colorado, for a

check up and treatment. He preached a wonderful sermon at Naches, Washington, Sunday, May 31st.

Bert H. Knox

We cannot expect to have anything perfect here in this world. We are all at best very imperfect beings in ourselves; all our perfection is in Christ. Neither did God intend that we should have a perfect peace here in this world. Jesus told his disciples, "In the world ye SHALL have tribulations, but in me ye SHALL have peace." When the angels heralded the birth of Jesus, and said, "Peace on earth, good will toward men", we are not to understand that to mean a worldly peace; but the peace which Jesus told his disciples about in John 14:27, "Peace I leave with you, My peace I give unto you." Then if that peace is the gift of God, we cannot expect to obtain it of ourselves.

Our peace is one of the "all things" that Paul said are of God. This being true, then we are nothing in or of ourselves. Even Jesus, who was God in the flesh, said, "Of mine own self I can do nothing, the Father in me doeth the works." How much more this must be true of ourselves. In the fourteenth chapter of John, first verse, Jesus said to his disciples, "Let not your hearts be troubled: ye believe in God, believe also in me." If we could believe in God in the true sense of the word—God in all that it means, there would be nothing to trouble us, for we would be perfectly reconciled to all the works of God which take place here in this world. If everything that takes place here in this world is not of God, then He is not God in the true meaning of the word God. But Paul says that all things are of God. (2 Cor. 5:18). If all things are not of God, then he is limited in his power and works; and we would have to account for some of the things that take place here in this world as coming from some other source than from God, and our hearts could still be troubled.

But if we believe that ALL THINGS are of God, whether they be works of men, angels or devils, what have we to fear but God himself. To teach or preach that there is any other power but of God, is to destroy the very foundation of our hope of life in this world or the world to come, and leave us in a constant state of jeopardy. There is comfort to me to believe the word of God in Isaiah 45:7, where he said he created evil; for I know that if all evil is controlled of God, then it is one of the ALL THINGS that the apostle Paul said work together for good to them that Love God, to them who are the called according to his purpose.

So, if all the evil we experience here in this life works together for our good (and we have faith to believe that it does), then why should our hearts be troubled. If God made the wicked (and in the book of Proverbs it says he did), and they are also embraced in the word evil that God said he created, they also must be one of the all things that work together for the good of them that love God, we can take comfort in this truth. If all this is not true, then how could Jesus say in Matthew 28:18, "All power is given to me in heaven and in earth.

If there is one man, angel or devil that has any power at all in himself, then Jesus does not have all power in heaven and in earth; his power is limited to that extent. But, let me believe in an unlimited, all wise, almighty, unchangeable God that declared the end from the beginning, and from ancient times the things that are not yet done, saying my counsel SHALL stand, and I WILL do ALL my pleasure. In Revelation 4:11, the angel of the Lord said, "Thou are worthy, O Lord, to receive glory and honor and power: for thou hast created ALL THINGS, and for thy

pleasure they are and were created."

Who is it that can't take comfort in a God like that; what have we to fear. Why should our hearts be troubled if we believe in this kind of God? There is no other true and living God. But there are some who would make a god out of the Devil; and there are many who claim to be their own god,—free to act in and of themselves independently of the ALMIGHTY GOD. Let me repeat the words of Jesus, "Let not your hearts be troubled: ye believe in God, believe also in me."

In fear of God, I submit this for your consideration. May God bless the truth and pardon all errors.

(Elder) A. D. Hughett,
R.F.D. 2,
Selah, Washington

ASSOCIATION

The Maine Old School Baptist Association will be held, the Lord willing, at Bowdoinham, Maine, September 11, 12, 13, 1953. All lovers of the truth are invited to be with us.

Sanford S. Bartlett, Clerk
Damariscotta Mills, Maine

NOTICE OF MEETINGS

Mt. Zion Church, at St. Helens, Oregon, the Lord willing, will hold a three day meeting beginning Friday before the fourth Sunday in August, at the church house located in St. Helens, twenty-six miles out of Portland.

For further information write Mrs. Wyona Mills, Church clerk, 542 N. E. 80 Street, Portland, Oregon.

The annual three-day meeting of Bethel Predestinarian Baptist Church, of

Riffe, Washington, will be held, the Lord willing, beginning August 14th, and continue the following two days.

All brethern and sisters of our faith and order are invited to meet with us; also, friends are always welcome.

For further information write Elder D. C. Davis, Ajlune, Washinton; or Mrs. Rosa Coleman, Riffe, Washington.

ASSOCIATIONS

The 1953 session of the South Ouachita Primitive Baptist Association will convene with Smyrna Church, Union County, Arkansas, commencing Friday before the fourth Sunday in September, and continue through Sunday (Sept. 25, 26 and 27). This church is located nine miles South of El Dorado, Arkansas, about one mile East of U. S. Highway 167.

(Elder) R. W. Rhodes, Moderator

WELSH TRACT CHURCH HISTORY

Our first edition of the Welsh Tract Church History has been so favorably received that the 500 printed have been mailed out.

We have another edition now ready; if you have not received your copy, do not delay in ordering. Price \$1.00 per copy, or one copy given free with each new subscriber until further notice.

D. V. S.

The Pigg River Association is appointed to meet with Basham Church, beginning Friday before the First Sunday in August.

John D. Wood, Clerk

EDITORIALS

Danville, Va. AUGUST, 1953

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EDITORIAL

SUPPORT OF THE MINISTRY

Recently a group of old Baptists, who are in full fellowship with the doctrine advocated from the beginning by the Signs, were discussing various phases of doctrinal truths. One threw in his mite; another enlarged on a subject precious to all; a third asked this question: We all believe in maintaining good works (Or, they asked, do we?), and it was agreed that we do, then she asked, Why is it that you preachers and writers do not write upon those things? Silence. More silence. Finally this sister, who is respected from coast to coast, turned to me and asked: Why do you not write on our people visiting the sick, walking circumspectly by; the evils of Old Baptist visiting grogshops; doing good unto all men; support of the mini-

stry? Silence. More of the same. A long wait, hoping that someone would come to my assistance. Finally, I had to admit that one reason that I did not do so, was because I was afraid to do so.

Saying that was the wrong thing. For I was challenged to "know no man after the flesh" and to write on these things, and suggesting that I write on the title of this article. I have written on this subject in other places, but I do not know how to write to my people who know my life in detail; over whom the Holy Ghost, as I hope, has made me overseer; whom I hope to continue to live in fellowship with as long as I am tabernacling in this body of clay. Yet, I should not be this way, for if I have any close brethren and friends, they are among my own that I am trying to serve from day to day. I feel to hope that should I deviate from sound doctrine that they will deal with me kindly, remembering that, at best, I am a frail vessel.

I would say to one and all that I am not after any man's silver and gold. Unless I am sadly mistaken in my call to the ministry, it is not a meat and bread affair. I have a fond hope that it is of far more importance than that. I feel to hope, that at least part of the time I would have gone if there had not been any money left in the world, even to taking it foot and hand to reach the assembly of God's people. At the same time, in my struggle to serve my brethren and to keep my family clothed and fed, in some instances I do not know how that I would have gotten by if it had not been for the brethren lending a helping hand.

Let us face the issue fairly and candidly. Let us talk it over as brethren and sisters in the Lord. We are not all called to preach. No man taketh this honour unto himself, but he that is called of God, as was Aaron (Heb. 5:4). But all preachers' families must eat and dress and maintain homes just like all of the church members. If you think I am on a forbidden subject, you ask your pastor about his struggle to rear his fa-

mily, pay for his home and go among the churches. We all believe that there is something in this subject, for it effects us all. Some of the Old Baptist believe in helping their pastor; others believe in not doing it. In many cases, it is those unable to do, that show the most willing mind and that do the most. I do not see much of the grace of God in this kind of treatment to those that are called to leave their homes, their work and businesses, their every day tasks and to serve others. Now let the objector speak: But we are poor, and have a large family, and can scarcely make ends meet. This is all true, but the thing that is true with this objector is this: the pastor is in exactly the same shape, and in addition he must go to serve the churches. It is fair for me to ask this question: Would you (and I am writing to you) feel like leaving your plow stand twelve times a year to go serve me, or any other man that is serving churches? How would you feel if we were to call on you in a professional job and you hired some one to work in your place for twelve times a year to come to serve us?

It has been said, Let the Lord keep them humble and we will keep them poor. This has been said as scriptural action, as the work of the Spirit in the children of God. It isn't to be found in the scriptures; it isn't the more excellent way that is of the Lord, but it is the works of the flesh. Covetousness is one of the most rigidly condemned sins in the Bible, and it is not of the world of ungodly men, but the children of God that are condemned for this sin. When the Old Testament speaks of covetousness it always means to "gain dishonestly", and in the New Testament it always means "a lover of silver" and "to wish for more". I will illustrate what I mean. These illustrations are not the remarks of any one that will see this, so no offense will be given unless they fit. A few years ago one of our churches was at a low ebb. The membership was low and scattered; the pastor was poor and afflicted; the house was in a bad state

of repair. Two or three still were interested enough to try to pay the minister's expenses and to build some new steps. One brother said: "If God wants any steps built he can build them, and if the preacher wants any money he can work for it." This man was considered sound. Was he?

Another case that I know about: A man had an argument with a friend about paying the salary of their minister. During the depression years it was hard for any kind of salary to be paid, so these people were finding it hard to pay. This brother gave the Arminian the horse laugh by saying; "Pshaw, it only takes a few dollars a year to pay for our minutes, and otherwise we do not use money." This man was a deacon and considered sound. Was he a deacon, and was he sound? This man did not know, or did not care, that his pastor had served him for years, spending the money that belonged to his wife and children to do so. Yet, he owned a farm worth thousands of dollars and his pastor did not own a foot of land.

In no sense of the word is this article meant to encourage ministers to fail to go to their appointments because of the slackness of their brethren, but rather to be punctual in every promise and every duty to which you are called. But I must be faithful and charge the churches of the Lord Jesus Christ that you be found faithfully observing every phase of the duties that you have obligated yourself to perform. I have been in the ordination of several deacons. It has fallen to my lot to do the most of the clerical work in such things. On one occasion it was laid on me to give the charge. I told my brethren in the presbytery that I could not give a charge that would suit, but nevertheless it was assigned to me. I tried to give that deacon a charge that he would diligently look after the minister that they called, to see that he not only had something for his expenses, but something for his time, and then to put in something extra that would help for the many funerals and churches which would not help.

We all believe in doing the right thing. But the **right thing too** many times is what we think, regardless of what the Scriptures teach. Every Old Baptist in the United States subscribes to the tenet of faith that reads like this: We believe that the Old and New Testaments are the word of God and that they contain everything for a rule of faith and practice. Faith still means something to some of us (but we must decide what) but practice is not needed any more, except that it doesn't make any difference how you do, since God has predestinated it all, and even if a man's practice is not good, if his faith is, he is alright. I have searched carefully, and I want to say to one and all, that that kind of stuff is as foreign to what Elders Beebe, Chick, Durand, Purington and a host of others taught as a thing can be. I am prepared to say, and by the grace of God, I hope, to prove, that, while these old fathers of Israel contended earnestly for the unlimited predestination of God, that they just as faithfully contended for a sound and careful practice or walk. Today, we all believe in doing right. Even if it is **right wrong**, we believe in doing that which is according to our preconceived thoughts of right and wrong.

Does the Bible make it plain that the minister should be helped along his way? For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, (Rom. 15:27), and while this is primarily for the poor, I have known but few exceptions of our ministers being poor working men. To place these "spiritual things" and these "carnal things" on an equal footing is certainly begging the question and subverting the scriptures as well as the believers. One is the "things of the Spirit", the other "the things of the flesh", that is, meat and drink. The apostle further says, When therefore I have performed this (the collection of the contribution for the poor saints) and have sealed to them this fruit (those

in Macedonia and Achaia) then I will come into Spain. Apparently this was important to Paul.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1Cor. 9:11, 14). I believe that every minister feasts on the gospel he preaches. But I do not believe that Paul was talking about this here, for he declares that he has not used this power (v. 12,15). If Paul had not used this gift (living of the gospel), it follows that he was talking of something other than feasting on that that he preached. He further declares "that he has not written about this thing so that it can be done unto me" and I feel to hope that that is my feeling and experience. I believe that if the Apostle could discuss this subject and not be doing it for personal gain, that we might be blessed likewise today. At least I hope so.

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." (Phil. 4: 15, 17). Every minister of the gospel has experienced all this. I once heard my father in the ministry, the late Elder G. W. Berry, say that when he first began to preach that he gave a charge to a deacon at ordination in which he stressed his duty towards his pastor. Elder Berry said that some of the Old Baptist suspected that he would soon return to the Missionary Baptist

because of this view. But he lived and died in full fellowship with the Old Baptist and told me not long before he died that one church that he served for years had not given him as much as ten dollars. This church was certainly not like the church at Philippi. How many have we got today like the one at Philippi? And how many churches with members reading this, that are helping your pastor in his struggle to serve you? The church mentioned above is one that believed in "the Lord keep them humble and we will keep them poor".

There is not an Old Baptist minister in this United States that does not have settled convictions in regard to this question. The most of them are just exactly like I have been—afraid to mention it—and yet have been told time and again that the ministers are to be blamed for the state of affairs that exist in regard to this matter. I have shunned the question among you, and probably would have continued to do so if it had not been put up to me as it was. I want to say that my brethren have been towards me as have the Philippi brethren—they have ministered to me time and again. I am not finding fault with them. But I do think that many of our brethren are abused—that they are called and die in the harness for the church that called them with a desire to preach the gospel without cost to any one, yet they have been neglected and mistreated by the very ones that they serve.

I will conclude this by asking again: How would you feel if someone ten, twenty, fifty miles away, called on you to leave your affairs twelve times a year and drive into his neighborhood to help him? Perhaps you could, but the question is, Would you do it? And if you did do it, would it be right for you do so on your own time and own expense? Again, I do not have a personal axe to grind, for I have a very nice place in government service, and make a living at it, but if what I have written stirs up your mind to look carefully after your pastor I will not have sent this

out in vain.

I believe in the purpose of God respecting all events. I do not expect to frustrate that purpose in any degree. He is the ruler in heaven and earth. He is the supreme Architect and the sole Arbiter of all creation. 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 and our Saviour be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24).

W. D. G

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Romans 9:1-3)

The portion of the above Scripture quotation which reads, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh", has often given us concern as to just what the Apostle meant to convey. It bothered us much, since we could find no counterpart in our own experience; and we do believe that the Scriptures are proved the truth to us by the things we have experienced and comprehend by faith. Not that we ever feel to deny any portion of the Scriptures, but we are often concerned as to expressions used.

Some years ago we were discussing this text with a brother deacon, who had a deep understanding of the truth, and he said, "I don't understand that, for I have never experienced anything like that." And we say that neither have we. It is quite doubtful that any child of God is ever called upon in his feelings to be willing to be cast away from his hope in Christ (an impossible

thing), in order that another might be brought to the knowledge of the truth. The matter is too personal, too intimate and too valuable; and something that is never required of a subject of grace. What we have is ours, and ours alone, by the grace of God, and cannot be lost, given away or sold; and none can take it from us.

So this expression has given us much concern, and puzzled us for several years. It cannot have the same meaning as expressed by John in his first Epistle, which we hope we know something about: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethern." For John was speaking of the love that is manifested for our brethern when we are blessed to do all possible for their comfort and edification in our relationship in the gospel, saying, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but IN DEED and IN TRUTH.

Neither may we suppose that the Apostle is intimating that there would be any efficacy in his being accursed from Christ for his kinsmen according to the flesh; for he knew that in Christ Jesus alone was there salvation. Again, neither may we suppose that the Apostle meant that it would be possible for him to be accursed from Christ. Such a thought would be directly contrary to what he had just stated in the eighth chapter: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We believe we can understand Paul's concern for his kinsmen, the Israelites: for he knew their enmity for Christ. He was once as bitter against Christ as any of them; and went to greater ends

than most of them. Do we not also have many thoughts concerning those who oppose the very things which we know to be the truth in Christ Jesus; and are more concerned since we know that we were in the same darkness when in our unregenerated state. It is sometimes said, "Unbelievers are more to be pitied than censured." And this, perhaps is how the Apostle felt toward his kinsmen, knowing as he did, that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." etc.

In the tenth chapter we read, "Brethern, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is quite a different thing to pray that the Lord might save, if it be His will, than it is to desire oneself to be accursed from Christ for them.

Then just what did the Apostle mean? When our attention was again called to the subject while doing some reading, we went to the Diaglott to find out what the literal translation of the Greek is; and found that the wishing was in the past tense: I WAS WISHING myself to be an accursed thing from Christ. This put an entirely different light on the matter.

We understand, therefore, that Paul was not wishing that he might NOW be accursed (as if this might bring them to see the truth in Christ); but, rather, reflecting on his own life, THAT HE WAS ONCE ACCURSED (SEPARATED) FROM CHRIST (and delighted in it), and would have no more to do with Christ than his kinsmen would now. This is a parenthetical expression and explains why he is concerned for

them. Paul, now being brought into the knowledge of the truth as it is in Christ, knew their blind zeal, and was in heaviness and sorrow for them; for to them pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises, and of whom as concerning the flesh Christ came.

In spite of all this concern, we see how quickly and completely the Apostle expresses the faith of God's elect. (Modern religionists would have made an altogether different approach: It would have been a wonderful opportunity for them to start to work. But nothing of the kind with the Apostle.) He knew the power of the word of God, and said, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called." Paul knew the election of grace,—that the Lord his God would work mightily in those who were children of promise, and bring them at his own time into the light of the gospel, just as he himself had been brought, He knew that the purpose of God according to election would stand, not of works, but of him that calleth; and quoted, "Jacob have I loved, but Esau have I hated."

"What shall we say then?" he cried, "Is there unrighteousness with God?" "GOD FORBID." God had said to Moses that he would have mercy on whom he would have mercy, and compassion on whom he would have compassion; and so the Apostle declared in language which is echoed in the hearts of every subject of grace: "So then it is not of him that willeth, nor of him that runneth, but of God that Sheweth mercy."

This is what we now see in this Scripture. It is submitted for your consideration.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

ABSOLUTE PREDESTINATION

Our Standard Lexicon defines **Absolute** to mean, in its literal or general sense, free, independant of anything extraneous. 2. complete in itself; positive, as an **absolute** declaration. 3. unconditional; as an **absolute** promise. 4. existing independent of another cause; as, God is absolute. 5. Unlimited by extraneous power or control; as an **absolute** government or prince. 6. Not relative; as absolute space. See Webster's definition. As this word is no where used in the scripture to qualify the word **Predestination**, we will not contend for it, especially as the word **predestination** when rightly understood needs no such qualification, as it cannot be otherwise than absolute. We merely used the word **absolute** to distinguish our views of **predestination** from those who, while they admit that the term is frequently used in the scriptures, deny its plain and obvious meaning, as though it were only vaguely used by the inspired writers, without any positive or unequivocal meaning.

On the signification of the word **predestination** our brother is correct; it means foreordination by an unchangeable purpose. But the grand question on which we are principally at issue, is, whether the predestination of God extends to the wicked actions of men or devils. We have rejoiced greatly in the firm belief, that God's government is universal, that "there is not a sparrow nor a worm, but's found in his decree." That sin and death, and hell are under his control, so that the wrath of man shall praise him, and the remainder of wrath he will restrain. And if the scriptures do not authorize us so to believe we know not at what hour we may fall a prey to the unbridled rage of the enemies of God and of his people. If the divine government of Jehovah only ex-

tends to the good conduct of his creatures, his government is much more limited in regard to this world, than we had supposed, for he has informed us that there is none that doeth good; no not one. But that he has set limits to the wicked men, we should infer from his declaration, "I have formed the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv. 16. 17.

If God has created the smith, and the waster to destroy, and so limited their operations that they cannot go beyond his decree, and if this is a part of the heritage of his servants, they cannot yield it without marring their inheritance. We confess that to us this part of the saints inheritance is too valuable to be sold for a mess of pottage. Paul has said, that God worketh all things after the counsel of his own will; and God has told us, by the mouth of Isaiah, that he has declared the end from the beginning, &c., 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." How unmeaning would all this language be to us in the absence of predestination! The end declared from the beginning and yet not determined in the mind or purpose of God, how preposterous!

We cannot believe that our God would declare a thing beforehand that he was undecided upon, and which might be quite different from what he had declared; and if he has only declared what he had determined on, that is the most absolute predestination that we have a ny knowledge of. And this pre-determination of events, extends

throughout all the intervening space from the beginning to the end, and consequently embraces all things. When wicked men conspired against the life and liberty of Joseph, and against the predestination of his and their own destiny as signified by Joseph's dreams; they intended evil but God intended all for good. If God had not previously intended to harden Pharaoh's heart he would not have told Moses that he would do so. If he had not predestinated that the children of Israel should sojourn in a strange land, and be afflicted by the Egyptians four hundred years, he certainly would not have told Abram so; read Gen. XV. 12—16. Let it be remembered that God told Abram this long before either the children of Israel or the Egyptians who were to be concerned in it were born, and the things which the Egyptians were to do to the children of Israel were such, as God told Abram he would judge and punish them for.

The Son of God was delivered into the hands of wicked men, that they should, with wicked hands, do to him what God's hand and counsel had before determined to be done. He was delivered by the determinate counsel and foreknowledge of God.

Paul writes to the Thessalonians concerning the manifestation of that wicked people, whom the Lord would destroy, and says, God will send them strong delusions that they may believe a lie, that all may be damned, etc. God said by the mouth of Isaiah that he would choose their delusions. This is a solid Bible testimony, and is what we intend to express by the words absolute predestination. And pray, brother, what objection have you to it? Would you wish the right, the power, or the government of God to be circumscribed? Would you wish to restrict his government, and confine his dominion to good people and their good works, and leave the powers of darkness to rage at random, without the restraint of God's predestinating decrees?

Are you fearful that this view reflects upon the purity and holiness of God? But why these fears? Are not the inspired Scriptures sufficiently guarded to secure the honor of their supreme Author? If not, all our attempts to supply the supposed deficiency will be as vain, if not as presumptive, as Uzzah's attempt to protect the ark of God. Because God controls, restrains, overrules and disposes of all beings, and all events, precisely as he eternally designed to do, it does not by any means follow that he is the fountain from whence impurity proceeds. He is perfectly holy, just and good; but he has all power to set bounds and limits to that which is unholy, unjust and wicked. If it be admitted that God now has power to restrain the wickedness of men and devils, according to his sovereign pleasure, and that he is immutable, then it follows that he always had that power. If it be denied that he has that power, where is the safety of his church? Or if he has now a perfect knowledge of all beings and of all events, then he must always have had that knowledge.

It certainly does not become us to say that either his wisdom, holiness, prescience or power is at fault that he has allowed his creatures to rebel against his government, when he had power and wisdom enough to have prevented it, if it had been his pleasure to have done so. We do not charge our brother, nor those brethern who are associated with him, with attempting to limit Jehovah, or set bounds for him to be governed by, but we would give and take admonition, "Be still and know that he is God." If we cannot comprehend him, it still is our privilege to confide in him, for he is too wise to err, and too good to do that which is wrong.

We have no disposition to press our views on those who do not understand the Scriptures as we do on every subject. But we wish all our readers to understand that we do as firmly believe, and as greatly rejoice in the doctrine of Predestination, and its extension to

everything in heaven, earth and hell, as we do in any other part of divine revelation.

(Editorial of Elder Gilbert Beebe,
July 1, 1855)

The foregoing article was published in the editorial columns of the Signs of the Times nearly half a century ago, and many thousands of copies of it read in nearly every State and Territory of the country, and received by the brethren and sisters generally, as the truth. As then stated by our dear father, "This is solid Bible testimony, and it is what we intend to express by absolute predestination," so we now state. Many of the dear saints have been deceived by a misrepresentation of the position of the Signs on this subject, and we can but feel that in many cases they have been deceived by those who knew they were misrepresenting us. There has been an effort to make it appear that the Signs advocates, and its patrons believe, that God, or the Holy Spirit of God, prompts man to sin. Some have even gone so far as to say that with us a man can commit any sin, and if arraigned before the church, he can plead that it was all predestinated, and we are obliged to accept his plea, and can take no further action in church discipline.

Now if any one will show us a single number of the Signs of the Times, in which any such sentiment is published, either in the editorial, or correspondents' columns, we will make a public acknowledgement of the error if in an editorial, or if by a correspondent, we will refute the same, and beg forgiveness of our brethern for having published it.

We have been pained to observe of late a disposition to resort to ridicule, and slang, in referring to brethern who believe the doctrine of the predestination of all thing, designating them as "The can't help its." Aside from all question as to the truth or error of the views held by the brethern on this subject, there can be no doubt as to the

spirit manifested in such a course being prompted by the carnal mind. It is one of the strongest evidences of the self-consciousness of the weakness of the position of an opponent, when he is driven to ridicule or derision, in an effort to maintain his position.

As to the appellation itself, taken in a scriptural sense, it is not so objectionable to us. We were born of the Adamic race, and we, "can't help it"; we were conceived in sin, and shapen in iniquity, and we "can't help it"; we are prone to evil as the sparks are to fly upward, and we "can't help it"; the good that we would, we do not; but the evil which we would not, that we do, and we "can't help it". Almost endless instances of scriptural definitions might be sighted in which we know that we are a "can't help it." Does it then follow that we are led or prompted by the Holy Spirit to sin? God forbid. From whence, then come these wicked promptings, causing us to sin? Let an ancient inspired "can't help it" answer. He says, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Romans 7:20)

Now if Paul did that he would not, he most certainly was a "can't help it." But he does not leave us in the dark as to why he could not help it, but tells us it was because of sin that dwelt in him. Inherent sin is the cause of all our wicked acts, the grace of God is the restraint, power, or limit placed upon them. The Psalmist says, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." In our sinful nature we are full of wrath against God; our carnal mind is enmity against him, and is ever striving to rebel against his holy law, and if not held in restraint by his almighty power, will make itself manifest. The engineer admits just such amount of steam in his engine as may be necessary to accomplish his work, and the remainder he restrains, but what sane man would say that the engineer propells the engine? Just so we understand our God permits just sufficient amount of the wrath of

man to escape to accomplish his praise, and the remainder he restrains.

That every thought, act and circumstance is as firmly fixed in the future, as in the past, and that by the determinate counsel of God, we most sincerely believe, and this is what we mean by predestination of all things. If this doctrine seems, to some, to be fraught with too fearful consequences, we have no disposition to argue the matter; the inspired word, to our mind, answers all cavilings on that point. What we wish to refute in this article is the false charge that is being circulated that the Signs, and those who indorse its position in regard to predestination, believe that the Holy Spirit prompts men to sin, and that a member of any of our churches having been overtaken in a fault, could plead that his wickedness was predestinated and therefore he was not responsible, and we would be obliged to accept this excuse, and could not deal with him for his sin. As stated above, we never knew of such a case, but if we should, we would have no hesitation as to what course to pursue. In the first place, we should have very serious doubts about any one who could commit sin, (whether discovered by his brethren or not) and not experience, "a certain looking for of judgement," having any knowledge of the grace of God. But, be that as it may, we have the law of the gospel directing us how to proceed against a transgressor, and if we act in obedience to that, we need have little concern as to whether or not it is in harmony with the reasonings of the carnal mind as to justice.

When we commenced this article it was on our mind to simply append a note, stating that the editorial above, was in accord with the views of the present editors of the Signs, and its readers in general, as far as we understand them, but we have extended it to a much greater length than we intended, and ask the forgiveness of our brethren for trespassing upon their forbearance.

(Editorial by B. L. Beebe when he re-

published the editorial on Absolute Predestination in February, 1898)

In publishing the above again, we will be understood to affirm that we are in accord with the editors of former days.

J. D. W.

OBITUARY

ELDER E. L. COBB

In the afternoon of February 25, 1953, Elder E. L. Cobb fell quietly asleep in death after a long lingering illness, at his home in Wilson, N. C. He was seventy-one years of age; and the son of the late John E. and Lucy Lewis Cobb.

He was born November 4, 1881. On September 9, 1903, he was united in matrimony with Minnie Lawrence Warren, and from this union three children were born. Two boys died in infancy; one daughter, Mrs. Agnes Petway and her husband live with her mother.

Funeral services were conducted by Elders W. E. Turner and R. B. Denson at the home in Wilson, N. C., which were largely attended; and the floral tributes were numerous. He was laid to rest in the family plot in Wilson Cemetery.

Elder Cobb was born in Edgecombe County, N. C., and moved to Wilson, where he was a successful business man, and managed his own affairs well. In February, 1916, he united with the Primitive Baptist Church, Wilson, N. C., and was baptized by Elder Frank Farmer. He was liberated to speak in public August, 1917, and ordained to the ministry in November, 1919. In later years Elder Cobb moved his membership to the White Oak Church.

In the course of his ministry, he served nine churches, namely: Old Sparta, White Oak, Pittmans Grove, Raleigh, Norfolk, Aycocks, Healthy Plains, Durham and Gooch Memorial. He also served as Moderator of the Black Creek Association for a number of years. He was known far and near as a man with a wonderful gift; and his quiet manner and love for others won for himself much love and respect.

May his loved ones and friends find comfort in the things that he loved and cherished: Salvation by Grace. "Precious in the sight of the Lord is the death of His saints." (Psalms 116:15) Written by request.

J. J. Whitley,
Durham, N. C.

RESOLUTIONS OF RESPECT

WHEREAS, God in love and mercy called from our midst by death on February 25, 1953, Elder E. L. Cobb, our much loved former pas-

tor,

THEREFORE, BE IT RESOLVED, First, that we bow in humble submission to the passing of this our loving and humble leader and undershepherd for eighteen years.

Second, that we cherish the memory of this faithful servant, who always manifested his love, duty and devotion during his many years of service. When he became unable to serve on account of ill health, the Durham Church went on record to hold him as their honorary pastor for the remainder of his life.

Third, that we extend to Sister Cobb, his daughter and son-in-law, and his many friends, our deepest heartfelt sympathy and love.

Fourth, that a copy of these resolutions be placed on our church records, a copy sent to the bereaved family, and a copy sent to Zions Landmark, Old Faith Contender and Signs of the Times for publication.

Written by order of the Durham Primitive Baptist Church while in conference on Saturday before the third Sunday in March, 1953.

Elder D. V. Spangler, Moderator
Brother J. J. Whitley, Clerk

DELLA WILLIAMS LYNKEY

Our beloved sister, Della Williams Lynskey, passed to her reward on December 25, 1952. She was the oldest child of John and Texanna Williams, and was married to John J. Lynskey. She is survived by five children, of which four live in New Jersey.

Della had not been well for about a year; and her sisters were summoned to her bedside Christmas Eve, and I stood by her all night. It was hard to give her up, but, if she could have spoken, she would have wanted us there. Della never joined the church, but was a strong believer in the Primitive Baptist Doctrine and attended church when possible. She was a loving sister, and a dutiful wife and mother, having nursed her husband, who was an invalid for seven years.

Elder D. V. Spangler conducted the funeral from a local funeral home. She will be greatly missed by her family and her neighbors. May we all feel that, "The Lord giveth and the Lord taketh away; blessed be His Holy Name."

Written by her sister in twofold love,
Ella Richardson

ELD. ISAAC FERREL COLEMAN

Elder Isaac Ferrel Coleman, born August 22, 1870 in the state of Virginia, passed away March 12, 1953 in Centralia, Washington, at the age of 82 years, six months and 20 days. He was married to Rosa Alice Riffe, July 25, 1895, who, with three sons and five daughters, survive him. The sons are Earl Coleman,

of Hoquian, Washington, Ralph of LaHabra, Calif., and Ernest of Kennydale, Washington. The daughters are Mrs. E. J. Drew, LaMesa, California, Mrs. S. L. Mills, Riffe, Washington, Mrs. S. N. Shaw, Huntington Park, California, Mrs. P. E. Jellum, Pendleton, Oregon and Mrs. O. E. Molthu, Coquille, Oregon. He is also survived by twenty-two grandchildren and five great-grandchildren, one brother, Jasper, of Morton, Washington.

Elder Coleman joined the Primitive Baptist Church in Virginia when he was eighteen years old, and was ordained to the ministry on August 20, 1904. Elder Coleman was one of the most humble servants that I have ever known. At his passing he was pastor at Bethel Predestinarian Primitive Baptist Church at Riffe, Washington. This church was organized in Virginia and moved in a body to Washington nearly sixty years ago. Elder Riffe, his father-in-law, was the pastor at that time.

Elder Coleman had been sick for some time and the writer had been visiting his church during his illness. During one of these visits he requested me to conduct his funeral services at his passing. During all my years in the ministry I have never conducted a funeral for anyone who had such a large gathering of brethren and friends. He was well known and loved by all. He was laid to rest in Claquato Cemetery, about five miles west of Chehalis, Washington, to await the resurrection. May it please the dear Lord to comfort Sister Coleman, her children, the many friends and the little church, in this sad hour.

T. R. Jefferson

I, (Deacon) D. C. Davis of Bethel Church wish to add, in memory of our beloved Moderator and Pastor, to the above obituary the following:

Elder Coleman was an able Minister, a friend to all men and spoke ill of none. He faithfully filled, in character and deed, the requirements of an Elder considering the care of the Church above worldly obligations. He was given to hospitality and his home, presided over by his gracious and faithful wife, Rosa, was the gathering place of local and visiting Baptists.

We feel that he, like Paul, fought a good fight, kept the faith and has gone to his reward. In conclusion we repeat his last spoken word- "AMEN".

D. C. Davis

In memory of our mother, Mrs. Jennie Holley, who passed away one year ago today, April 18, 1952.

Before our eyes mother faded,
Growing weaker day by day;

Patiently bearing her suffering
Until God took her away.

Human hands toiled hard to save her;
Prayers and tears seemed all in vain.

Happy angels came and took her
From this weary world of pain.

Her many dear unselfish traits
She showed day after day,

Are in treasured memories
That will not pass away.

And many lives will be more blessed
Because they have known awhile

The beauty of her character,
The sweetness of her smile.

Dear mother, sleep thy last sleep
Free from all care and sorrow;

Rest, where none may weep,
Till the eternal morrow.

Not always shall this parting be,
The time passes slow;

We too will claim eternity
And find the way you go.

Her children

(By Mrs. J. H. Payne, daughter)

MRS. LOUELLA GOODRICH

God in His wisdom saw fit to call from our midst our precious sister, Mrs. Louella Goodrich, whom we loved so dearly.

Sister Goodrich was born October 5, 1879, in Dixon County, Tenn. Was married to Brother M. S. Goodrich 1895, and came to Texas 1905.

To their union eight children were born, all of whom survive: Four sons, L. C., O. R., J. D. and W. H. Goodrich, all of Dallas, Texas. Four daughters, Mrs. G. H. Ford, Mrs. J. D. Glatin, Mrs. A. H. Hodges and Mrs. Virginia Dellard, all of Dallas, Texas.

Sister Goodrich was well loved and highly respected by her church, neighbors, friends, and all who knew her. Her life was an open, and inspiring book, showing forth her faith and love in and for her dear Saviour.

She was a faithful member of the Old School Baptist Church for more than forty years. Always kind and generous, filling her place well, discharging the duties of the same until ill health prevented her doing so.

We realize that the family has lost a precious mother and we, the members of Saints Rest, have lost a precious member, but as our sympathy goes out to the bereaved family, we feel the sweet assurance that our loss is her gain.

Yes, we feel as she quietly passed away from this world, April 17, 1953, at her home 2818 Model St., Dallas, Texas that it was a peaceable departure and she is now resting peacefully awaiting the glorious resurrection

morning when she, together with all the saints of God, will come forth in the glorious likeness of the dear Saviour to forever be with Him were sorrow, pain or death never, never, come. Amen.

Funeral services were conducted April 18, 1953 by her unworthy pastor (and writer) together with Elder L. D. Rose, at the O'Neal Funeral Home, Dallas, Texas; after which her body was laid to rest in Restland cemetery to await the glorious appearing of her Lord and Saviour Jesus Christ, and be forever with Him in peace.

Her unworthy pastor;
Elder W. W. Taylor

RESOLUTIONS OF RESPECT

Whereas, our all wise Father has been pleased to remove from the scenes of this mortal life our esteemed friend and sister, Mary Jane Humphrey, and we bow in humble submission to the Giver, whom she surely loved. Therefore, be it

Resolved that we give thanks to our Heavenly Father for the gift of our sister, and wife of our pastor, Elder Eddie Humphrey; and

Resolved, that we send a copy of these resolutions to the Signs of the Times, Old Faith Contender and Zions Landmark for publication; and a copy to the bereaved family.

Done by the unanimous consent of the North River Primitive Baptist Church on Saturday before the first Sunday in April, 1953.

Elder Eddie Humphrey, Moderator
S. W. Lawrence, Clerk

MISS LUCY GURGANUS

It is with a sad heart that I write a short sketch in memory of my sister, Miss Lucy Gurganus, who was born September 6, 1871, and departed this life on May 18, 1952; making her stay on earth eighty years, and eight months. She spent most of her life in the vicinity of South West, near Jacksonville, N. C. She was the daughter of James and Talitha Dixon Gurganus; and made her home with a younger sister, Mrs. B. P. Williams, during the last few years. Three months before passing, she fell and broke her hip, and although all was done for her that could be done, none were able to stay the hand of death when the Master called. We feel our loss is her gain.

She leaves to mourn her departure two sisters, Mrs. B. P. Williams, Jacksonville, N. C. and Mrs. W. H. Cannon, Newport, N. C., several nieces and nephews, and a host of relatives and friends. Let us not weep, dear ones, for those who have a hope in the Lord, for her hope was fully based on God's great love. She

often said she had no one else to depend on but God, and her trust was in Him. She said that she had had a hope since early womanhood, but did not offer to the church until October, 1922. It was at a meeting in my home when she, her sister and my husband came forward and were received; and were baptized by Elder R. W. Gurganus.

She remained a faithful member until death, missing but four Quarterly meetings during her many years in the church. Her greatest desire was to be faithful to her church, visit the sick and afflicted, and do all for them that she could. She always tried to speak well of all people, and look over their weaknesses and short comings for their good.

The funeral was conducted by Elder E. F. Pollard, who spoke comforting words from Paul's writings, saying that she had fought a good fight, had kept the faith once delivered to the saints. Closing remarks were made by Elder R. W. Gurganus; then she was laid to rest in the family burying ground near her home, beneath a beautiful mound of flowers, which showed the high esteem in which she was held, to await the resurrection when Christ shall come to call his saints home. Then we shall be like him and be satisfied.

Since dear sister you have left us,
And you lay beneath the sod,
No one here on earth can wake you —
No one to save you but your God.

Now that your span of life is over,
And the battle has been won,
May we bow in humble submission
And say, our Father's will be done.

Written by her youngest sister,
Mrs. W. H. Cannon

JOHN D. SIMMONS

Brother Simmons was born in Ashland, Texas, May 22, 1871, and departed this life March 6, 1953; making his stay here on earth eighty-one years, nine months and twelve days. He was a prominent farmer in Harrison County, and was widely known and well respected throughout this country.

Brother Simmons was married to Mrs. Florence Carrington in June, 1915, who survives him. He is also survived by two brothers: W. H. Simmons and J. A. Simmons, James, Texas; one half-brother, J. E. Simmons, Harleton, Texas; one half-sister, Mrs. Rebecca Campbell, Mana, Louisiana, and one step-son, Ennis Carrington, White Oak, Texas.

A member of the Primitive Baptist Church for fifty-three years, Brother Simmons was widely known, loved and esteemed among them. He served as a deacon, and also moderator of the Fellowship Association for a number

of years. He filled his positions well, and it was with great humility and humble fear that he served among the churches and people of God. The writer knew him for many years, and in my humble opinion he bore the mark and abundant evidence of one of the humble servants of the Lord. To know him was to love him. It is a comfort to the bereaved companion and family and many friends that, though he has gone the way of all earth, yet from the evidence of the light of the Holy Spirit in him, we feel that our loss is his eternal and glorious gain. His sufferings, sorrows and pains are all over, and we feel that that blessed day will soon come when the Lord will come to call his sleeping saints from the tomb and carry them away in those glorified bodies to that eternal and heavenly abode, where they will praise his blessed and holy name forever. We feel that we are justified in saying these things because Brother Simmons manifested a sweet hope and the precious faith which is the gift of God to his people.

Dear Sister Simmons, may the Lord bless and comfort you, sustain and uphold you. He says in the Scriptures that he would be a husband to the widow and a father to the fatherless, so I hope that the Lord will manifest his loving kindness towards you and cause you to trust in him both for time and eternity.

The funeral was conducted by the writer, assisted by Elders T. A. Wall and W. O. Beene, March 7th, in the chapel of Croley Funeral Home, Gilmer, Texas. There was a large and attentive congregation, and a lovely display of flowers, which clearly indicated the confidence and respect which Brother Simmons well deserved of those who knew him.

Burial was in the Walnut Creek Cemetery, near New Diana, Texas, to await the glorious resurrection at the coming of the Lord Jesus Christ. We would comfort all who look for Him with this word, we feel it will be but a short time until He comes, and then what a glorious time it will be when death and the grave are done away for all the Lord's people.

May God's richest blessings rest upon all who mourn. Your unworthy brother in hope.

(Elder) R. W. Rhodes

FRED L. COX

Brother Fred L. Cox was born in North Arkansas October 2, 1877, the son of M. S. and Jane Cox. He was reared on a farm; later lived in Arkadelphia and then moved to El Dorado, Arkansas. He died December 27, 1952, after two operations. Brother Cox is survived by two brothers and three sisters: John A. Cox, Charles Cox and Miss Leora Cox, Little Rock, Arkansas; Mrs. C. N. Morrison, Vienna, Ontario, Canada, and Mrs. W. M. McKenzie, Ola, Arkansas.

Brother Cox joined the Primitive Baptist church in North Arkansas quite a number of years ago; and later joined at Chapel Hill, which was Eld. J. T. Everett's home church, and was a constant visitor of all the Baptists wherever he had opportunity to go. Later he became a member of Bethel Church, after he became acquainted with the brethren around El Dorado. He was a firm believer in the doctrines held by Primitive Baptists, which was abundantly evidenced by his presence at the meetings, his conversation, his oftentimes tears of joy and his frequent writings to the Signs of the Times.

Although poor in many respects, Brother Cox was rich in faith which was once delivered to the saints. He rejoiced under the sound gospel preaching as much as anyone I have ever known, and was well posted upon doctrinal subjects. When informed that he would have to undergo an operation, he sent for me to come visit him. After informing me of some business details, he told me weeping, "Brother Rhodes, I hope, if it is the Lord's will, that I will never wake from the operation." He further said that as old as he was, he would likely never be able to visit with the brethren and sisters again, and if so, he would rather go on. Thus proving what John said, "We know we have passed from death unto life, because we love the brethren."

Brethren, we have lost a rare jewel in the faith, and we shall greatly miss him, but we are fully satisfied that he sleeps in Jesus till the darkness and troubles, judgment and wars, and destructions of this world are past, when Jesus, Our Saviour, shall call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The writer, assisted by Elders W. A. Speer and W. W. Taylor, conducted the funeral, and he was buried in Bethel Cemetery.

(Elder) R. W. Rhodes

NANCY IDELLA ADKINS KOCH

Sister Nancy Idella Adkins Koch was born in Salisbury, Maryland, April 20, 1884, and passed away April 8, 1953, at her home in Philadelphia, Pa. She leaves her husband, Deacon T. C. Koch, to mourn her passing. Brother Koch is clerk of the Old School Baptist Church in Philadelphia, where Sister Koch was baptized into membership, April 18, 1915, by the pastor, Elder B. F. Coulter.

Her parents, the late Deacon Lambert Adkins and Ida Hitch Adkins, were members of the Old School Baptist Church of Salisbury, where she enjoyed going with them to meetings when a child. Sister Koch felt unworthy to be in the church, but was well established in the doctrine of salvation by grace. For sev-

eral years she was unable to attend, as she was in poor health and a great sufferer.

Funeral services were conducted by the writer at the Barret Funeral Home in Philadelphia; and her body was laid to rest in Mt. Peace Cemetery. In my weakness I tried to speak words of comfort to brother Koch, relatives and friends, but I realize all things are in the hands of a just God.

(Elder) H. M. Bennett

LAURA ANN ADKINS

Sister Laura Ann Adkins, daughter of the late Stansbury B. and Levicia Ann Truitt Adkins, was born in Worcester County, Maryland, January 30, 1881.

While enroute to meeting with her two daughters and son-in-law on February 8, 1953, she was taken with a heart attack, and asked to be taken back to her daughter Levicia's home in Salisbury, where she passed away on arrival. Her many friends were shocked to learn of her sudden passing, but for several years she had been in poor health, and although we shall miss her, we feel that our loss is her eternal gain.

On January 4, 1904, she was united in marriage to the late Brother George Frances Adkins, of Wanga, Maryland, who was deacon and clerk of the Indiantown Church for several years. To this union eight children were born: Mrs. Gladys B. Eaton, Akron, Ohio; James B. Adkins, Salisbury, Maryland; Mrs. Levicia F. Andrews, Salisbury; William S. Adkins, Salisbury; Mrs. M. Catharine Perdue, Parsonsburg, Maryland; Mrs. Elizabeth M. Bell, Rhodesdale, Maryland; Mrs. L. Emma Shockley, Eden, Maryland, and George F. Adkins, Jr., Salisbury. There are thirteen grandchildren and one half-brother, Hartwell S. Adkins, also surviving.

A noble family indeed, which has risen up to be highly respected by all who know them. Their mother was kind and sweet to all her children, and was loved by all who knew her. She and Brother George lived on a farm near Powellsville, Maryland, for forty-five years. Sister Laura was given a hope in Christ several years before her baptism, and was a firm believer in Christ as the way, the truth and the life, but did not unite with the church until December 9, 1945, at which time she was baptized by the writer and received into Indiantown Church. The writer also conducted the funeral service in the Indiantown Meeting

house. Interment was in the Forest Grove Cemetery.

(Elder) H. M. Bennett

HENRY M. THOMAS

I feel to give a sketch to the memory of our dear Brother Henry M. Thomas, who was born February 12, 1868, and who died February 26, 1953, near Ashland, Louisiana. He was married to Miss Lina Finley, January 5, 1893, who preceded him in death two or three months (see obituary in May, 1953, Signs).

The following sons and daughters survive: Miss Maude Thomas, Miss Mabel Thomas, Mrs. Delia Godfrey, Mrs. Arlie Belle Reece, Mr. Claude Thomas, all of Caster, Louisiana; Mrs. Mary Fisher, Conehatta, Mississippi, and Mrs. Minnie Hicks, Sampti, Louisiana.

Brother Thomas was blessed with a long, honorable respected life on this earth, having lived eighty-five years here. He joined the Oak Grove Primitive Baptist Church under the ministry of Elder J. J. White, and was a member of this church when he died. The writer was blessed to visit this section of the country about thirty-five years ago, and met Bro. and Sister Thomas then; and renewed acquaintance with them a few years ago. They were lovely children of God, as manifested in their conversation and in their countenance.

Brother Thomas was too feeble to attend the funeral of Sister Thomas, and from conversation with him at that time and his appearance, he showed that he did not expect to live long. Dearly beloved and bereaved children, we feel that they are at rest beyond this veil of sorrow, suffering, troubles and death, awaiting that glorious day when the Lord Jesus Christ, our blessed Saviour, shall come in the brightness of his glory, and shall call all his sleeping saints from the tomb in his glorious image, to be with Him forever.

Brother Thomas was buried in the Oak Grove Cemetery. His funeral was conducted by the writer in the presence of a large congregation of relatives and friends. He will be greatly missed by the members of his family and all who knew him. Funeral services were in charge of Rockett Funeral Home, of Ringgold, Louisiana.

May the Lord bless and comfort all that mourn.

(Elder) R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 9

"When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." (Jonah 2:7)

In the experience of God's little children they learn that they do not cry unto the LORD when things are well with them. When they are high and lifted up; when in a blissful state of being raised up and given to meditate joyfully and made to sit together in heavenly places in Christ Jesus and blessed to eat, drink and feast they feel no need. In such a state and condition they, of course, are in no distress. They are not hungry and thirsty. They are filled, hence no occasion to cry. They feel no need to pray. I believe it is when they are down; when they are in the valley, depressed, in the slough of despondency, hungry and thirsty; brought by their bitter trials and tribulations to the knowledge of their insufficiency of themselves; made to know how helpless they are in their own strength; made to know their need and made to know that "without me ye can do nothing," is when, and not until then, that they cry unto the LORD from whence cometh their help. That is when, and only when, they can in Spirit and in Truth say; "I will lift up mine eyes to the hills, from whence cometh my help." (Ps. 121:1)

The LORD'S people are brought to pray. They are made to cry. They learn obedience by the things they suffer. They do not cry until they have to. I believe this truth is confirmed by the experience of every heaven born soul. It is when they are brought down to need that they are taught that they are poor and needy and also taught their inability of themselves to supply their

need. Then their souls faint and they cry. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses." (Ps. 107:4-6) They are not only given to cry unto Him when in trouble and distresses, but when brought and enabled to cry, He delivers them. If they were able to deliver themselves, they would not cry to Him — would not need to do so. He not only hears their cry and makes the delivery, but He leads them the right way. "He led them forth by the right way, that they might go to a city of habitation." (Ps. 107:7)

"The righteous cry, and the LORD heareth, and delivereth them out of all their troubles." (Ps. 34:17) "The LORD is nigh unto them that are of a broken heart. (That are—already—not may or will be) and saveth such as be (not will be) of a contrite Spirit. "Many are the afflictions of the righteous; but the LORD delivereth him out of them all." (Ps. 34:18-19) It is wonderful to be given to meditate upon the testimony where it is said; "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (Jonah 2:1-2)

If the LORD'S little children were able of themselves they would never need to cry to the LORD. Fact is, if it were left to them and they had the power to carry it out they would never be in distress. Never be afflicted. Never

suffer any trials and any need. They would be on the mountain top, surely they would, if in their power rejoicing instead of being in the valley. If sufficient of themselves, surely they would never have to cry out of the belly of hell. We understand that Jonah was cast into the sea. "So they took up Jonah and cast him forth into the sea and the sea ceased from her raging." (1:15) "For thou hadst cast me into the deep, into the midst of the seas; and the floods compassed me about; and all thy billows and thy waves passed over me." (2:3) "I kill and I make alive; I wound and I heal;" (Deut. 32:39) "For he maketh sore, and bindest up; he woundeth, and his hands make whole." (Job 5:18-19)

How comforting it is to his children that it is said; "Now the LORD had prepared a great fish to swallow up Jonah." (1:17) This great fish the LORD had prepared, seems to me, among the many things it represents and denotes, it most surely is figurative of the LORD'S love, mercy and grace in having prepared a way of escape for his children out of the dangers, pitfalls, snares and temptations and for their delivery out of all their troubles. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13) "And the LORD spake unto the fish, and it vomited out Jonah up on dry land." (2:10) "Kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:5)

We do not praise the LORD when we are in trouble but instead we cry unto him. "I cried unto the LORD with my voice: with my voice unto the LORD did I make supplication. I poured out my complaint before him; I showed before him my trouble." (Ps. 142:1-2) David was in trouble crying unto him. He had to pray for deliverance. He could not

deliver himself out of his trouble. I believe he was led and enabled what he should pray for. "For we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26) When delivered out of our troubles and distresses then we praise Him, for He has done something for us that we could not do for ourselves. David was given to praise Him. "Praise ye the LORD, O', give thanks unto the LORD; for he is good: for his mercy endureth forever." (Ps. 106:1) "For I know that the LORD is great and that our LORD is above all gods. Whatsoever the LORD pleased; that he did in heaven, and in earth, in the seas, and in all deep places." (Ps. 135:6) "All thy works shall praise thee, O LORD; and thy saints shall bless thee." (Ps. 145:10)

The LORD'S people are taught by the Spirit through the things they experience that salvation is of the LORD. Hence, Jonah declared; "I will pay that that I have vowed. Salvation is of the LORD." (Jonah 2:9)

(Elder) W. A. SPEER
Box 315
El Dorado, Arkansas

Canyon, Texas

Signs of the Times:

Please find enclosed check to renew my subscription for two years for one of the best papers printed. I have neglected sending this before. My health is bad, but I am thankful for all things, if I know my heart.

The Scriptures say that our blessed Lord works all things after the council of his own will; he works his will in the armies of Heaven and among the inhabitants of the earth, and none can stay his hand. Again, whatsoever his soul desireth even that he doeth. The lot is cast in the lap, but the whole disposing thereof is of the Lord.

Man is nothing, and less than noth-

ing, and altogether vanity. So what can the natural man do that is pleasing in his sight. I feel like Job when he saw the Lord, I repent and abhor myself in dust and ashes. Ah, when we are made to feel the mercies of this loving God, we are made to know that there is nothing that the natural man has or can do; but all is by the mercies of God. I would that I could pour out my soul that God's humble poor could see it as it is, if I am not deceived. If I am deceived, the gracious God is just; "If he sends my soul to Hell, his righteous law approves it well." He is my all. My soul longs for the morning of the resurrection.

For twenty years I have been reading my bible daily, and have about worn it out. I read it through, and counted the SHALLS. This word is used over twelve thousand times. His shalls are sure, for all power and knowledge is his. When he says a thing shall be, it will be; and when he says it shall not be, it will not be.

May our God keep the Signs going as long as he lets this old earth stand, and fill the minds of the writers with good things for the sheep. May His blessings be to all that love him. Unworthily, a poor sinner.

In hope of God's mercies,
C. M. Presley

Dallas 8, Texas

Dear Brother Spangler:

I really enjoy the dear old Signs, as I do not get to meetings any more unless someone picks me up. Elder W. W. Taylor usually comes by for me when I am able to go. He came by for me when Elder Griffin had an appointment the night of May 7th. He enjoyed good liberty and it was a feast to me. I am blessed to enjoy better health this year, but still can't see to drive my own car.

I was wondering last night how graciously a merciful God cares for such a sinner, unworthy, unfit and dependent for even a thought. I hope I am appreciative of his goodness, mercy, grace and

watchcare over me for over fifty-five years. I just can't be as thankful as I wish to be. At times I enjoy sweet meditations of his precious promises, which enliven my little hope, and remind me of the rain drops on tender, withered plants; and encourages me to hold fast to all he has given me.

Excuse me, I only wanted to send in my subscription for one year; the rest to use as you see fit. Your little sister in hope of mercy through grace. I'll be seventy-five years old in June.

Mrs. H. A. Strube

CIRCULAR LETTER

(Written by Elder George Ruston)

The Delaware River Old School Baptist Association, convened with the Kingwood Church at Locktown, New Jersey, to the several churches of which it is composed, sends greetings:—

Beloved Brethren, partakers of a heavenly calling:

We feel our unworthiness and inability to address you in this our Circular Letter, yet desire by God's help, to write as we are led. Our prayer is that a gracious God will use our feeble efforts to the comfort and lasting good of His dear children who have been very precious in our eyes these many years.

The sweet Psalmist of Israel said "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.)

Let us, in approaching this lovely scripture, consider the wonderful sight that David saw in his brethren walking in love and good-will towards each other, a sight that cheers the heart and fills the soul with gratitude and praise to God. Behold: As if he would say to Israel in all ages, look, and take notice, of this wonderful sight, which the smiling grace of God has wrought by His Holy Spirit upon hell-deserving sinners, unworthy of His notice.

He would call God's saints to wonder and admire the love and power of God

in turning foes to friends. O what wickedness was in the hearts of Joseph's brethren, what distress and pain their ungodly ways gave to Joseph, and to Jacob too. They would have persisted in their own course of deception and wrong but for the amazing goodness of God. Yes, it was God's goodness that brought them as suppliants to Joseph's feet.

*"How little they thought it was he
Whom they had ill-treated and sold.
How great their confusion must be,
As soon as his name he had told."*

He wept with them and kissed them, and after that (though guilty as they felt to be) they were able to talk with him. When he sent them on their journey home, he admonished them saying "SEE THAT YE FALL NOT OUT BY THE WAY."

This love of Joseph must have been a constraining power over his brethren, and Paul says "the love of Christ constraineth us."

In the ark of old, there was a power that kept the various creatures, that were preserved therein, from destroying each other.

The Church of God, both Jew and Gentile, are by one Spirit baptized into one body and have all been made to drink into one Spirit. (1 Cor. 12:13.) It is well for us, as we BEHOLD, to consider what we once were, to get a right and proper estimate of what David would call our attention to. The Lord Jesus gave us the example of one who was forgiven a debt of ten thousand talents; When the one who was forgiven found his fellow-servant who owed him one hundred pence, he laid hands on him, and took him by the throat, saying "Pay me that thou owest," but this wretch did not escape the judgment of his Lord.

Paul says "Know ye not that the unrighteous shall not inherit the kingdom of God? BE NOT DECEIVED; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor

covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. AND SUCH WERE SOME OF YOU; But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:9-11.)

"Both he that sanctified and they who are sanctified are all of one: for which cause He is not ashamed to call them BRETHREN." (Hebrews 2:11.) So we see that it is those who are led of God's Spirit who are His sons and who are called brethren in our text.

Behold how good and how pleasant it is to walk as children here in God's family, good to see the work is of God and that He it was that brought Me to the banqueting-house, and His banner over Me was Love. The power of divine love turns a slave of sin to love and fellowship of His children, renouncing the world with all its charms, the flesh with its train of evil works (Gal. 5:19-21), coming into a fellowship in which we have all things in common, neither are we our own, for "ye are bought with a price." Here we can say, "We know that we have passed from death unto life, because we love the brethren." In this love, it seems easy to hide a brother's fault by those who feel they have so many, and here they can forgive and forget offences and sincerely pray for those who hate them. Whenever and wherever this is done, such, with a joy their Lord gives them to feel, behold how good and how pleasant it is for brethren to dwell together in unity. Here flows the river of the water of life, clear as crystal, where streams make glad the City of God. Here are the green pastures in which our Shepherd makes us to lie down, and such is His protecting care that none dare to make us afraid.

A taste of such heavenly comfort does not puff up but it does make such to love one another, for here we see and know our brother and we know what John means when he says "For he that loveth not his brother whom he hath

seen, how can he love God whom he hath not seen? "Love makes the church of God a delightful dwelling-place, and this is the charity that never faileth. Love in action does not demand nor wish for apologies, even when one's pride has been hurt, or a reflection cast upon one's reputation. Love remembers ONE who made Himself of no reputation, and knows that "God is judge Himself, Selah." When Shimei cast stones at David in his humiliation and cursed him, Abishai would have taken off Shimai's head, but David said, "It may be that the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day." (2 Samuel 16:12) This love in action, stops us from doing unto others as they have done unto us. It makes us to ask nothing more of another than he is willing to give. Worldly wisdom says I will go half-way, brotherly love says I will go all the way. "If any man take away thy coat, let him have thy cloke also." There is One who said, "In as much as ye did it unto the least of these MY BRETHREN, ye did it unto me." Love made our Elder Brother willing to give His back to the smiters and His cheek to them that plucked out the hair.

"Behold how good and how pleasant IT IS for brethren to dwell together in unity." This unity of the Spirit brings with it a unity of doctrine and purpose. It is seen in our walk before men, our approach to each other, and our longing after God, the Living God. "I opened my mouth and panted: for I longed for thy commandments. Look thou unto me, as Thou usest to do unto those that love Thy name. Order my steps by Thy word: and let not any iniquity have dominion over me." (Psalm 119:131-133.) Such are the prayerful longings of those who dwell together in unity. David compares this dwelling together in unity with two wonderful things. One, the precious ointment poured on Aaron's head, a lively type of the Holy Spirit poured upon our Lord, without

measure, which covers His Body, the Church. This holy oil exalted Aaron as the High Priest unto God.

This blessed Spirit poured out upon the Church on the day of Pentecost sets apart as holy every one that is touched by it, to serve their God and to serve one another. Walking after the Spirit they will not serve themselves, fulfilling the desires of the flesh. Like their Elder Brother, they will give their lives for the brethren. "Whosoever will save his life shall lose it, but whosoever shall lose his life for MY SAKE and the gospel's, the same shall save it." Mark 8:35.

The second comparison is, "As the dew of Hermon." The goodness and pleasantness of the Church walking in Christ is a living testimony. "A city set on a hill that cannot be hid." It is a sight that captivates the soul and refreshes the weary, like dew refreshing parched plants. From Hermon, the highest mountain, the dew comes down upon the lower mountains and hills. He, who has gone up with a shout, dispenses his gifts as He will, and still whispers His love to the souls who are weary of earth, themselves and sin. He it is whose speech distills as the dew and as the small rain upon the tender herb and as showers upon the grass. "There the Lord commanded the blessing, even life for evermore."

Elder Harold M. Bennett, Moderator
Casper G. Fetter, Clerk

CORRESPONDING LETTER

The Delaware River Old School Baptist Association now in session with the Kingwood Church at Locktown, N. J. June 3rd, and 4th, 1953, sends greeting to her sister associations and Meetings with which we correspond.

Dear Brethren:—

Through the mercy of God we have again been permitted to meet and greet, in sweet fellowship, your messengers and members and to sit together in

unity and peace.

The preaching of the word of God is a priceless gift, given by the inspiration of God. Our ministers have declared this truth and we have been blest to feed upon it throughout this meeting.

May we again, through the love and mercy of our Covenant-Keeping God, be permitted to meet again next year through this association.

Yours in a precious hope of life eternal beyond the grave.

Elder Harold M. Bennett, Moderator
Casper G. Fetter, Clerk

Vivian, Louisiana
Box 693
May 28, 1953

Dear Brother Taylor:

You asked me several weeks ago to write my experience. At times it is very sweet for me to recall, then again I feel very low. As I was thinking of a year ago to-day, I felt that I wanted to try to write. You can do as you see fit with this.

I hope this is an experience of Grace. In 1940 my husband and I were living in a small town in Texas. We had a small grocery business. We lived close to the Methodist church of which my husband, Roy, was a member. The minister would come by my home every few days and want to know why I didn't join the church, and would insist on me coming to his church. As much as I wanted to be with Roy in his church I could never join. Later on their revival meeting started and I went some, also played the piano sometimes. This same minister got to where he would stop by nearly everyday and mention me joining the church. To myself I said, "Well, I will join to get him to leave me alone"; and went one night with the intention of joining, but I couldn't.

A night or two later I had this dream: A voice spoke to me to read a certain chapter and verse of Job. The next

morning I got the Bible and read the verse. Of course I couldn't get too much out of it, but the thought came to me to be patient. The next night I dreamed my mother, Mrs. J. S. Moffett, and I were standing by a pond of muddy water and I could see snakes and small ugly animals in it. I heard a loud roaring noise and looked up and a great dragon like image appeared. Then it started disappearing, but I kept looking up; and Oh, the most beautiful sight started forming: Christ started forming. It started with his head and kept slowly forming until his body was complete. He had on a white robe and his hair was shoulder length. I kept looking at him and my mother disappeared. Well, it seemed that everything disappeared; nothing mattered any more, and I was so happy I didn't know what to do. I just stood there looking at him, he was so beautiful.

I waked up and couldn't keep from crying. I felt so little and unworthy to have seen what I did, yet I was happy too. I waked Roy with my crying and he asked me what was the matter. I told him and he put his arms around me and said, "I don't know what it means." Well, it seemed like I felt so good and had a little hope. I also felt that I didn't want to join the church that I had planned to.

That day a friend of mine came to visit me. I couldn't keep from telling her, it seemed I had to tell someone. She said, "Lessie, do you think you ought to join the church?", and that hurt my feelings, but she didn't know it. I said, "Well I won't tell it to any one else," but as soon as I got to mama, I told her and she started crying.

A few days later this same minister came by the store and asked my husband why I didn't join the church. Roy told him not to bother me; and I don't think the man liked me any more.

In a few years we moved to a large town and I would go to church with Roy but I wasn't satisfied. To tell the truth, I would get mad nearly every time I

went and declare I wasn't going back. I didn't believe what they tried to preach. Everything seemed so different and seemed like I felt more at home and got more joy and comfort when I would go to the little church that mama went to. Sometimes I would go there and get so full and want to join, but just couldn't. During this time I could tell Roy was getting dissatisfied too and we would go to different churches but always seemed more satisfied with Primitive Baptist. One Sunday just he and mama went to church and he talked with her on the way home. He said, "I believe the Primitive Baptist is the right church." Mama said, "Roy, I have never said anything to you about your religion and I haven't taught you that." He said, "No, you haven't, and I appreciate it." He also told me if I ever joined he wanted to go with me.

On the fourth Sunday of April, 1952, we heard Elder W. W. Taylor of Dallas, Texas, preach at Pleasant Hope Church and Roy said, "That was the best sermon I have ever heard." I had seen Elder Taylor only a very few times, but I felt he was the one I wanted to baptize me.

On the twenty-seventh of May, 1952, I took my husband to Dallas, Texas, for a brain tumor operation. We had just found out a few days before what his trouble was. My daddy came to be with me, and he called Elder Taylor. He came on to the hospital the night before the operation and Roy asked him to pray for him. He also told him he believed the Primitive Baptist was the right church and everything was fixed like it was supposed to be, and which ever way it went he wasn't afraid. Oh, Bless his dear heart, God made him not to fear. He passed away the first day of June, 1952. Oh, it seemed like I couldn't stand to give him up but the Lord knows best.

How I longed for him the fifth Sunday in June because I joined at Pleasant Hope Church and was baptized by Elder Taylor. I had a dream after that which made me feel that my husband

was baptized before I was, so I feel that we went to the church together after all. May I also thank my friends for their kindness, also for the beautiful flowers. Remember Elder T. A. Wall, our pastor of Pleasant Hope Church, Roy loved him very much and spoke of him often.

I have probably written too much but it seemed to all fit in with my experience. Oh, that I may see Jesus like I did in my dream when I leave this old world. I know I have to look to him for everything. Pray for me.

A lonely Sister, saved by Grace if saved at all.

Mrs. Lessie Carter

Martinsville, Virginia
R.F.D. 2

Dear Brother Perdue:

Your good letter came as a surprise, but a most precious one. I fully endorse every word you have written, which is to the Praise of God's glorious grace. My hope is that I have been taught of the same power you have: it seems to me that we are sitting together in a heavenly place.

I have been believing in a sovereign God that rules in the army of heaven and among the inhabitants of the earth in all events, from the chigger to the elephant. To me, He is *God Almighty*: none like him, and none beside him. I hope my trust is in this God of power. It would be folly to trust in any other. I have preached the Gospel as being the power of God unto salvation to the believer (if I have preached), with the ability my God has given me, not shunning to declare what my experience has taught me,—as I hope. Not to please man, but to glorify God.

My efforts began near forty years ago. Some of the old brethern preachers told me it never would be popular, but to continue to contend for the doctrine, and if I went down they would go down with me. They have gone to

their reward, and I have been feeling I was almost alone in believing in a sovereign God over all worlds, principalities and powers; yet I feel He will have some faithful witnesses here when He comes again. I deem you one of those witnesses not afraid to declare the truth. The doctrine of absolute predestination of all things is the most glorious doctrine on earth to me. It certainly does not make God the author of sin. The testimony is: Sin entered the world by the transgression of Adam, just one man. The devil was the cause of that. God is under no law, and can do no wrong. Man alone is the sinner, and God is the only saviour; He does not need the help of man. He is the salvation of the elect for time and eternity. He keeps them as the apple of his eye. All this great salvation came to us, and the blessings we are the recipients of, through the mercy and grace of God. Grace is a free favor,—no worth or merit on the part of the creature.

I have not written as I thought I would. I aimed to say in the beginning that you said too many good things about me. I am not worthy of such things: it humbles me. I fear I am mistaken, and that you are mistaken in me. We were at Rocky Mount last meeting, and hope to be there next meeting. Hope to see you there.

Do hope your wife has fully recovered. May the Lord bless you and family. Come to see us; and write often. I love you and your writing.

Your brother in hope,
(Elder) J. E. Burgess

Benton, Kentucky
June 15, 1953

Dear readers of the Signs:

My experiences are so odd that sometimes I want to tell them to the household of faith; but about the time I think my experience in one circumstance is so rich that I will write it all out, then it begins to fade out into nothing, and I am made to believe it was

nothing and not worth mentioning. Strange things are always taking place with us creatures who have to live by hope, and sometimes can't believe we have enough experience to sustain us in hoping that God has drawn us to his Son.

Our Union Meeting met the fifth Sunday in May, and Friday and Saturday before. We saw many "lifting ups" in the crowd: their spirits were renewed, they rejoiced, and they wept with the many experiences they passed through. Before the meeting began, I thought for several days I was sick, (and really I think I was sick of being with dead folks; I mean by that, no sign of life in Christ in them). But the Friday our meeting began, I was the "well-est" person there. So I know now, I wasn't sick.

Last week we had awful hot weather, and Saturday morning meeting time was drawing near. On Friday afternoon this poor weak worm of the dust decided to call the moderator, who lives about eighteen miles away, and tell him not to come on Saturday, and I would call the ones who come on Saturday. When I went to the telephone, I tried to call another party, and when I got back to the church affair, I think I saw the church in her beauty, and the only living thing on earth, with our Saviour the Chief Moderator and Governor over it.

So it seemed to be too far above me for me to meddle with. While in that mood, I was so exalted I could hardly keep my feet on this earth; and I left the house where the telephone was without saying, "come", "goodby" or anything. When Saturday morning came there were six of us present at meeting, and my first thought was, "This sure is a mess, — no one here." But, little, insignificant me was crucified, and I do believe that I was just as dead to all around that could keep me away from truth as ever I was. Such a sermon I've never heard before.

The Faith of God's Elect was preach-

ed in its beauty; and I knew right then that faith had been handling me at times. I believe we know something handles us, cuts down and throws us aside. When that day was over, this text came to me, "He suddenly comes to his temple." The word "suddenly" rather stopped me, and I started looking for my text, and found it in Malachi, third chapter. My belief was this, that I had been going through some very low, trying experiences, but in each of these Jesus, the Lord, would suddenly come to his temple and block out all my black, sickening thoughts: Satan would get behind me for a few minutes and I would forget.

What a creature I am. All kinds of thoughts creep in, wild thoughts. No wonder that sheet let down for Peter had all those four footed beasts and creeping things in it. We all have these things to face in ourselves; and the only way we get away from them is for the Lord to suddenly come to his temple. We hope we are of that building, and within us is the kingdom of God.

We had a very warm Union Meeting. Elder Grady Brown, from Memphis; Elder U tley, from Alabama; Elder Biggs from Tennessee; Elder Hawkins, from Alabama; Elders Harrison and Lowery from Betherl Association, and Brother W a i d Chandler, Licentiate, from Little River Association, were our guests. We still hope in God, a three one God, when the three are with us. We hope to awake in his likeness.

Effie Bowden

Bellingham, Washington
2338 Orleans Street

Dear Editors of the Signs of the Times, and Brethern in a sweet hope:

I see it is time to renew my subscription to the Signs. It is the only Baptist paper I take; and I wish it could be published twice a month. It is about all the preaching I get, as we live about two-hundred miles from our church

at Chahalis, Washington.

We have no pastor, as our dear Elder Fisher, who was our pastor, is not able to preach any more. We would feel so grateful if the dear Lord would see fit to send us a pastor to feed us the spiritual food we hunger for so much. There is no food in the other churches, even though there is one only a block from us here; and the same church I used to drive a horse and buggy about five miles in from the country to attend. There is nothing there for me now. I live on the crumbs I get from the Signs, and when we are blessed to attend some Primitive Baptist church two or three times a year; and also from the good letters I get from some of the dear Baptist brothers and sisters.

I cannot complain, as I feel my blessed Saviour blesses me more than I deserve. He has truly been good to me in every way. He brought my feet up out of the miry clay, and put a new song in my mouth, and I love to sing and praise His holy name.

I would like for you to write sometime through the Signs your views on 1 Corinthians 15:29.

A little sister in that blessed hope of a brighter and better world, where all confusions and troubles are wiped away.

Mrs. Blanch B. Brown

Redwood, Virginia

Dear Editors:

I have in hand a good letter which dear Elder J. E. Burgess has written me; and which I much enjoyed, and highly esteem as being in accord with the doctrine and fundamental principles of the Lord and his Apostles. I feel much unworthy of the confidence he had in me, but I do feel that his lovely declarations are too good to hide away. Please publish in the Signs of the Times, if you deem it worthy of space.

A brother I hope,
J. A. Perdue

Vernon, Alabama

Dear Editors of the Signs:

I am sending three dollars to renew my subscription for 1953. I enjoy reading the good pieces of the writers, and wonderful editorials; for they set forth what I believe to be the truth. I hope all who have a mind to write from time to time will be blessed by the Lord to continue in the Apostle's doctrine.

Remember me in your prayers.

A sinner saved by grace,
H. F. Waldon

Ivyland, Pa.

Editors of the Signs:

I am enclosing check of three dollars to renew my subscription to the Signs of the Times. I do enjoy reading our paper very much, and look forward to the next issue coming each time. My husband enjoyed reading it very much while he lived; we have had the Signs in our home for many years.

Most truly yours,
Mrs. Joseph Rook

Compton, California

To the Dear Old Signs of the Times,
And Its Beloved Editors:

I see that my time has expired, so I enclose cash for two more years.

I have just returned from a good meeting which was held near Bakersfield, California. We had Elder T. R. Jefferson with us and his preaching was greatly enjoyed. We still hold our regular meetings here in Compton at my place. The address is: 12812 S. Williams Street. All lovers of the truth are invited to attend with us. We believe in Predestination, Election and free grace.

Yours in humble hope,
L. W. Langwell

VOICES OF THE PAST
"He being dead yet speaketh"

Hare's Corner, Del., March 4, 1879

Dear Brother Beebe: — One of the most interesting and important inquiries that ever engaged the attention of men is that which relates to the salvation of lost sinners; what that salvation is, and how it is made known to the subjects of it in a personal experience. It is scarcely possible that one truly awakened could be indifferent to the consideration of this question. It becomes the great and momentous question, as a question of life and death.

In contemplating the great work of a personal salvation, there is no better place to begin than at the quickening by the Spirit of the Lord, or the communication of divine life. The comforts, instructions, and all the various heavenly blessings stored in the gospel of Christ, minister unto the nourishment and development of this life. The natural life develops itself in hungering, thirsting, and longing for natural blessings and earthly comforts. So does spiritual life. A knowledge of the preciousness of divine things, and a hungering and longing for them will discover themselves. A living soul knows and feels the bondage of the prison, the burden of guilt, the desolation of the desert, and of the pit without water. Hence a cry of distress, and a longing for relief and deliverance. The blessing is really in the desire towards God, and the cry unto him, because the *life* is in them. The blessing of pardon, of righteousness, of food and of rest, always comes in answer to these desires and longings, that nothing else would satisfy. The spirit of prayer unto God, and the sense of poverty, of unworthiness and need, all develop a life to which the things of this world do not and cannot minister. Desires for holiness, for deliverance from guilt, and

for the love and favor of God, are holy desires. They do not exist in nature, nor spring from depravity. They do not exist in our carnal, fallen state.

No man ever yet in nature desired to love God and to enjoy his love, or to hate sin and to be delivered from its dominion. These exercises are neither produced or controlled by nature or by men. Sin is oppressive only to the renewed spirit. Guilt is felt and mourned only by those who have been given to taste what an evil and bitter thing it is. We need not mistake either the character or the source of such exercises. Contrition of soul and penitence before God bear the seal of his Spirit, and are the fruits of his work. The same heart that would rejoice in pardon and in a ministration of righteousness, would necessarily mourn the presence of sin. The seasons of relief are transient, unfrequent, and of short duration. But they are joyous when they come, and blissful while they remain. The days of darkness, of hungering, of labor and of perplexing doubt may be many. When they come and while they remain they are saddening and oppressive. While we love the light, it is not for us at all times to enjoy it. But we love it all the same notwithstanding. If there are professors who have no consciousness of the presence of sin and of shortcomings, and who do not encounter what appear to be well grounded doubts and fears, it is hard to believe that they know the life of faith.

The class of exercises under contemplation are more of sorrow than of joy, and of conflict than of peace. But the one is set over against the other, and belong to the same life. The Spirit of God bears witness with *our spirit* that we are the children of God. This witness is made up in large proportion of mourning and penitence, of hungering and thirsting, of waiting and longing, &c., and these exercises are just as certain and conclusive evidence of spiritual life as the joy and deliverance and song of triumph can be. It is the be-

liever's privilege, undoubtedly, at many times to sit under the droppings of the sanctuary with comfort—the shadow of the tree of life affords great delight, and its fruit is sweet to his taste. But his life consists not in the abundance he possess. He will enjoy these things whenever they come, and sorrow and mourn when they are withheld.

We hunger to be fed. We mourn to be comforted. We cry unto God to be heard. And we experience conviction to experience forgiveness. But we feed to again hunger. We drink to again thirst. And we are comforted only to sorrow and feel the need of comfort again. Crooked and paradoxical as all this may seem at first view, it will bear examination, and it will be found to be all straight. This pathway leads direct to the fellowship of the saints. Every gracious promise, and all gospel comfort, and every gracious fulfillment of promise, are strewn along this path. It leads into the brotherhood of Israel, and to the companionship and mutual love in which the saints dwell. Moreover it leads to such knowledge of Christ, and the riches of his grace as a Savior, as no other pathway will lead. It is a straight way, wherein those that walk shall not stumble. Those that inquire the way to Zion with their faces thitherward, will always be inquiring. This is their character. And like Israel of old, they will oftentimes be discouraged because of the way. Sometimes their faces will be quite turned away from the promised land, and toward Egypt and Mt. Sinai. But it is the *right way*, and leads to a city of habitation. It is cast up for the redeemed of the Lord, and they shall walk there.

Israel was Israel just as much in the wilderness as in the land of vineyards and olive-yards. And if they did not eat of the milk and honey of the good land, the manna that they did eat was as truly God-given, heavenly bread, as the other. But however long and weary the years, and crooked and ted-

ious the journey, Israel at last emerged from the wilderness and possessed the promised rest. There was much after-comfort in the lessons they had learned during their forty years discipline in the wilderness.

My idea in writing has been to extend if possible some word of recognition, of promise and hope, to some who need encouragement, wandering in a wilderness in a *solitary way*, hungry and thirsty, their soul fainting in them. The prophets and apostles, and all the primitive saints, have passed that way before. That which appears crooked becomes straight, and the darkness becomes light; and he that leads them has promised not to forsake them.

Yours to serve in the cause,

Elder E. Rittenhouse

Merryville, Louisiana
June 29, 1953.

Dear People of the Most High God:

While sitting here this afternoon, I had a desire to hunt something to read. In looking through some old papers, I came across the enclosed article which I had not seen for several years. I sometimes hope it is an experience of grace; if not, I have none. I am copying the article as it was written then (about February 27, 1927).

If you deem it worthy of space, you may publish it. There have been many storms which have passed over my head since then. I have seen my people rended apart, but I am trying to contend for a God who rules in time and in eternity.

J. Paul McMillion

I have had a mind for sometime to try in my weak way to write a partial record of what, I hope, the Lord has done for me. Time and space will only permit a portion, for it seems to me mine is an outside case.

I was born May 9, 1876, the son of Primitive Baptist parents. I have loved these people as far back as I can remember. When a little boy, those old saints would gather at my father's

place, and many times I would sit, often in some secreted place, and listen to them tell about the Lord's dealings with them, until I would fall asleep. I have often thought that my love for them was prompted by surroundings when a child.

Often, when a boy, I thought over my condition and shed tears. My dear mother, who passed to her happy reward many years ago, used to talk to me, and, to hide my tears, I would begin some foolishness, or leave her presence. Time rolled on and the cares of life occupied the most of my thoughts. I grew very cold, and many times when my companion would want me to go to church with her, I would speak unpleasantly to her and turn away, leaving her in tears. I went on in this condition for several years. In 1912, on account of financial embarrassment (for I lost about everything that I had made), I quit saw milling, and moved back on the farm. My future welfare began to bear on my mind again. I was working my father's place six miles from my home; and often I would watch father, and when he would leave the house, I would slip the old family bible and read it, trying to find something that would comfort me; but every sentence seemed to condemn me.

One day I happened (I supposed) to turn to Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." That was too much for me; my eyes were turned within. I viewed this frame as a mass of corruption, which, I knew, would not be acceptable to that holy and just God. I laid the old book aside and went on about my work. My condition grew worse for about eight years; finally I became so restless that (as I have expressed it) I could not stay at home, neither could I stay away. As soon as I left home, maybe before I had gotten to where I had started, I would want to go back home. Many

times my wife would ask me what was the matter, and I would say, "Nothing". I often tried to pray, but as far as my thoughts would get was, "Lord, be merciful to me a sinner."

Often I would turn my face to my pillow and cover my head and cry, "Lord be merciful to this poor creature: Lord direct me that I might walk uprightly in thy sight." I began to think I was either going to die or go crazy. My condition grew worse, until one night in the early Spring of 1921, I went to bed feeling that I would never see the sun rise again. Sometime just before day, I saw a vision: I was sitting in my own house, and hearing a noise, I stepped to the front gate, and saw an innumerable host of people. They were coming down a broad road, and didn't appear to know where they were going. While gazing at them, a voice told me, "This is the host of the earth." I fell into the procession, not knowing where I was going. Suddenly I came to a great precipice; my feet were over the brink. Just my heels were on shore. At this instance, a voice behind me said, "This is the end of time." I left the shore, and down I went with the rest of the throng. I saw the bottomless pit. While going down, I cried, "O Lord, if there ever was a time I could have bettered my condition, it is everlastingly too late; for I have been assured that this is the end of time."

I came to a man who had a pair of scales. He placed me on them and weighed me. His sentence was, "You are too short." I was turned loose: and down I went, saying, "O Lord, I am justly condemned, but thou art just." At this instance there was a large hand placed under me, and a voice from behind said, "Stand still and see the salvation of the Lord." I was raised out of that pit, and placed in a most beautiful evergreen forest.

Dear children of God, I don't know that this is an experience of grace, but I believe it is unnecessary for me to tell you that it was a time of rejoicing.

When I awaked, the birds seemed to be singing praises to their maker; the sun shined brighter, and all nature looked more beautiful than I had ever seen it before. I went on for a few hours rejoicing, and wondered what had happened; but pretty soon something seemed to say, "Nothing has happened, you are just deceived."

I went on for several months feeling weighted down. One day I was talking to a very dear brother, and told him a part of what I have written here, and he said, "If I had such an experience of grace as that, I would never doubt." This was a shock to me, for I had never thought of having an experience of grace. I would go to meeting, and, O, how I would long to have a name among those good people, but felt that it would insult them to offer myself. I came in one night (words cannot describe my feelings) and my good wife asked me what was the matter. I told her I had to do something: that I could not live in this condition: that it appeared to me that I would have to offer to the church.

Strange! but we had never talked about our future before. She began shedding tears and told me that she had wanted to join the church for fourteen years, but she didn't think that I wanted her to. I guess it is useless to say to the children of grace that that was a happy season with us. Though I felt mean, and do yet, that I had kept her out of the church so long. Just one week later, September 21, 1921, we were baptized by her father, Elder H. F. Hennigan; and we have been blessed with the happy privilege of enjoying many good meetings since that time.

Written by the least of God's heritage, if one at all.

J. Paul McMillian

NOTICE OF ASSOCIATIONS

The annual meeting of the *Lexington-Roxbury Association* will be held at the *Halcottville Meeting House*, at Halcottville, New York, on Wednesday and Thursday, September 16 and 17, 1953. Services will begin at 10:30 daylight time Wednesday morning.

Ministers, brethren, and friends of our faith and order are cordially invited to meet with us. Those who arrive Tuesday before the meeting will go to the Halcottville grange hall where supper will be provided and provision made for their entertainment. Those residing out of town are requested to notify the writer of the time that they expect to reach Halcottville, which will help in locating places of entertainment.

(Elder) Arnold H. Bellows,
West Hurley, New York.

The 1953 session of the *South Ouachita Primitive Baptist Association* will convene with *Smyrna Church*, Union County, Arkansas, commencing Friday before the fourth Sunday in September, (Sept. 25, 26, 27, 1953). *Smyrna Church* is located nine miles South of El Dorado, Arkansas, about one mile East of U. S. Highway 167.

(Elder) R. W. Rhodes, Moderator

NEW VERNON MEETING

There will be an all day meeting of the *Old School Baptist Church of New Vernon*, Sullivan County, New York, on the first Saturday in October. This will be October 3rd.

All members and friends are invited to attend the meeting.

Wm. D. Chapman

EDITORIALS

Danville, Va. SEPTEMBER, 1953

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EDITORIAL

"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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14-1, 2 & 3)

This is a Scripture that is a favorite of most ministers when conducting a funeral. However, they should understand that they have not the power to apply, or enforce the words, "Let not your heart be troubled: ye believe in God believe also in me." Many seem to think that all they need to do is to quote or read this Scripture, but "Never man spake like this man." He speaks

and it is done! If man was given the ability to enforce Scripture, then there would be no need for the Spirit to take of the things of God, and show them to us.

There are many promises in the Scriptures made to the children of God, and one may be in the condition to which the promise is applicable, but not able to apply that promise to themselves. The Spirit must make the application! I was once called to conduct the funeral of a young man whose mother was a member of one of my churches, and was grieved by the death of her son, it seemed that she could not stand up under the strain. My wife was with me at the house, and said, "Go and say something to her." I felt that I had said all I could say, but went to her and said, may the Lord comfort you with the comfort wherewith He comforteth His children. I felt that He was the only one that could say let not your heart be troubled, and it be done.

Jesus did not say let not your hearts be troubled, but let not your heart be troubled. These words were addressed to the eleven apostles, but one heart is recognized. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Ephesians 4-4, 5, 6. All the household of faith have the same Father, the same calling, the same hope, and the same Spirit. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The heart and faith of these apostles were soon to witness the crucifixion of Christ, in whom they had trusted to redeem Israel. This scene was calculated to shake their faith in Him as the Messiah, therefore He said: "Ye believe in God, believe also in

me." Many people believe in God, who do not believe in the Lord Jesus Christ as their saviour. The Jews believe in God, but they do not believe that the one who was taken, and by wicked hands crucified and slain, was the one prophesied of to come. Jesus said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" The people said unto Jesus, "What shall we do, that we might work the work of God?" Jesus answered and said unto them, this is the work of God, that ye believe on Him whom he hath sent." Our belief or faith in God and the Son, may be step-like, as trials, temptations, and tribulations work within us hope and faith; but it is not divided so as to believe in God, and not in His Son, for the Father is in the Son, and the Son in the Father; He and the Father are one.

There is but one faith, and this faith is the gift of God, without which it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The disciples said to Thomas, "We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." Thomas believed only after He had revealed Himself to him. And this is just as soon as any one will believe. There must be some evidence given, and a revelation made to each individual, before they can say, "My Lord and my God."

"In my Fathers house are many mansions." No man could describe the house

of His Father, but He. This house is made without hands, and is in the heavens, from which place Jesus came. Therefore He could describe what was in this house. And as this house is eternal in the heavens, it is not of this earth, and therefore, has no reference to the church on earth. It is said the God dwelt in the tabernacle in the wilderness, and in the temples at Jerusalem, but these were types of His dwelling in the person of His Spirit in these tabernacles of our's; for we are told that our body is the temple of the Holy Ghost: but His permanent dwelling place is in heaven. In my opinion, this house is the one to which Paul referred when he said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so being clothed we shall not be found naked." Paul gives us to understand that when this body of flesh has been dissolved, we will not be found naked, but clothed with that robe of righteousness wrought out by our Lord Jesus Christ. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." This house referred to is not this earthly body, when it has put on incorruption, for it is of the earth, and came from the earth. And because it is of the earth, "We groan, earnestly desiring to be clothed upon with our house which is from heaven."

"In my Father's house are many mansions: if it were not so, I would have told you." These mansions are the children of God, and they sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." These are the ones that will live in the presence and Glory of God, in

the robe of righteousness wrought out by Jesus our Lord, and is their permanent abode and dwelling place. Well could Paul say, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Those who are redeemed by the blood of Christ, and made kings and priest unto God, whose garments are washed and made white in the blood of the Lamb, are the mansions that will occupy this heavenly dwelling place, in the presence and Glory of God for ever and ever.

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus had a work to do on earth, and when the time come for it to be done, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The redemption price had to be paid, reconciliation had to be made, death to be destroyed and him that hath the power of death, that is the devil, sin washed away, the prison doors to be opened and the captives set free, death taken away, and victory over the grave.

When all this was done, He was taken by the determinate counsel and foreknowledge of God, crucified and slain, and cried out on the cross saying, "It is finished." And when He came forth victorious over death and the grave, He said to John on the isle that is called Patmos, "I am he that liveth, and was dead and, behold, I am alive for evermore; and have the keys of hell and of death." Having the keys of hell and death, no one can get in or out of either place until He unlocks the door.

Jesus said to His Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I pray for them: I pray not for

the world, but for them which thou hast given me; they are thine. And all mine are thine, and thine are mine; and I am glorified in them." And He will come as He said, "I will come again, and receive you unto myself; that where I am, there ye may be also." John 17-4, 5, 9 and 10. They will not only be with Him, but will be like Him, without spot, wrinkle or any such thing. "And they shall be mine, saith the Lord of host, in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3-17. For all of this these children can join David, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

H. O. N.

"Be ye therefore followers of God as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling Saviour." (Ephesians 5:1-5)

It is interesting to notice the number of times the Lord's dear people are addressed as children by Jesus, and also by the apostles. The Saviour often referred to his followers as little children, and declared to the apostles, when they disputed as to who was greatest in the kingdom, "Except ye be converted, and become as little children; ye shall not enter into the kingdom of heaven."

The Apostle Paul and John both speak of those of like precious faith as little children, showing the tender love and care for them as God's people. This shows the everlasting tie that binds together the minister and the children of God who have been called out of the world, and given to receive the things of the Lord as little children.

What a lesson this should be to us who profess to be the followers of the meek and lowly one today. Does it not

become us to be as children in dealing with each other; and would we not all do well to heed the admonition of the Apostle to the Corinthians: "Be not children in understanding; howbeit in malice be ye children, but in understanding be men"?

The desire of the apostle toward his brethern was that in understanding the things set forth they might be men, and not as children tossed to and fro by every wind of doctrine; that their hearts might be established with grace and the knowledge of the Lord, that they might grow thereby, if so be that they have tasted that the Lord is gracious.

In dealing with one another, he says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, and all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." These are the things he has reference to when he admonishes them to be ye children in malice.

In the things concerning the doctrine of God our Saviour, we are commanded to be steadfast, u n m o v a b l e, always abounding in the work of the Lord. When we are brought to understand the principles of grace, and the heart has been established with grace, to the extent that we know that all our salvation is of the Lord, if we fail to observe His teaching in our relationship with each other, we are not adorning the doctrine we profess.

The apostle, in his epistle to the Ephesians, refers to their following the Lord as dear children; and as a basis for this he refers them to the work of Jesus for them: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." Nothing stirs the heart of these dear children like a reminder of God's goodness and mercy to them. The fountain from whence flows all true obedience to him is the knowledge of

him, and his sacrifice for us.

When Joshua spoke to Israel the last time, he recounted to them the many things that God had done for them, saying, "And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; and of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerety and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

It will be noticed that the words both of Joshua and Paul (one an Old Testament writer and the other a New Testament writer) directs their minds to the mercies of God toward them; and then admonishes them to put away certain things, and refrain from certain practices. "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

May God give us grace to take heed to these things: to walk worthy of the vocation wherein we are called in all meekness, esteeming our brethern as the dear children of God.

D. V. S.

Lillie, Lousiana

The Signs of the Times, and the Household of Faith Everywhere:

I have had a mind to write you for the past several months. I do not know whether the desire to write is of the flesh or not, but I hope it is from a sounder and more loving source than

that. If so, I am sure it will be made manifest.

If I know my own poor heart and soul, I love you dear brethern and believing children of God; and it would pain my very soul if I was to be made to see that I do not love you, for Jesus has said, "He that loveth not knoweth not God, for God is love." (1 John 4:8). Oh, dear brethern, what have we to hope for, and to look to, if we love not one another? Truly we are deceived and are deceiving others, if we love not each other; because God's true Bible description of his people is, that they love one another. I would not have you think that this love that I have introduced is of an earthly or worldly source: not at all, but it is that love of God which is shed abroad in our hearts. So then you can see what encouragement, hope and rejoicing that the true evidence of this love brings to the children of God. John says in another place, "We know we have passed from death unto life because we love the brethern." Now I would call attention to the fact that John did not show that we have a perfect knowledge of this fact, but he said we know it if we love the brethern.

Dear brethern, do you know beyond any doubt that you love them with that true and godly love? If so, then you can know that you are passed from death unto life because of that fact. Oh, how I do believe and hope that I love them, which is equivalent to saying, How I do believe and hope I am one of them who has passed from death unto life. Yet we will have to view this matter in the light that we are still mortal, imperfect, weak and very much subject to vanity through the flesh. I think this is the reason Paul in 1 Corinthians, eighth chapter, said, "And if any man think he knoweth anything, he knoweth nothing as he ought to know." Read also the next verse, "But if any man love God, the same in known of him." So I am afraid to boldly stand up and say that I know these sacred things. My depraved nature is such that

I often see nothing in myself that would warrant me standing in such desirable assurance as loving the Lord's people without a doubt. There is no doubt in my mind but that John the Baptist knew what he was talking about when he said, "Behold the Lamb of God that taketh away the sins of the world." But later, when he was put in prison, he sent his disciples to ask Jesus, "Art thou he that should come, or do we look for another." So I am afraid to be too strong in saying that I know that I love God's people. John and others in the Holy Bible greatly doubted things which no doubt they had been taught of the Lord.

Jesus, our Saviour, was made to cry out on the cross, My God, My God, why hast thou forsaken me? Think dear ones, what agony he was going through: and he was sinless and righteous. In contrast, we are sinners. I feel that all the children of God experience a being forsaken of God: they feel it, and they are greatly troubled and dismayed; they grope in the dark, and they weep and mourn. But, as Jesus was immediately strengthened and was raised the third day, and ascended into heaven, and highly exalted after being brought so low, so dear humble, weeping child of God when we are brought into such great trouble and dismay, darkness and trial, we too, as his children, will be lifted up and made to rejoice in him. I believe that the Father taught his Son by the things he suffered; so all our sufferings, afflictions and trials are for our good and learning. Remember that when the Israelites were journeying through the wilderness, they were on their way to that land which flowed with milk and honey, and only Jordan separated them from it.

So dear brethern let us look up; for the evidence is that the children of Israel when traveling in the wilderness, were nearing the border of Canaan Land, that land of promise that flows with milk and honey. And let us remember that Jesus said that it was

through much tribulation that we should enter into the kingdom. (Acts 14:22).

Now, it seems so clear and convincingly strong that the greatest scriptural evidence we could possibly have that we are the children of God, would be to love the children of God, as he has commanded. This point is very clearly brought out in the language of the Saviour when he said, "By this shall all men know that ye are my disciples, if ye have love one to the other." (John 13:35). So dear brethern, let us search our hearts as to this most important question. Is there not a great yearning in your heart to find this priceless jewel of evidence? Do you not feel drawn to those who have the evidence of a deep felt sense of unworthiness before God? Is it not a fact that when you hear and observe the Lord's trembling ones express their longings for the Lord, his true gospel truth, his great love, and his great and everlasting salvation, that you cannot keep from loving them, whether you have ever seen or heard of them before or not?

Is it not a fact that just to read the writings of those who are in the trend and leadership of the Spirit of God, dealing with their heart throbs and longings after God, that you are made to feel that love, though you have never heard their voices or seen their faces? Yet there is a love in your heart for them that is inexpressible, and reaches far above every earthly love and affection. This, dear ones, is the greatest evidence that you could be blessed with that you are one of His, that you have this great love for them. It is evident that it is the love of God which is shed abroad in our hearts by the Holy Ghost, which is given us. (Romans 5:5).

Those to whom you are thus drawn through that kindred spirit, would you not do anything for their welfare and comfort? Do you not yearn in your hearts for their welfare and for their prosperity, both naturally and spiritually; and do you not long to be with them who are filled with this sacred love? And

do you not long to communicate with them of the precious truth? I am sure that we (if I be one) long to be with each other, and to hear spiritual testimony of this love of God which is shed abroad in our hearts.

Then, if these things are felt and truly realized in our hearts, O, how careful it should make us want to get along with each other, and not to offend one of the least of these little ones. Can we afford to abruptly and intentionally mistreat or offend them? Jesus tells us on this subject that it would be better that he who would offend one of these that a millstone be placed about his neck, and be cast into the sea. Yea, it would be better that such offenders had never been born, than to offend one of these little ones.

Then, dear brethern, let me urge you and admonish you to take it to heart, and live and strive not to offend God's little ones. It is certainly admonished and exhorted in the scriptures that we admonish one another as brethern, and to reprove and even rebuke with all long-suffering and doctrine. Brethern, I had rather be debased and even excluded from the Old Baptist church, as much as I love you, than to wrongfully offend one of these little ones. I desire, if I know my heart, to build you up, comfort and strengthen you, and cause you to be strong in the faith; yea, I long after you, and desire your edification and establishment in the glorious Gospel of God our Saviour. I had rather suffer, than to see you wounded; I had rather endure wrong, than to see you falsely accused and persecuted wrongfully. I would to God, dear brethern, that it please the Lord that I be spared from offending any of the Lord's little ones; but I would comfort them.

Love is the fulfilling of the law; and John deeply exhorts and commands, "Beloved, let us love one another; for love is of God, and everyone that loveth is born of God and knoweth God." O, what a great consolation this is, to bear the evidence of loving one another; and

if so, then we are born of God, and knoweth God. (1 John 4:7)

Then if all this is true, you are forever and eternally His, and you are secured by every drop of the shed blood of our Redeemer and Saviour; and everything is fixed and set for your good, and every obstacle is done away with in Christ for you. Even though you may suffer want, and have trials and tribulations, darkness and great distress, you are born of God. What a consolation, dear brethern, to those among poor sinners who are thus born of God: John says, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God." (1 John 3:9). Then, regardless of the seeming complication to our poor, weak and incapacitated minds, there is a sense in which such who are born of God do not and cannot sin. I had rather know that I am in that class that does not, and cannot sin than anything I can think of.

Dear mourning, cast down child of God, even though you are a sinner in your flesh and carnal nature, yet in the sense that you are born of God, in the sense that you are blessed to love the Lord and your precious brethern and sisters, you do not sin; but to try to show you the consistent truth on this subject, John says in 1 John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us." So, we dare not say we have no sin; but in and through that incorruptible seed which remaineth in us, we do not commit sin. Now Paul said I know that in me, that is my flesh, there is no good thing. This should at least show us that our flesh, as such, is not born of God; but as Paul in Hebrews says, in speaking of the church (and I think he speaks of the children of God here in this earth), "But ye are come unto Mount Sion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the

first born, which are written in heaven; and to God the judge of all, and to the SPIRITS OF JUST MEN MADE PERFECT." Notice it was the Spirits of Just men made perfect. So, in this spirit that is perfect, they cannot sin, and do not sin; but as long as we live in this tabernacle of flesh there is sin in the flesh. In that sweet day of the great and glorious resurrection, these vile bodies will come forth like unto our Lord's glorious body, and then we shall be like him, and see him as he is. What a wonderful day that will be. I long for that day; I long to be away from sin in every sense of the word; I long to dwell with my precious Saviour whom my soul loveth, and with the dear saints of God in heaven. I long to praise him with that perfection of immortality in the presence of all the mighty and holy angels.

Then, dear brethern, if we love one another, may the Lord keep us that we watch over one another for good and not for evil; may we be free from tattling, and talebearing, and sowing seeds of discord; may we be ready to consider each others weakness, and forbear one another in love. And may we not engage in envy, jealousy and strife, which the holy and precious word of God says comes from our own lust. I quote James 4:1, "From whence cometh wars and fightings among you? Come they not hence even of your own lusts that war in your members." So we know where they come from. There is so much of this this very day and time among those who love one another, or should love one another if we are what we hope to be. If we are born of God, we do love one another.

May God bless, sanctify, keep and comfort you, and save you and be with you in every trial and affliction, and cause you to look to Him for every blessing, for they all must come from Him. Please pray for me, and cast the mantle of charity over me in my weakness, mistakes and many imperfections. Fare-

well in the Lord.

Your very unworthy brother in hope,

(Elder) R. W. Rhodes

NOTICES

We will give one copy of the Welsh Tract Church History with each new subscription to the Signs Of The Times until October 1st. They are also for sale at \$1.00 per copy until further notice. Mail orders and subscriptions to Signs Of The Times, Route 5, Box 332-F. Danville, Va.

We would appreciate our readers writing more for the paper, and especially would we like to have the experiences of our subscribers who feel inclined to tell of the Lord's gracious dealings with them. It is your paper, give us some good material for it.

We plan to re-publish a number of articles of some of the writers who wrote for the paper fifty years ago or more. Several of the articles of the same writer will appear in the same paper so each section of the country may have some of the old writings of their local minister who has passed away. We believe these articles will be of much interest to all, and especially to those who personally knew the writers.

Our correspondents will greatly assist us if they will observe the following:

1. If you use a typewriter, use only one side of paper, and double space the lines.
2. Write as plainly as possible, especially names and addresses.
3. We are always glad to publish Obituaries, but please do not make them too lengthy.
4. Notices of special meetings, etc. should be sent in about five weeks before date of publication.

Editors

RESOLUTIONS OF RESPECT

It has been our Heavenly Father's will to remove from our midst the third member of our little flock within a year, namely Bro. Luther F. Brumfield.

Brother Brumfield was born Sept. 16, 1875, and departed this life March 10, 1953, at his home. He is survived by his widow, Sister Dora Collins Brumfield and four sons and four daughters: Clarence, Silas, Matthew and Charlie Brumfield and Mrs. Newrie Johnston, Virginia McDowell, Lola Fuller and Miss Ruth Brumfield. Three sisters and a brother also survive.

Brother Brumfield and wife joined Straw-

berry Church in May, 1916, and was baptized by the pastor Elder C. O. Boaze. He was ordained a deacon of this church thirty some years ago. He was faithful to the duties laid upon him and was mindful of the Church's needs and always filled his seat unless providentially hindered. His daily life and conversation, and love for the Church was such to cause us to believe that he had passed from death unto Life, thus enabling him to have a good report of those without as well as from those within the household of faith.

We, the Church at Strawberry, greatly feel our loss, which we hope is his eternal gain. The Church has lost a faithful member, the community a good neighbor and the home a faithful, loving husband and father who provided well for his own household.

We, extend our sympathy to the family who so devotedly cared for father during his long illness.

His funeral was conducted by his pastor Elder W. R. Dodd and Elders P. W. Ashworth and Raymond Payne, at Wrenn-Yeatt's Funeral Home, with interment in Highland Burial Park, amidst a beautiful mound of flowers.

Therefore, be it resolved, that we bow in humble submission to Him who works all things after the council of His own will. The Lord giveth and the Lord taketh, blessed be His holy name.

Furthermore, 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 Old Faith Contender and Signs of the Times for publication.

Done by order of the Church in Conference Saturday June 6, 1953.

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

OBITUARY

ROSA LEE HALL

In memory of our dearly beloved and venerable sister, Rosa Lee Hall, widow of the late Elder William Lawson Hall. She was born in Franklin Co. Virginia the 12th day of March, 1861, and departed this life in her home in Independence, Mo., April 27, 1953, thus making her stay on earth 92 years, 1 month and 15 days.

She was blest with a good hope through grace many years ago, having joined Gilead Church of Old School Baptist in Miami Co. Kansas, on Saturday before the first Sunday in June, 1886, and was baptized by Elder S. P. Ramey Sunday morning after service. She cherished this hope as an anchor of the soul both sure and steadfast, which entereth into that within the vale, whither our forerunner hath for us entered.

Sister Hall, with her husband, united with Little Blue Church near Grain Valley, Mo., by letters the fourth Saturday in May, 1908. This church later united with Sni-A-Bar Church and, although it had ceased to function as a church, she remained steadfast in the faith of God's elect. She was loved by all who knew her, especially by her brethren and sisters of the Old Baptist denomination. Her unswerving devotion to the church, her gentleness and forbearance toward all, her patience and fortitude in her last days of suffering here on earth is an example worthy of emulation. Her extreme age rendered her almost helpless before the end came, but all was done for her that kind hands and loving hearts could do. Naturally, her passing caused sorrow among her many friends, yet we sorrow not as others who have no hope for if we believe that Jesus died and rose again, even also them that sleep in Jesus will God bring with him. This is our hope and confidence. For her to depart and be with Christ is far better.

She is survived by two sons, Paul R. Hall of the home, whose privilege it was to minister to her wants in her last days, and Harry C. Hall, also of Independence, Mo. Also, a brother, three sisters, five grandchildren and nine great grandchildren. Her funeral was conducted by Elder L. L. Schenck of Williams-town, Kansas, after which her remains were laid to rest in the Blue Springs, Mo., cemetery by the side of her late husband, there to await the sound of the last trump. For the trumpet shall sound and the dead shall be raised incorruptable, and we shall be changed.

(Elder) L. L. Schenck.

MRS. ORA SKINNER

God in His infinite wisdom, love and mercy has seen fit to remove from our midst our dearly beloved friend and sister, in hope, Mrs. Ora Skinner of Fletcher, Oklahoma. We wish to express our deepest felt sympathy for her beloved family. Sister Skinner was born March 24, 1890 near Lexington, Texas.

She was married to Mr. Ed. Skinner, April 14, 1907. To this union three children were born, two sons and one daughter who passed away at the age of three and a half years.

She is survived by her husband Mr. Ed. Skinner, two sons, Urbane of Fletcher, Oklahoma and Eston of Willows, California. Five sisters: Mrs. T. F. Hart., Mrs. Mona Thomas, Mrs. H. C. Thomas and Miss Lina Sikes all of Breckenridge, Texas and Mrs. C. U. Landers of Coleman, Texas. Three brothers: Mr. Dane Sikes, Mr. H. O. Sikes and Mr. F. H. Sikes, all of Breckenridge, Texas. Four grandchildren and one great grandchild with

many other relatives and friends survive.

Since 1907, Mrs. Skinner had been strong in the Old School Baptist faith and sound in the doctrine of salvation by grace and grace alone, ever trusting in her maker and making her belief and love for Him known by her daily walk and conversations. Always speaking the praise of her dear redeemer and leaving her praise to be spoken of by those who knew her. Her life being an open book of inspiration to her dear family, friends, neighbors and love ones.

Therefore, we feel that our loss was very great, as she passed away May 22, 1953, at her home in Fletcher, Oklahoma; never-the-less we feel our loss to be her eternal gain.

Funeral services were conducted by the writer at the Baptist Church in Fletcher, Oklahoma, after which her body was lain to rest in the Fletcher cemetery, to await the final resurrection morning, at which time we feel the sweet hope that she will come forth, together with all the family of God, to meet the blessed Lord Jesus and forever be with Him in that Land where sorrow, pain, and death never come; and will forever be there to bask in the sunlight of God's eternal love while the ceaseless ages roll around.

(Elder) W. W. Taylor

CHARLIE McLEMORE

Mr. Charlie McLemore was born July 11, 1890, near what is now Goldona, Louisiana. He is survived by his wife, Linnie, and the following children: Claude, Culman, Alabama; George, Heflin, Louisiana; John, Pane, Louisiana; Mrs. Christine Sherrill, Spring Hill, Louisiana; Mrs. Corryce Thornton, Ringgold, Louisiana; and Miss Charlie Jo McLemore, Heflin, Louisiana. He is survived also by his mother, Mrs. G. W. McLemore, and three brothers: Gus, of Mississippi; O. M. Shreveport, Louisiana; and A. W., of Shreveport; and one sister, Mrs. Georgia Viars, Heflin, Louisiana, and four grandchildren.

He was not a member of the Primitive Baptist Church, but was a strong believer and regular attendant of their meetings, which, to me, is a clear indication of the faith and love that is characteristic of the true children of God.

For the consolation of the bereaved, I quote a portion of God's Word recorded in Revelation 14:13, "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works to follow them." From this we understand that those who die in the Lord will rest forever and evermore. And I believe that the testimony and actions of the subject of this sketch were such as to

cause us to feel that he died in the Lord. He was trusting alone in the Lord, and he advocated that there was no salvation except of the Lord. May the Lord be pleased to comfort you in the fact that he is at rest, and that all his suffering is over.

Death came very suddenly, but all was done for him that could be done. It was with much sorrow that his dear family and friends gave him up. I truly hope that the Lord will lead and comfort the sorrowing ones. The Lord has declared that he is a husband to the widow, and a father to the fatherless; may you be graciously blessed to trust in Him and look to Him for every need.

The writer was called to conduct the funeral services at Madden Church, near Heflin, Louisiana. The remains were laid to rest in Madden Cemetery till the Lord comes again, when we shall be fashioned like his glorious body, and He will say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

In hope of continued mercy and grace.

(Elder) R. W. Rhodes.

EDWARD J. FROST

Edward J. Frost, of Marysville, California, and a member of Hopewell Predestinarian Church, of Sacramento, California, was born June 18, 1891; and passed away April 28, 1953, making his stay on earth nearly sixty-two years.

He leaves to mourn his passing, his wife, Martha, and two sons and two daughters: Jewell Barker, Baldwin Park, California; Bertha Millsap, Pepperwood, California; William H., Pepperwood, and J. D., of Richmond, California. Also, six grandchildren, and two sisters, Stella Hook, Los Angeles, and Merle Allen, of Inglewood, and a brother, Roy E. Frost.

We feel that our loss is his gain, and we feel lost without him; but we remember the Scripture which reads: "The Lord giveth, and the Lord taketh away." We can say with David, "Blessed be the name of the Lord."

He united with the church at the age of seventeen, and loved the doctrine of salvation by grace. He served as church clerk for several years. Feeling that his time had come, he was ready and willing to go, and requested his pastor, Elder T. R. Jefferson to conduct his funeral. Elder Jefferson spoke words of comfort which will long be remembered by us. We miss him in our home and in the Church. We can say only, Sleep on dear one, and take your rest; God called you home, he knows best.

Martha Frost,
1153 N. 13th Street,
Richmond, California.

J. HENRY HUNDLEY

J. Henry Hundley died at his home near Swansonville, Virginia, February 27, 1953.

He was born January 30, 1869, and was the son of the late Caleb and Betty Mitchell Hundley. He spent his entire life in Pittsylvania County, where he was engaged in farming. He was an honest, hard working man, providing well for his family; and was highly respected by all who knew him.

While he never joined the militant church, he manifested much interest in the Old Baptists, and attended meetings as long as his health permitted. The writer visited his bedside often during his last illness, and he would tell of the good dreams the Lord had given, which were much comfort to him; and evidence to us that the Lord had been with him. We feel to know that when our Lord begins a good work with his loved ones, he will carry it on until the day of Jesus Christ.

Mr. Hundley is survived by his widow, the former Miss Minta Oakes; and also by four daughters and two sons.

The funeral services were conducted from the chapel of the Swicegood Funeral Home on Sunday afternoon. The writer was unable to be with Elder Raymond Payne in the funeral, due to illness. Interment was in Highland Burial Park.

Written by request.

(Elder) W. R. Dodd

RESOLUTIONS OF RESPECT

It has been our Heavenly Father's will to remove from our midst another of our sisters in Christ, Flora Dodd Harvey, who passed away February 18, 1953. She was born February 19, 1883. The following children survive: Dwayne and Isaac Harvey, Hazel Norton, Kitty Myers and Helen Nuckols.

Sister Harvey joined Strawberry Church October 3, 1931, and was baptized the following day by her pastor and brother in the flesh, Elder W. R. Dodd. She proved faithful to the church and its needs as long as health permitted.

Her funeral was conducted by Elder Raymond Payne and Mr. C. W. Fink at Moseley Memorial Church, Danville, Virginia; after which her body was laid to rest by her husband in the cemetery, amidst a beautiful mound of flowers, to await the resurrection morn when Christ shall come to call his children home.

We, the Church at Strawberry, greatly feel our loss, which is her eternal gain. We extend our sympathy to her family, and may they be given to trust in the God their mother believed and trusted;

Therefore, be it resolved that we bow in humble submission to Him who works all

things after the council of his own will. The Lord giveth, and the Lord taketh; blessed be His name. And, be it further

Resolved, that a copy of these resolutions be recorded on our church record; a copy sent to the family, and to the Signs of the Times and the Old Faith Contender for publication.

Done by order of Strawberry Church in conference the first Saturday in March, 1953.

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

MEMORIAL

The grim angel of death has again visited the Long Creek Church, of the Original Little River Association, and taken from the activity and usefulness of this life our sister in Christ, Mrs. Mary E. Darnall Dunn. She passed away at her home March 9, 1953.

She was the daughter of John and Bell Hargrove Darnall, born March 1, 1893; making her stay here sixty years and seven days. She was married to Albert Thomas on December 10, 1912, and to this union were born two sons: Earl S. Thomas, San Francisco, California, and Arthur V. Thomas, Houston, Texas.

I do not have other dates, but later in life sister Mary was married to Brother Lucian Dunn, and to this union were born three children, of whom two survive: Mrs. Oscar Dunn, St. Louis, Missouri, and Marvin Dunn, Nashville, Tennessee. Also surviving is one brother, Julian Darnall, Colorado Springs, Colorado, and five grandchildren.

WHEREAS, it has pleased the Father of Light to call our dear sister in Christ from our midst,

BE IT RESOLVED, that we bow in humble submission to His will. Although we will miss her, we grieve not as those who have no hope. Hope was the brightness of her countenance, and she was ever ready to give reason for the hope wherein she trusted unto life eternal through and with Christ, our Saviour.

Sister Mary once said to the writer, "I am living in a coma, but, if I have a hope, Christ is my life." This should be comforting indeed to us who are left to mourn. May it please God to give divine grace to our bereaved brother, the children and many friends to live on in that sweet hope and faith wherein our sister trusted. She was a Mother in Israel, and would go for the sake of the church, when she was not able.

The funeral services were conducted by her pastor and cousin, Elder J. N. Darnall, March 10, 1953, at Long Creek Church; with burial in Long Creek Cemetery.

Written by request by one who loves them for Christ's sake.

W. Y. Chandler

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., OCTOBER, 1953

NO. 10

THE ONE SAVIOUR

Christ Jesus,
In that bright home above,
Through thy tender mercy,
Grant me a share of thy love.

Come to my rescue,
Lighten my sinful load;
Without thee, I must travel
A dark, stormy road.

There is no other Saviour,
Dear Lord, but thee
In whom I can trust,
Or hope from sin to be free.

There's none but thee Lord,
So gentle and so kind,
Can remove the stone
From this cruel heart of mine.

There is no other refuge:
Thou art the only way
That leads to eternal life,
And everlasting day.

Iona Pilchard
Stockton, Md.

Redwood, Virginia

Dear Brother Spangler:

We hope, though much unworthiness this sinful rebel feels, to thus address you; but I truly hope I have an abiding interest in Christ's glorious theme of salvation by grace, even the true merits of his distinguishing love, mercy, grace and glory bestowed in my poor heart. For, in my humble feelings, nothing short of the meritorious work of our Lord and Saviour Jesus Christ will ever land His little bride

safely over Jordan to even view the promised land.

Dear Brother, once in awhile we believe we have a little foretaste of the sweet manifestation of the true oracles of God, our Saviour; which, if true, is greater treasure to us than would be the Indies of Gold, or the whole world combined. When we feel to manifestly have these little rejoicing seasons, do not we love the Lord our God with all our heart and soul; and also love our precious brethern who have brought forth fruits meet for repentance, and have proven faithful to their God and their church? Who can define this undissembled love of God! It is unbounded; we cannot tell whence it cometh nor whither it goeth. So is everyone who is born of God's Holy Spirit. When we believed that the final reproaches of an everlasting hell had become our doom forever, to the reverse, as we hope, the Lord wrought mightily in our poor being, and victoriously triumphed over our foes, conquering even death, hell and the grave. His work established for his sin polluted bride a far more exceeding weight of eternal glory: what we felt to be our eternal ruin, became our chief joy, as we truly hope.

At little seasons, we have the sweet consolation that our merciful God has taken our feet out of the miry clay, and has placed them upon a rock, even himself; and has established our going, and put a new song in our mouth, even with love and high praise to our dear redeemer God.

Dear kindred in Christ, if this vile rebel has ever been a recipient of this new song, it was given me thirty-five years ago through divine revelation.

This new song doesn't belong to Adam's posterity, but unto the family of God. I feel that this new song has always had its counterpart in all of God's loving attributes. Should I prefer either of God's divine attributes one to another, it seems it would be mercy; for it seems that his merciful hand has reached my helpless case in so many different ways. We feel that God's goodness and mercy has followed us all the days of our life: his mercy endureth forever. I believe that God's divine attributes are equally essential to his redemptive work.

Back again to the new song, which is redeeming love, and which none but the redeemed of the Lord can ever sing. When the inhabitants of Zion are blessed with His Holy Spirit, that new song will be sung. Notice that this new song is but one, as its great author and composer is but one, which is God. Pardon me for saying so much about this new song, for it has touched a responsive chord in my heart. Truly this sweet song has the true characteristics of the theme of redeeming love, for it is the life of our delights, even the bright jewel of our hope. If we are true professors, it is Christ in us the hope of glory; which is to all his saints a true and living testimony, testifying and witnessing from their hearts that God is true and besides him there is no other.

This vital theme of salvation by grace, which by his own free will and purpose God framed and set apart by his mighty power before the world began; and which is the doctrine of the Lord and Saviour Jesus Christ, which was set up and taught by him and his apostles here in time; and gladly received by his saints for their glorious inheritance in God's kingdom, and their final preservation in eternal glory. At times, we feel to taste and handle these vital things with our own hands: their fruits have become our meat and our drink. Though through much tribulation, we hope to enter in the strait gate through

the love and abounding mercy of God.

Dear Elder, I had only intended to express to you a few of my thoughts and feelings about the Signs of the Times: how I feel that the Lord has wrought so mightily in its beloved editors and associated editors, that they have so faithfully and truthfully served the Signs from its beginning down to the present time; together with the many brothers and sisters who have from time to time set forth in their own plain way and manner, the doctrine of God our Saviour: even Christ, the way, the truth and the life, - salvation by grace and grace alone. I will make mention of our beloved Elder Dodson. I loved him and his ably gifted manner of preaching, and especially his editorials. In my feelings he was a wonderful counselor: he fought for peace and unity among brethren and churches. We miss him, but he is at rest; where we too shall be ere long, to wait the adoption, to-wit the redemption, of these our vile bodies.

Many able gifts have been passing out lately, but we still feel that the Lord is raising up and qualifying others to fill their places just exactly as He will have it. He carries on his own undisturbed affairs. In Elders Spangler and Wood, I feel the Signs has two able elders for editors: I feel well satisfied with you both, my dear brethren.

I have been taking the Signs for eleven years, and am well pleased with the good, wholesome doctrine advocated in it. I am enclosing check for \$5.00 to extend my subscription for two years. May the Lord's sustaining grace abound with her dear saints everywhere, is my sincere desire.

Your brother in hope
of a glorious immortality,
J. A. Perdue

Denton, Ky.

Dear Brother Wood:

Just received your letter of the 7th and was pleased to have a letter from

you; am always pleased to have a personal letter from an Old School Baptist.

My mind has been running on a portion of Scripture recorded in Revelations and it seems that I can't get rid of it, so, as my grandfather used to say the only way he could get rid of a burden was to talk it off, and that seems to be my experience, so I will quote the scripture. It is found Revelations 21:9, and reads as follows: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and he talked with me saying, Come hither and I will shew thee the bride, the Lamb's wife." We understand this bride which the angel shewed John to be the church here in the world; and the angel proceeds to give a description: "And he carried me away in the spirit to a great and high mountain, and shewed me 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 jasper stone, clear as crystal." (Which is the light of the Son of God most glorious to behold, - the light which God commanded to shine out of darkness, which hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ). "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

These twelve tribes of national Israel are typical of all spiritual Israel, which is composed of some out of every kindred, tongue and people in the world. And this city, or church has a wall that is so high and great that it cannot be penetrated by all the forces of men and Satan combined. With all their institutions they will never be able to get one subject through or over its walls; though some do get into the literal church here in the world, at the proper time they

will go out that it might be made manifest that they are not of us.

We notice that there is an angel standing guard at each gate where the names of the children of Israel are written; so the angels see to it that none enter except those whose names are written upon the gate (or in the book of life). And this city lieth foursquare: the width, height and breadth are all equal, signifying a perfect city. And on either side there are three gates, so that there are gates facing in every direction, which stand open continually and shall not be shut at all by day; and there being no night there, they are open at all times to receive His sons and daughters from every direction as they come from every kindred, tongue and people under heaven. We, as a local body of this most glorious church, should be very careful about turning one of these little ones away when they come with an experience of grace, for this is not our church, but God's and Christ's, his Son. When God quickens and gives one of his elect an experience of his grace and a desire to unite with the church here in the world, and he or she comes with a confession of sins and evidence of forgiveness. I feel we have no right to question any further than "if thou believest thou mayest".

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." So this, as we see it, is founded on the doctrine that is set forth by the twelve apostles of our blessed Lord, whose names are written in the foundation of the church, or city of our God.

"And the foundations of the wall of the city were garnished with all manner of precious stones." Garnished with the precious doctrine of the sovereignty of God's grace, mercy and loving kindness to his elect people. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." That is, he saw no building made by hands, with inscription on the altar

"to the unknown God." As Paul said, "As I passed by and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom ye therefore ignorantly worship declare I unto you. God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is he worshiped with men's hands as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Etc.

So the dwelling place of this elect people is in God through Christ. Many of them have no houses called church-houses; they worship many of them in school houses and in each others homes, and in the open when weather permits.

"And there shall in no wise enter into it anything that defileth; neither whatsoever worketh adominations, or maketh a lie; but they which are written in the Lamb's Book of Life." All others, he says, shall worship the beast; as it is said, "Power was given the beast over all flesh, so that all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

"And he shewed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruit and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Notice that this tree of life yields her fruit once a month, and the leaves of the tree are for the healing of the nations of this city: Those who have been brought to the knowledge of a ruined and lost condition, and are afflicted in soul and spirit and crying for mercy; their eyes have been opened to a lost

and condemned condition, and are afflicted with putrifying sores from the sole of the feet to the crown of the head. But their weary souls are poulticed, balméd and soothed by the leaves, as graces that fall from this tree of life unto them, though unmerited. The pure river of water of life runs through the midst of the city, and through the midst of every subject of it. It is their life which flows to them from God through Christ. They are all strung on one cord of life and love, as one strand of pearls on a cord which has no end; it begins in God and ends in God through Christ. It has no loose end whereby one might slip off; neither is there place or end where another could be strung on the cord, for each end is connected in God, and when one member suffers the whole body suffers. And we notice the city has but one street, and it is just a one way street. Its subjects all travel in one and the same direction, as there is just one way to go, and that way is Christ.

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face and his name shall be in their foreheads. And there shall be no night there, and they shall need no candle neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." Notice, his name shall be in their foreheads. We see this when one comes with an experience of grace, singing praises to His holy name; and proclaiming that his name is all my trust, for he is my Lord, my King and my Priest, my Daysman, my Sacrifice, my Redeemer, my Kinsman, my Elder Brother: my all in all. And they need no candle, neither light of the sun, for the Lord God giveth them light. They need no material or physical light for their light comes from God. He commandeth his light to shine out of darkness, and the darkness comprehendeth it not. The world cannot see this light which God gives his chosen; which light Paul saw above the brightness of

the sun at mid-day. "At mid-day, O king, I saw in the way (notice how he says IN THE WAY) a light from heaven." etc. This way which Paul saw evidently was the way which Isaiah spoke of when he was prophesying of the coming of Christ and the setting up of the gospel church. "And a highway shall be there, and a way, and it shall be called the way of holiness; and the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away." On the outside of this highway, and the walls of this city, are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie.

Let us drop back and take a brief view of the type of this church, or city, under the law. God made a promise to Abraham and to his seed; and the seed was to be accounted in Isaac, Jacob being the lot of his inheritance. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of Jacob's thigh, and the hollow of his thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel." (Genesis 32:24-28)

Dear reader, do you recall when you wrestled in your experience with this angel through the darkness of the night, and felt that your bones were out of joint, and you could see nothing but death and hell before you; but at the

break of day he blessed you, after you had gone through the dark season, and through the valley of death. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved. So, did you not see by the eye of faith your Saviour face to face when he pardoned your sins and set your guilty soul free? You then could sing praise to his most glorious name. Jacob went hobbling along from that time on, and had many ups and downs, and suffered many grievous things. So have you and I; but, as He said, "In the world ye shall have tribulation, but in me peace."

So Jacob and his posterity went by the name Israel from that time on until the end of the dispensation of the law, and were God's chosen nation under that law; while they were not all believers in God, and were not all his elect people in Christ, and did not all belong to spiritual Israel. He says, Not all Israel are of Israel, neither is he a Jew who is one outwardly, but he is a Jew which is one inwardly; neither is circumcision that which is outwardly made with hands, but circumcision is of the heart. As a nation of the world, they are still called Israel; but the name Israel, as concerning the Lord's people, ceased with the ending of the law dispensation. And he said by the mouth of the prophet when he was prophesying of the coming of Christ, and the setting up of the gospel kingdom, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called HEPHZI-BAH, and thy land BEULAH; for the Lord delighteth in thee, and thy land shall be married." Etc. (Isaiah 62)

The gentiles were to be brought in at the ending of the law covenant, and

they were to be called by a new name which the mouth of the Lord should name; that is, the chosen people out of the Gentile race with the believing Jews. So John was sent before Christ to make ready a people prepared of the Lord. Christ said of John, "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. (Matthew 11:10-11) And, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." I firmly believe that the name Baptist given John by Christ is the new name that the Lord's people were to be called by in this Gospel Dispensation, and that every one who has been baptized in that pure river of the water of life is a Baptist, regardless of color, nationality, etc. The Baptists have suffered the most severe persecutions and oppressions; they have been beheaded, imprisoned, burned at the stake and banished from their homes, because of the doctrine they believe and preach; yet they have survived through all this and retained the name Baptist, and no doubt will through until the end of time, when Christ, our blessed Lord, will present the church unto the Father a glorious church, without spot or wrinkle or any such thing.

While here in the world from a physical standpoint, she is not perfect, because her subjects are not perfect while clothed in humanity. The seven churches of Asia, which we think is representative of the whole, the Angel found something against all of them: none of them were perfect. Nevertheless, in Christ she is perfect.

I see I am making this too long, so will come to a close. The angel said, "Come hither and I will shew thee the bride, the Lamb's wife."

H. L. Rogers.

170 N. Filbert Avenue,
Exeter, California.

Dear Christian Friends:

I have been asked to write on the subject of the resurrection. Knowing my inability as I do, I undertake this with fear and trembling; and knowing that without the guiding hand of an alwise God, my efforts will be a failure.

The man Christ Jesus died on the cross. I understand it was his humanity which died, and not his divinity; because divinity cannot die. His death was by his voluntary laying down that wonderful and precious life, which neither men nor devils could take from him. He laid down his life in obedience to the covenant commandment of the Father (John 10:18); for it is plain that this commandment has a direct reference to a previous important and well defined agreement between the Son and the Father. The death of our blessed Saviour was far from being an accident, because it was the subject of ancient prophecy; and was therefore surrounded by the predestinated certainties of Jehovah. (Acts 4:23-27).

After the death of Jesus, a Roman spear was thrust into his side, but his once tender body did not feel this wound, which was made in fulfillment of prophecy; and it also seemed to give public evidence that he was really dead. Before his arrest by the armed mob, his enemies were so carefully and powerfully restrained that they could only look upon him with malicious intent. So now from this time after the spear thrust, their hands were also as carefully restrained from all other abuse. I believe we can plainly see the ever ruling hand of God in this matter.

The death of the Son of God was the most momentous event that ever took place in this world. The earth was convulsed by a mighty earth quake, as if in protest of abhorance; and even the sun refused to shine. Jesus, paid the full penalty of all that divine justice demanded of him as the covenant surety in behalf of those the Father gave him in the covenant. Justice could de-

mand no more because it had received full satisfaction.

Now the treatment toward Jesus changes altogether. It was with most tender hands that he was taken down from the cross (the same kind hands tenderly washed the many blood stains from his bruised and torn body) and carefully prepared for burial. He was laid in a new tomb: one that had not been contaminated with dead bodies. The gracious Lord having died as the covenant head and representative of his people, he satisfied the exacting demands of the broken law in their behalf. But death could not hold him in the grave — his body did not see corruption, because it was sinless blood that flowed through his veins. His resurrection surely proves that at that time all the power of death was actually forced to surrender its hold on him. For when the awful curse of the law, because of that load of imputed sin he was bearing, lost all its power over him, in every way death was then forced to release its strong hands from him. His triumphant resurrection certainly proves that sin was on him no longer, for it had lost all the death power of its penalty.

His resurrection is indeed one of the great and glorious marvels of the New Testament, and loudly proclaims his everlasting victory over sin and Satan. After our Lord had completed his wonderful and saving work of redemption by his death upon the cross, he arose victoriously from the grave. It was indeed his crowning act in the redemption of sinners; his ignominious death was actually turned into a most glorious and everlasting victory. Consequently, he is declared to be the Son of God with power: all power in heaven and earth (Matthew 23:18), by his resurrection from the dead. (Romans 1:4 and 1 Corinthians 15:3-4). And marvelous as it may seem to all human mind, it is declared that it was through death that he was to triumphantly destroy him

that had the power of death. (Hebrews 11:4).

Our Saviour's enemies among the Jews instigated by Satan, vainly attempted to defeat any grounds for a report that He arose from the grave. But all of Pilot's army would have been equally as helpless as those few soldiers who composed the guard at the sepulcher; for at the appointed time an angel came from heaven armed with divine power, and rolled away that great stone, and sat upon it. The Roman guards became as dead men through weakness because of the angel's presence. The dead body of Jesus was very carefully and tenderly laid in Joseph's new tomb: it was this very same body that was resurrected. He was with the Apostles forty days after his resurrection, and they were given every opportunity to examine him and to know beyond a doubt that it was the same body that was crucified.

At the end of his proving to his disciples his resurrection, this same body was received up into heaven. It appears to me that when he came out of the grave his body was glorified, and is now in heaven seated at the right hand of the Father. His victorious resurrection most positively assures the certainty of our rising from the grave with glorified bodies. The resurrection of Jesus was an actual, though miraculous event. In harmony with his previous history and character, the object of the manifestation was not only to convince the Apostles personally of the resurrection, but to make them witnesses of the resurrection, and heralds of salvation.

The Resurrection of Christ! Nothing is more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. The Apostle says He was delivered for our offences, and raised again for our justification. Resurrection is a word among words; the doctrine of which, the eventful consequenc-

es of which, involve in it all our high hopes and expectation of happiness for the life that now is, and that which is to come. The resurrection is the key-stone in the arch of Christian faith: the firm belief in the resurrection and eternal life is one of the products of Christianity, and rests upon the resurrection of Jesus. His resurrection confirms the faith of Christians in his person, as he is thereby declared to be the Son of God with power. (Romans 1:4) He was the Son of God from eternity, and from the first moment of his incarnation as God-Man; yet the honor of this relation was much eclipsed in his poor life, and ignominious death. But in his resurrection, God did publicly own him in the face of the world. Therefore, God testified from heaven, "Thou art my Son; this day have I begotten thee." (Acts 13:33).

His resurrection was likewise a most positive proof of the all sufficiency of his resurrection. The curse of the law accompanied his death, and seemed like an infinite weight to lie on his grave; but in rising again, the virtue of his suffering was fully declared. (Romans 4:25). He was delivered for our offences, and was raised for our justification. Having, as our surety, paid our debt and given full satisfaction to divine justice, he was released from the grave; and the discharge was most solemnly published to the world.

On this doctrine of the resurrection is also built our faith in the promises to give life and glory to his servants. How could we believe him to be the author of life who remained under the power of death? If he had been confined to the grave, all our hopes had been buried with him; but his resurrection is the cause, pattern and argument of ours. And Christ may be said not only to have raised his body from the grave, but also his church with him. The Christian's hope earnestly expects that the vile bodies of the Lord's people now in their graves, sleeping the sleep

of death, will be awakened from death and made to live. We cannot scripturally talk about their resurrection without speaking of Christ's resurrection also. "Thy dead shall live, together with my dead body shall they arise." (Isaiah 26:19). For in a special sense Jesus is the resurrection of his people, since he is their covenant head and representative. So when we prove his resurrection, we also prove the resurrection of all his people with glorified bodies; "For if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Submitted in love to the redeemed of God.

Mrs. G. W. Atkins

227 19th Street
Dunbar, W. Va.

Dear Elder Spangler:

I am enclosing check to cover my renewal for two years; the balance you may use as you think best.

The "Signs of the Times" has been in my home since I can remember. My father took it and my grandfather, Elder Wm. A. Melton, took it before him. I used to slip around and read it when I was but a small child. Why I didn't want to be seen reading it, I do not know, unless it was because I often shed tears while reading it; and this I still do.

Most of the articles published are balm to my weary heart, and I especially enjoy the editorials.

I have been blessed (as I hope and believe) to attend some wonderful preaching the past three Sundays. What a glorious privilege this is: just a little foretaste of what it will be when we see Him, our own Redeemer, and be like Him. How could this be for one so weak and sinful as I, is my worry; and Mercy, Mercy, is my plea.

So very unworthy, as sister in hope,

Mrs. Nanna M. Carney.

5111 N. Crestline,
Spokane 28, Washington.

Dear Editors:

I want to thank you so much for sending me the Signs of the Times, even though I was past due in payment of the subscription.

I enjoy reading the paper so well. It usually, or I can say always, brings to my mind different thoughts concerning the things written regarding the Scriptures. I remember in my childhood days asking my mother concerning these scriptures, and wanting to know how and what they meant. She did not know and would say, I can't tell you. But I think I now have a clearer knowledge of them.

The article on The Holy Bible, I thought was very good, and I enjoyed it much. In fact, I always enjoy them all. I am sure everyone has been and is sincere in what they say; and to be sincere is good.

I enclose the price of two year's subscription. Yours in humble hope of mercy while I live, and life eternal in the resurrection.

Mrs. Fred Martin

White Oak, Texas.
Box 725.

Dear Editors of the Signs:

I am writing to have my address changed from James, Texas, to White Oak, Texas. Since my husband's death, it has been necessary for me to move my home. I hope to get the Signs O. K.

I want to say that the good letters in the Signs have been a great comfort to me; and if not taking too much space, I will write some which may relieve my mind of some of the great burden which has followed me since my husband's death, March 5th. I will use Psalms 30:5: "Weeping may tarry for the night; but joy cometh in the morning."

I had been worried and down-hearted

all day. It was dark and drizzly, and I felt in a sad world, a dreary world, a weeping world; and when my mind was weary of counting up my troubles, I fell asleep. After a long night of healing sleep, I awaked to a new morning. The sun was shining from a rain washed sky, and my misery of yesterday was a dim memory. Then I remembered the Psalmist saying, "Weeping may tarry for the night; but joy cometh in the morning."

All sunshine and no rain makes no garden of the Lord; it only makes a desert, and a desert is a very depressing place. We need the clouds as much as we do the sunshine in this life. Our sorrows and weepings come in the night, —in the night of worldly reverses, and in the night of broken health. Just a short time ago we found pleasure and satisfaction and strength for our daily tasks. But then comes a time when all strength seems to seep from us, and we become acquainted with pain. I have spent many days of my life with people sick in mind and body, and have traveled many miles to sit by the sick. A friend said she could not see how I stood it all. No, we do not become hardened to it; but we do become more tender, and more understanding of the suffering of humanity. And we do become more conscious of how greatly we are dependent on the love and help of our Heavenly Father. Sorrow comes to all; and yet the night of sorrow is not without its consolation and hope. Paul's words are, "Sorrow not as others who have no hope." He, thinking about life's sufferings, said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

At some time we all go through trials; but seeing the blessings which follow in their train, "It is good for me that I have been afflicted." Love to all who read the Signs.

Mrs. J. D. Simmons.

A SON TO HIS MOTHER ON THE
DEATH OF A SISTER-IN-LAW

Junction City, Oregon.

Dear Mama:

I know you are heart broken over Ora, and so are we. It is so hard to believe; I know you miss her and we all will, and if we ever get to come back, we surely will miss her. I could go there any hour of the night and she would get up and fix me something to eat. It is sad, and if we had our way, we would have kept her here. But it would not be right, for God prepared a place for her even before she was born in this world; and he set or fixed a time for her to occupy that place: and, to think, it is a perfect place. Yet for the love we had for her, we would have kept her here in a troubled world.

Aren't human beings strange? We are taught that Christ came, suffered and died for our sins, then arose and went and prepared a place for us: a perfect place, where there is no sin; yet we would keep them here from that place, if we could. I feel sure that if we could look and see that place as it is, then we would want to rush to it before our time. Death is feared by man, but I wonder if fear isn't the worst part. The Scriptures tell us that through fear of death we were all our lifetime subject to bondage. It looks to me like it is pretty plain that it is the fear of death that we are in bondage to. In this same scripture (Hebrews 2nd Chapter), it tells us He destroyed him that had power of death, which is the devil. How did he destroy the devil? By giving us eternal life. So, while here in bondage of fear of death, we cannot see that life everlasting.

In James 1:15: "Sin when it is finished bringeth forth death." So surely, after finishing sin or death, we see what everlasting life is; while here we cannot see and know what everlasting life is, even though we know it is without end. We stood before him holy and without blame in love before the world began; so we were his before this world was. I

believe we were children of God before being partakers of flesh and blood; and when sin is finished, then comes death, then rest of everlasting life we see. I say we, because I hope that I have a hope, and none but God's people have a hope. For, if we see a thing why do we yet hope for it? So we do not see it until after death.

The world is worried about sinners. Paul said he came to save sinners, of whom I (Paul) am chief. He came for them that the Father gave him, and none of them are lost. They were thine, and thine are mine. So there is no such thing as becoming a child of God by works. He said he finished the work the Father gave him to do; then what has man got to do with it. If man had anything to do with it by good works, then man is his own saviour instead of Christ: and Christ died in vain. Looks like any one could see that.

We don't have any scripture for preaching funerals that I know of. The way I feel, I don't want anyone to preach my funeral that believes in works of man to become a child of God. I told Carol and Sidney today there were two things I didn't want, and that is one of them; and I don't want to be cremated. As I am out here where I guess there is not a Primitive Baptist of any kind, I think sometimes I will write what I believe, to be read when my time comes. That way there won't be any lies told over me.

I thought of something new to me the other day: He that saith he is without sin is a liar, and the truth is not in him; it appears to me that when he says the truth is not in him, it means the truth of God: he knows nothing of the truth of God or he would not say he was without sin. I feel like sometimes that I have a little light of what truth is, and at times I wouldn't take anything for it. Then again, sometimes I get worked up over world conditions, and wish I didn't know anything.

I wish Ed would come out to see us. The Summers are so grand here, I know

it would help him. Hope you will let us hear from you. You are a good old mama.

Kie Skinner

Compton, California

Dear Brother Spangler:

I send you herewith an article by our dear sister Verda Machesney, of Kingman, Kansas. She is a sister of Elder J. R. Hardy. I enjoyed the article very much and would like for others to read it.

Unworthily,
L. W. Langwell

I believe what the Bible teaches about the resurrection. In Revelation 20:6, it reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." So there must be a second resurrection; but since all his little ones are in him, they arose with him, figuratively speaking: they were crucified with him, for they are also His body.

He suffered for their sake and they suffer for his sake; but these vile bodies must return to dust: "For dust thou art, and unto dust shalt thou return." (Genesis 3:19) The first resurrection made them priest unto God and Christ, and, to my mind, that is right here on earth, for I do not believe there will be priests in the world to come; but they will be one: heirs of God and joint-heirs with Christ. Heirs of what? Why, the love of God and Everlasting Life, where there is no more trouble nor sighing, no sorrow nor pain, but all will be perfection forever more.

"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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-2) The Father's house is his kingdom on earth, or his

church; the many mansions are his little ones in the church. Christ said, "I go to prepare a place for you." Now that could not have been their place in heaven above, for Matthew 25:34, reads, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That kingdom, I think, is the continuing city, whose maker and builder is God, which they look for.

The place, to me, that he went to prepare was the grave. He lay there three days and three nights, which took care of all his people in the three dispensations of time; and when he arose he destroyed the power of the grave. (Hosea 13:14)

Paul says, "Thou which thou sowest is not quickened except it die." He also said the body thou sowest is not the body that shall be: "For it is sown in corruption and is raised in incorruption: it is sown in dishonor and is raised in glory: it is sown a natural body and is raised a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Christ has been, and always will be the first in all things. He arose first that his little ones might be raised, not only from the grave but spiritually also. So the first resurrection raised them up spiritually, and when he comes again our bodies will come forth from the grave like unto his glorious body; we shall see him as he is and be satisfied; and so shall we ever be with him (if so be that I am his). There would be no need for his second coming if there was to be no second resurrection.

Submitted in fear and
trembling,
Verda Machesney

(Note: In publishing the different views of the brethren, we hope our readers may be given to search out these things for themselves, comparing scripture with scripture, that we may know the mind of the Spirit. J. D. W)

575 Arlington Street,
Winnipeg, Manitoba, Canada.

Signs of the Times,

Dear Editors:

I hope you will forgive me for being delinquent in sending in my remittance for our good old paper, that has been coming to our home, and to my Mother's and Father's home, and my grandparent's home for over one-hundred years; in fact, I believe from the time it was established by Elder Gilbert Beebe.

I love the God honoring truths it contends for today, the same as it did in its earliest days; and I trust that the Lord will comfort, strengthen and guide each and all of the editors that they may continue to carry on the Signs to the comfort of so many of the wanderers here below, who are made to long after the truth and search for it each day of their travels.

We do not have any preaching out here in our country, but we enjoyed listening to good preaching by your collaborator, Elder E. J. Lambert, at the May meeting in Dunwich, Ontario. We also visited at the home of my wife's aunt, Mrs. Arnold Bellows, in West Hurley, N. Y., where we enjoyed a lovely visit with Elder Bellows, and also Elder Amasa Slauson. It is good to meet with those who love the same truths and have traveled the same paths through the wilderness.

I am enclosing five dollars which will pay my subscription till the end of the year, and also send it to someone who is not able to pay for it. We have copies of the Signs from 1925 to 1950, unbound. If anyone would care to have them, we shall be glad to send them to them. With love in the truth,

Unworthily,
James W. Black

Rising Sun, Maryland

Dear Elder and Sister Wood:

It makes me tremble to call you broth-

er and sister, realizing I am most unworthy and least of all, if I be one. If I cannot go with you dear people I have no where else to go. You preach the word as I see it, and tell my walk of life and experience far better than I can tell it.

I do believe that when we feel so little and cast down, and our hope seems so dim, it is then we feel so much the need of prayer. He hears our supplications and prayers, for he knows our every need before we ask him and our thoughts from afar off; but, like John in prison, we need to be shown again.

May we be given grace and patience to wait on the Lord, who is able to do more than we can ever ask. He is the only one who can give us a hope in his mercy; and all the power of Satan can not take it away, for our hope as the anchor is sure and steadfast. What manner of life ought we to live in our walk and talk: we are commanded to come out from the world and live a separate people. In our warfare we find as Paul said, "When I would do good evil is present with me." Do we not meet with the same?

I do not know why I am writing this, for I have such a poor way of expressing His goodness and mercy. I hope you are feeling much better, and will get to come and spend a few days with me. I feel it would be a blessing to have you come, though unworthy I be. I am always glad to hear from you. Remember me and mine when at the throne of grace.

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the lamb!"

Yours in hope of eternal life,
Mrs. D. P. Farmer

Williamstown, Kansas

Elders D. V. Spangler and J. D. Wood:

Dear brethren in the Lord:

I have in mind to jot down a few

thoughts, which, when you have examined them carefully, if you see fit to allow them space in our family paper, "The Signs of the Times", you have my consent to publish them; otherwise you have my consent to cast them aside.

I am much like a little child, at least in one respect, I love to turn through the pages of the old book called the Bible and look at pictures, and when I see a picture that reflects the image of my Master, or that of his lovely bride, the church, it is indeed fascinating. My mind was especially drawn to Noah and his family and the Ark and the conditions that prevailed before the Ark was constructed. The earth was pronounced exceedingly wicked. Every imagination of the thoughts of the people was only evil continually. And the Lord declared, "It repenteth me that I have made man." Yet it is folly to conclude that the Lord meant he was sorry for what he had done or that he had made a grave mistake; for God is not as man that he should repent. Briefly, that was all for the manifestation of his power over sin.

It is contended by some that God did not predestinate the evil acts of men yet we see his greatest glories spring from the facts that his power and wisdom is sufficient to overcome all sin. "His mercy endureth forever." If there were no sin there would be no need for mercy. Thus while this condition prevailed the Lord spake unto Noah and said, "The end of all flesh is before me for the earth is filled with violence through them. And behold I will destroy them with the earth." It will be noted that Noah found grace in the eyes of the Lord. In another place it is said, "For *thee* have I seen righteousness before men in this generation." Thus signifying that he was the only righteous one in all the earth. Even the family of Noah, I am persuaded, was among that wicked generation. Noah, no doubt was a type of Christ. And the Lord said unto Noah, "Make thee an Ark of gopher

wood." And it will be observed that every detail of this Ark was prescribed by the Lord. A counterpart of this we find in the words of Jesus when he was upon earth, viz, "Upon this Rock I will build my church and the gates of hell shall not prevail against it."

As Noah was a type of Christ, so the Ark is a type of the church. There were rooms in the Ark. We are not told how many, but we are told there were three stories which represents the church in the three dispensations of time; the first, the second and the third. The third or topmost story representing the church in the third or gospel dispensation. This is where Noah and his family dwelt. And it was so ordered of God that the window, the only source of light was finished in the cubit above. Thus it was imperative that they must look upward for all the light they received. There were no artificial lights in the grand, old structure; nor are there any artificial lights in the church of God today.

There are artificial lights in the world however, and they are known by various names, such as Sunday schools, Bible schools, Christian Endeavor, etc. These are artificial lights and they are calculated to throw light upon the ungodly, but in the true church of God there are no artificial lights known. It is written, "All thy people shall be taught of the Lord and great shall be the peace of thy children." We need not talk long to one who has been instructed under these artificial lights until we discover the light which they seem to cherish is not "that true light that lighteth ever man that cometh into the world." Their light did not come down through that window above but rather it comes "up from below." "God is light, and in him is no darkness at all."

Now as pertaining to those words of God when he said, "It repenteth me that I have made man." God is not lamenting the fact that he made man, as though he was about to acknowledge he had

made a great mistake in so doing. No, indeed, God has never made a mistake, but he is about to manifest his power and authority to deal with sin and with sinners as seemeth good to him. Thus he declares, "the end of all flesh is come before me," and he therefore declared, "I will destroy them with the earth." This was a complete overthrow for every man; and everything in which was the breath of life perished, save Noah and those that were with him in the Ark. And thus in Revelations we see the counterpart. And he that sat upon the throne said, "Behold I make all things new." Thus presaging the termination of that old covenant, which indeed they broke, and the ushering in of the new. The Lord declared, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand and led them out of the land of Egypt which covenant they break."

Briefly, this shows the complete picture of the complete redemption of Israel from under the curse of the law. "Behold I make all things new." This new, of course is the new covenant. And it is indeed, not only new but decidedly different from the old. In this New, it is declared, "I will put my law in their hearts". Not on tables of stone this time. Moreover it is declared, "They shall no more teach every man his neighbor and every man his brother saying, "Know the Lord for they shall all know me from the least even unto the greatest of them and their sins and their iniquities I will remember against them no more." Thus, under this new covenant, under which we, as a people, are blest to live and enjoy, we have one of the sweetest promises contained in the Bible, the forgiveness of sin. The law had a shadow of good things to come and not the very image of the things. It could never with those sacri-

fices which they offered year by year continually make the comers thereunto perfect, for then would they not have ceased to be offered. Because the worshippers once purged should have no more conscience of sin. But in those sacrifices there was a remembrance made again of sin every year. "For it is not possible that the blood of bulls and goats should take away sin." (Read the tenth chapter of Hebrews)

(Elder L. L. Schenck to be concluded)

APPOINTMENTS FOR ELDER SPANGLER

Elder Spangler expects, the Lord willing, to attend the Conecuh River Association in Alabama embracing the second Sunday in October, and the Hopewell Association embracing the third Sunday in October. The following appointments have been arranged between the two associations:

Paran (5 mi. E. of Troy) Monday
Oct. 12th at 11 A. M.

Greenville Monday Oct. 12th at 8
P. M.

Rutledge Tuesday Oct. 13th at 8
P. M.

Elam Wednesday Oct. 14th at 11
A. M.

(Elder) W. D. Griffin

ASSOCIATIONAL NOTICES

The *Virginia Corresponding Meeting* will be held, the Lord willing, on Wednesday, Thursday and Friday, October 14, 15 and 16, 1953, with New Valley Church.

This meeting house is located about eight miles North of Leesburg, Virginia, near Lucketts, on Route 15. Brethern of our faith and order, and all interested friends, are invited to meet with us. Those arriving the day before the meeting will call Brother C. R. Hollandsworth, 'phone 59J, Leesburg, Virginia, who will arrange for accommodations.

Miss Mattie Howser, Church Clerk
Purcellville, Va.

Arthur L. Carter, Assn. Clerk,
Manassas, Va.

The *Salisbury Old School Baptist Association* will convene, the Lord willing, with the Snow Hill Church, Snow Hill, Maryland, October 21, and 22, 1953.

All ministers or our faith who are in peace and order, and all lovers of the truth, are cordially invited. Those coming by bus or train should go to Salisbury. Those coming by car come to Snow Hill. Please contact Brother Lee Warren, Berlin, Maryland: telephone 61W; or Brother Handy Truitt, Snow Hill, Maryland: telephone 499J11.

For further information write:

Mrs. Maude P. Truitt,
Church Clerk,
Snow Hill, Maryland,

CONTRIBUTIONS
TO THE
INDIGENT FUND

(To August 1, 1953)

Mrs. David P. Farmer, Md., .50; Wayland Chandler, Ind., \$2.00; John Burson, Texas, \$10.00; A. W. Mariner, Va., \$5.00; Joe McKinzie, Canada, \$1.00; Chas. A. Taylor, Okla., \$2.00; Mrs. J. B. Hill, N. J., \$2.00; Joe A. McLamb, N. C., \$5.00; J. E. Lemons, Tenn., \$1.00; John F. Davis, La., \$5.00; Mrs. J. R. Hardy, Mo., \$1.00; J. E. Jones, Ariz., \$2.15; Mrs. H. A. Strube, Texas, \$2.00; D. B. Thomas, La., \$2.00; Loyd Cole, Colo., \$1.00; Ida Bowers, Texas, .50; Grace Hastings, Md., \$5.00; Mrs. Daniel Holloway, Md., \$5.00; Mrs. Thomas Darby, N. J., \$3.00; Mrs. Nannie M. Carney, W. Va., \$3.00; Elder L. L. Schenck, Kansas, \$2.00; C. L. Williams, Va., \$3.00; J. W. Black, Canada, \$2.00; Mrs. Carrie Hodgins, Mich., \$5.00; Homer Bailey, Dela., \$3.00; Loyd Spikes, Oregon, \$1.00.

EDITORIALS

Danville, Va. October, 1953

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

TO

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P. O. Box 1271 Danville, Va.

EDITORIAL

CHURCHES AND ASSOCIATIONS

We are about ready to start traveling so that we may attend the Pigg River Association, where we hope to join with the brethren in the worship of our God; and we are thinking of what a blessed privilege it is to want to be with the brethren, and what a privilege it is to be able to be with them. For many years we have had this pleasure, and many have been the enjoyable seasons.

Our thoughts being turned to the subject of associations, we feel to give some of our reflections concerning them. There is no doubt but that the Lord's people have always loved their assemblies. We read in Malachi, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that

feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Those who brought the brethern together in various places in church organizations, as given in the New Testament, were careful that the churches were constituted of believers in the Lord. Their doctrine was the doctrine of Christ and his Apostles; and this doctrine included faith, order and discipline: for all these make up the "doctrine of God our Saviour" .. These things were "set in order" by the Apostles. By personal visits and epistles, the Apostles instructed the brethern what the doctrine was. When any turned a way from these things, they perverted the doctrine; then the Apostles reproved them, and admonished them to continue in the things they had learned, and to mark them which cause divisions and offences contrary to the doctrine; and avoid them. (Romans 16:17) We believe that there was perfect direction of the Spirit in all that was delivered by the writers in the New Testament, so that there has never been need for additional instruction in order to maintain gospel churches. The doctrine is there: If any question of faith should come up, it is there; if any question of order, it is there; if any question of discipline, it is there.

The Apostles of the Lord did not continue to live, but that which they were empowered to deliver to the churches yet lives with us with as much authority as when they personally delivered it. We hear the Apostle Paul saying to Timothy, "But if I tary long, that thou mayest know how thou oughtest to behave thyself in the house of God." And Peter, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my

decease to have these things always in remembrance."

Each church was separate and distinct in her organization: her members were bound together in the things of the gospel as an independent body, subject only to the commandments given by their great Head. She was then, and now, to look well to the guidance of the Spirit in all things, as given in the record of their Saviour and the epistles of his Apostles; and which now comprise the New Testament. She is to acknowledge no other authority for anything, but is to maintain these things faithfully. Jesus instructed his Apostles as follows: "Teaching them to observe all things whatsoever I have commanded you." There is no authority for leaving off or adding anything whatsoever.

And, while each church was separate in her own organization and government, there was, and is now, an inseparable union between them: They have the same Lord, the same faith, and the same baptism. As it is written in the Acts, "As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." As they had the same faith, and "common salvation", they had a deep interest in each other's welfare, and there was much communication between them. We read in the Acts, "We neither received letters out of Judea concerning thee, neither any of the brethern than came shewed or spoke any harm of thee." To the Corinthians Paul wrote that he desired Appollos to come to them with the brethern, and said, "All the brethern greet you." And Paul commended the Thessalonian brethern for their love toward all the brethern of Macedonia. To the Corinthians again he wrote, "Whether any inquire of Titus, he is my partner and fellowhelper concerning you; or our brethern be inquired of, they are the messengers of the churches, and the glory of Christ." And we have the accounts of the contribu-

tions made for the poor of the flock.

These associations together continued among the churches; and thou there was a gradual assuming of certain authority on the part of some who were associated together during and second and succeeding centuries, to the extent that their associations together became legislative as well as judicial bodies. These, it is needless to say, were those who were departed from the faith and rule of the gospel, and corrupted to such a degree that they were no longer churches of the Lord Jesus Christ. It is to be understood, however, that the apostolic churches maintained communication and association together for their mutual comfort and for the worship of God, either by letter or personal visits.

We believe, therefore, that associations of churches together within a conveniently located territory is proper, and that there is nothing wrong with their being thus associated. But care must be had that no association as a body ever assumes any legislative power over the individual churches composing the body: for all the laws or commands to which the churches are subject were long since laid down for them; and care must be had that no association as a body ever assumes any judiciary power over the churches composing the body: for the right and duty to maintain such laws or commands is entirely in the power of the churches themselves.

This is a particular point which all brethren and churches should always bear in mind, for, otherwise, there is a departure from the old order of things. Any body organized as an association of churches is a creature of the churches; and the churches have no right ever to place authority in the association to assume any sort of power over them. If there is a departure in this, the fault is in the brethren composing the churches, for the churches are composed of the brethren. The churches composing the Pigg River Association when it was formed in 1825, made this statement, "This association assumes no legislative jurisdiction over the churches but acts

merely as an advisory council. When a church wants its assistance she must make her wishes known either by query or request, and, if not deemed unreasonable, the association will pay respectful attention to it."

It is right, of course, for an association of churches to have a moderator and a clerk: the moderator to preserve the decorum which the association deems necessary and have adopted; and the clerk to record the proceedings of the body. This is the sole duty of these officers. They are not in any sense a kind of superior officers with some kind of authority over brethren, but rather, they are but servants of the brethren in their associated capacity. They have individual rights as any other of the brethren, but no more. We remember an old elder who had been moderator of an association for many years, said, when asked to what he contributed his success as a moderator, and was held in high esteem by the brethren, "I have always let the brethren rule themselves."

An association is not a continuing body. That is, there is no association except when the body is in session. These officers cannot speak for the association: the churches through their messengers do all the speaking.

It is also right, of course, that individual churches (or brethren) consult with each other if they have some difficulty on which they feel to need some counsel. An association of churches may, if asked, give counsel to one of her churches; and, if such church should refuse to heed the counsel in matters affecting the fellowship of brethren, and decides to maintain her own ideas of what is right and wrong to the disturbance of the sister churches, then the association of churches may refuse to recognize such church in order, and discontinue their fellowship and association with that church until such time that she ste herself in order. It is regrettable that this action should ever have to be taken, but it is necessary if such circumstances arise. Certainly all other

churches and brethren should recognize and heed any just and proper action taken by a church, or any just and proper action taken by an association of churches. Failure to do this has given rise to all those who call themselves Old Old School or Primitive Baptists, but whose faith and order is for different from those whom they have left.

The main purpose of churches meeting together in an associated capacity is for the worship of God in singing, prayer and preaching. It gives opportunity for brethren to meet brethren whom they would seldom if ever see; and it gives opportunity often to hear elders from a distance preach whom we would seldom if ever see or hear. It is good to meet together and learn how our brethren are getting along, and join in the worship of the true and living God.

These are some of the thoughts we had while contemplating our visit with the brethren, and some of the things we feel make for good order. We pass them on to our brethren.

J. D. W.

QUESTIONS AND ANSWERS

We have a request to answer the following questions pertaining to order. This request comes from a sister in the West, and since we do not know whether they are pertaining to actual cases or not, we must qualify the questions in giving our answers.

1. Is it scriptural order to receive a member into a church by relationship from a church which is having trouble and division, if the member is in no way causing any of it?

If a church once in fellowship and correspondence with sister churches departs in doctrine or order, and time proves that she is likely to continue in such departure, then we feel that should a member of such church, who cannot continue to go along with the disorder,

desire to be affiliated with a sister church who is still standing on the same principles which the disorderly church used to stand, and if such a member is desirous of declaring against such disorder, the sister church may properly receive him on relationship or confession of faith. It is assumed, of course, that the member was a member in good standing before the disorder in his church appeared, and that he has not become a member since the disorder was declared against by the sister churches. Caution should be observed that too hasty action in receiving on relationship would not be proper: plenty of opportunity should be given for the disorderly church to put herself in order; after that a church may receive a member on relationship.

2. If a church has had disorder and division, but feels itself to be orderly although it is not recognized as being in order by the majority of sister churches with whom she is accustomed to be affiliated, can such a church be considered to be in order to the extent of issuing a letter of dismissal for a member to be received into another church?

Such a church can, of course, issue a letter of dismissal since she feels herself to be in order; but the question here is whether the letter may be received by a church that considers the church issuing the letter in disorder. We would not receive such a letter lest we partake of the disorder also.

3. When a church has been restored to peace and found to be in order, what is the proper procedure to establish affiliation with the church which received the member by relationship, so that they may be in good order and fellowship? (Please be explicit)

We cautioned against being too hasty in receiving on relationship in our answer to the first question; but should such a condition prevail as is put in this third question, we feel that if the church which was in disorder has now

discovered that she was in disorder, and has taken all necessary steps to be restored in the fellowship of her sister churches, there should be no question as to fellowship with the member who was received on relationship by a then orderly church. Such a church is but belatedly recognizing that such member was standing for order all the time. Certainly, if the church is fully restored to the fellowship and love of the sister churches, there can be no question of order or fellowship here; and the church which received on relationship may give a letter of dismissal back to the former disorderly church, if it is desired. Should a question be raised, or dissatisfaction be evidenced, it would show that the church is not fully restored to her former order.

4. If a member who is in a church where there is disorder feels an impression or call to the Lord's service, how long should he wait for peace to be restored before moving his membership to another church where he has a desire to go that he may enter into the work?

We feel sure that no time limit can be given in answer to this question. If a brother who feels a call to the ministry, and his calling has been recognized by his brethern (for what assurance can he have if his brethern have not recognized it), but who realizes that his church is in disorder either in doctrine or practice, and if such brother was received as a member when the church was not in disorder; and if the brother has labored to have the church restored to order, but to no avail; and if the brother cannot conscientiously continue with the disorder, but is in line with the doctrine and order of another church with whom his church was formerly in fellowship; and *if the sister church is desirous of recognizing the gift in the brother*, then we feel that the brother may be received on the relationship by the sister church.

5. Is it considered among Old Baptists

to be in accordance with Christ's teachings and commandments for a minister to baptize persons who wish to be baptized, but have expressed no desire to become members of any church?

We have often considered this question, and are come to this understanding: Since the churches receive members subject to baptism, and after baptism they have right to all the privileges of the church, we think it proper that all who are baptized should be under the watch-care of a church as a member thereof. We are aware that Phillip baptized the Eunuch with no mention of a church affiliation, but so far as we know, others became members of organized churches. "The Lord added to the church daily such as should be saved." Baptism is not essential to salvation, as some may claim, but it is essential to membership in a church. If a person desires baptism but refuses to be recognized as a member of the church, we do not feel he should be baptized, since we think it would give evidence that something was wrong in his desire, and in his feelings.

We can conceive that a condition might arise in which an elder might properly baptize a person upon being satisfied of that person's qualifications, and without the previous sanction of the church; but not within reach of an organized church. Should such circumstance arise, we should for ourself require that the person consent to membership in a church, and would report to the church such baptism, feeling that the church would receive the work of the elder in whom they had confidence.

We submit the above to our sister and other brethern, as our understanding of order under the circumstances

outlined in our answers.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

**ARE THE MINISTERS OF THE GOSPEL
 REQUIRED TO PREACH TO
 SINNERS?**

We answer without hesitation, They are. If they were not to preach to sinners, we know not where on the face of the earth they could find a people to preach to. All the sons of Adam have sinned, and by the law of God every mouth is stopped, and the whole world becomes guilty before God. If therefore Christ has commissioned his ministers to preach to the whole, or to any portion of the human family, they are commissioned to preach to sinners.

We understand from the scriptures, that Christ has redeemed a portion of the human family from the demands of divine justice, the curse and dominion of the law, and the guilt and consequences of sin; and that these are in due time called with a holy calling—quicken by the Holy Spirit, and that they are gathered with the glorious arm of their great Shepherd, and brought into the liberty of the sons of God, and into the order, and made partakers of the privileges of his church: that they are and shall be translated out of the kingdom of satan, and into the kingdom of God's dear Son. And these being thus redeemed, regenerated and brought into the kingdom of Christ, are denominated *Christians, Believers, Saints, &c.* And that those who are not so called and born again, are denominated unbelievers, &c. But it is nevertheless true that even God's people, while here in the flesh, feel, know, and confess that they are still sinners. It is true they hate sin, but they feel its working in

their flesh, and often cry out in bitterness of spirit, "Who shall deliver me from the body of this death." "The sting of death is sin: and the strength of sin is the law."

So far as the proclamation of the gospel is concerned, it is to be preached to both and to all classes of men, wherever God in his providence opens a door to his ministers to proclaim it.

The preaching of the gospel does not mean the telling men to do this, or that. It signifies the work of proclaiming among the Jews and Gentiles the unsearchable riches of Christ. Not calling on dead sinners to quicken or save themselves; but the proclamation is that "Salvation is of the Lord." It is not to tell or command sinners to repent, but to proclaim that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

To hold forth the idea that the gospel is a system of duties which unregenerate men are required to do, as a condition of salvation, or that the ministers, or the preaching, are means of saving dead sinners, is, in our estimation, a perversion of the gospel. But the ministry is to bear testimony before the whole world, that there is no other name given under heaven among men whereby we must be saved; neither is there salvation in any other.

But it is frequently charged, that Old School Baptist refuse to preach the gospel to sinners. This charge has probably been met and refuted a thousand times; but, the reason why it is still reiterated is because they refuse to **give the children's bread to dogs.** Or, in other words, to address the promises and consolations of the New Covenant to those who are not manifestly in that covenant. Such, for instance, as "Seek and ye shall find, knock, and it shall be opened unto you." The gospel is in its nature discriminating, it has charms only for the heaven born souls.— It being spiritual, cannot be received by unregenerate men. "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." It is not the province of the preachers to supply the destitute with ears, nor are they in any sense the means of supplying them; for none but God can give ears to hear and hearts to understand; yet when and where God has given ears, the preaching of Christ crucified, is Christ the power of God, and the wisdom of God; but where God has not given ears to hear, the preaching is to the Jews a stumbling block, and to the Greeks foolishness. The preacher may make the proclamation, authorized by the example of Christ and his apostles, "He that hath an ear, let him hear what the Spirit saith unto the churches."

It should also be observed, that Christ's ministers are to preach **the gospel**. They are not ministers of the Old Covenant, but of the new. Not of the letter, but of the Spirit; for Moses has in every city them that preach him. Neither are they to preach the doctrines of men, nor traditions of men, nor a gospel, but **the gospel of Christ**.

When the gospel is preached in truth and soberness, it will find out those who have ears to hear—it will commend itself to those within its sound who are born of God, and although its preaching will not give life to the dead, it will feed, comfort, edify and instruct the living, and it will, as a general, if not universal thing, make all others angry.

No argument can penetrate the deep recesses of the unrenewed heart, to carry thither one spark of spiritual light or truth; for this sufficient reason, "God hath hidden these things from them, and revealed them to babes, even so, because so it seemed good in his sight."

The impenitent sinner is under the law; and what the law saith, (not what the gospel saith) it saith to them that are under the law. The law curses all that are under it. "For as many as are of the works of the law are under the

curse." The law curses, but cannot bless; for if a law had been given that could give life, verily righteousness should have been by the law. But, on the other hand, the gospel blesses, but cannot curse; yet all its blessings are upon those who are redeemed from under the law, and are brought under grace. Instead therefore of preaching the law, or obedience to the law as a way of life and salvation, the ministers of Jesus, like Paul, should preach, that by the deeds of the law, no flesh shall be justified before God. And, instead of preaching the gospel as the power of **man, or men, through instrumentality**, unto salvation, which is not true; he should preach that the gospel is the power of **God through faith**, unto salvation; which is true, and which the bible affirms.

(Editorial by Elder Gilbert Beebe, December 1, 1850)

MEMORIAL

Inasmuch as it hath pleased our Heavenly Father in His divine wisdom, to remove from us by death, on July 1st, 1953, our beloved brother, **Deacon John Alvis Clayton**, who for many years had faithfully served in that office; who was firm and steadfast in the faith once delivered to the saints, yet meek and humble in his deportment, we, the members of the J. H. Gooch Memorial Church, desire to place on record this Memorial testifying to the high esteem in which he was held, and to our sincere grief in his passing. Therefore be it

Resolved 1st. That in his death we have lost a true and valued member whom we shall greatly miss in our meetings and councils; that we bear testimony to his cheerful and willing service, and that we strive to emulate the virtues with which the Lord adorned his life.

Resolved 2nd. That we "sorrow not, even as others which have no hope," feeling assured that he trusted only in the righteousness of that One in whom alone is salvation; that he had no confidence in the flesh, and that our loss is his eternal gain.

Resolved 3rd. That we tender our deep sympathy to his bereaved widow, our dear sister Verna Clayton and family, in this sore trial, commending them to the care of Him who has promised to be a husband to the widow, and a father to the fatherless.

Resolved further; That a copy of this Memorial be placed on record in our church Minutes,

a copy be given to the sorrowing family, and a copy be sent to the "Signs of the Times" and "Old Faith Contender" for publication.

Done by order of the J. H. Gooch Memorial Church in conference assembled, this Saturday afternoon, July 25, 1953.

Elder P. E. Ingram
Acting Moderator
Laura Reed Gooch
Clerk

OBITUARY

JOHN LESLIE STEVER

With a saddened heart we report the illness and death of Brother John Leslie Stever at the home of his daughter, Mrs. Clair Colbert, of Calvin, Cass Township, Pennsylvania, June 15, 1953, after an extended illness following a stroke. During his long confinement to his home, he was tenderly cared for by his daughter, Mrs. Rachel Miller and also by Mr. and Mrs. Clair Colbert, who ministered to his needs with loyal, loving care, sparing nothing that would contribute to his comfort.

The funeral services were held at the Trough Creek Valley church of Old School Baptist faith on Thursday following his death, Brother Stever being a devoted member. The writer had charge of the funeral services and endeavored to speak to the comfort of the friends and relatives. The interment was in the Baptist cemetery at that place. The deceased was born near Calvin, March 13, 1878, a son of John and Elizabeth (Corbin) Stever. He was united in marriage to Miss Adessa Roland who preceded him in death in 1941. Among the immediate survivors are one sister, Mrs. Orpha Mierley, and the following children: Fred Stever, Mrs. Rachel Miller, Mrs. Evadene Colbert, and Mrs. Dwight Colbert of Calvin.

Brother Stever was a man of stainless honor and unimpeachable integrity, successful in business and noted for his industrial enterprise in making a success of the large lumber business in which he was engaged for many years. A few years ago he was baptized by the writer into the fellowship of the Trough Creek Valley church. As father, citizen, friend, and Christian his walk exemplified the precepts of his faith, and his influence will be felt in the community where he resided for many years to come.

(Elder) Arnold H. Bellows

HENRIETTA LYNCH

Henrietta Lynch, dearly beloved wife of Wil-

liam Cecil Lynch of Warfordsburg, Bethel township, Pennsylvania departed this life on June 18, 1952, at 10:00 o'clock A. M.

Mrs. Lynch was the daughter of Dennis W. and Mary Alice Mellott, both deceased, and was born August 30, 1894, being aged 57 years, 9 months and 18 days.

On June 11, 1911, she was united in marriage with Army J. Peck. To this union, three children were born: Floyd H. Peck of Philadelphia, Fred M. Peck at home, and Helen who died at the age of seven months.

On May 20, 1933, she was united in marriage with William Cecil Lynch. No children were born to this union.

Mrs. Lynch was a member of the Sideling Hill Baptist Church for forty years, and was baptized by Elder H. H. Lefferts.

She was buried June 20, 1952, at 2:30 P. M., from the Sipes Funeral Home. Her funeral was conducted by Elder John D. Wood of Manasas, Va., at the Sideling Hill Baptist Church and her body was laid to rest in the adjoining cemetery beside her first husband and little daughter.

Besides her husband and two sons, four brothers also survive: Ira E. Mellott of Hancock, Ralph C. Mellott of Needmore, Rolla E. Mellott of Big Cove Tannery and Arthur W. Mellott of Warfordsburg; three sisters: Bertha, wife of Simon E. Daniels of Needmore, Lucy Smith, widow of George E. Smith of Warfordsburg and Mary, wife of Sherman Garland of Greencastle, RFD 2; four grandsons, three granddaughters and a number of nieces, nephews and cousins.

Mrs. Lynch was paralyzed March 16, 1950, and never had her feet on the ground for 27 months and 2 days.

Her pall bearers were Bretherd B. Lynch of Warfordsburg, Quincy A. Gladding of Baltimore, Orion Mellott and Claude Mellott of McConnellsburg and Michael Bard and Cadiz Schooley of Harrisonville.

Gone but not forgotten—sadly missed by her husband, family, relatives and friends.

* * * * *

Copied

(From local paper)

EDWARD J. FROST

Edward J. Frost, 62, was born in Arkansas, but had been living on the Pacific Coast for a number of years. He quietly passed away in a local hospital at Marysville, Calif, on April 27, 1953. Surviving are his dear wife, Martha Jane, two daughters, Mrs. Jewell Barker, Mrs.

Bertha Millsap; two sons, William H. and J. D.; one brother, two sisters and six grandchildren, all of California.

Brother Frost was well informed in the Scriptures. The writer has enjoyed many sweet conversations with him. He and his wife came to make their home on our place last year, stating that he was desirous for me to have more time to travel among the churches. He greatly relieved me by seeing after my business while away. We can truthfully say that a God-fearing man, who believed that God worked all things after the counsel of His own will, has been called home to cease from his labors. To his dear wife and children, your loss is his gain. After a brief sermon by the writer his body was laid to rest in the Sierra View Cemetery to await the resurrection of the dead.

(Elder) T. R. Jefferson.

IDA ELLEN CUMMINS PARKS

Ida Ellen Cummins Parks was born February 7, 1877, near Los Angeles, Calif, and moved with her parents, Mr. and Mrs. John M. Cummins, to Walla Walla County, Washington, the same year. She was married to Nathan R. Parks December 30, 1900 at Touchet, Wash. They came to Elgin Oregon, Jan. 1, 1901, where they made their home until August, 1934, when they moved to LaGrande. Later moving to Union, Ore. in 1947.

Mr. Parks died January 4, 1952, at the age of 91 years and 3 months. Sister Parks passed away quietly at her home in Union June 7, 1953, at the age of 76 years and 4 months. She had been in ill health for a number of years and suffered a great deal, but was not one to complain.

She leaves to mourn her loss three children, Ellen M. Caudle, Elvie I. Rizor and Ivan C. Parks, all of Union. She also leaves two grandsons. She was a member of the Old School Predestinarian Baptist Church at Touchet, Wash. and was a firm believer in the Predestination of all things.

This precious old sister wrote the above as her own obituary. The writer was called on to officiate at her funeral, at her request. I had only met her once but found her to be truly a Mother in Israel. She leaves three fine children, all prosperous and useful citizens. Let me say to those who mourn her passing, her sufferings are over. May it please the dear Lord to reconcile you to His will.

(Elder) T. R. Jefferson

MRS. BERNARD WATKINS

Final services for Mrs. Bernard Watkins, a resident of Eastland County, Texas, and surrounding territory for the past forty-seven years, and who passed away at the City Hospital in Rising Star, Texas, Monday June 8, 1953, were held at the First Baptist Church, Rising Star, Texas, June 10, 1953.

Aletha Evaline Watkins, daughter of the late C. A. and Permelia Ann (Biggs) McGee, was born January 21, 1877, at Hickory, Newton County Mississippi. She was married to Bernard Watkins January 22, 1905, at Hickory, going to Texas immediately following their wedding, where they continued to make their home. To this union were born four children: M. L. Watkins, El Paso, Texas; Mrs. Woody B. Hall, Rising Star, Texas; Mrs. T. J. Fowler, Dallas, Texas, and Mrs. A. G. Foyt, Austin, Texas; also seven grandchildren. All are surviving and were present at the funeral. She is survived also by four brothers and two sisters: Dr. T. I. McGee, W. A. McGee, J. R. McGee and Frank McGee; Mrs. John T. Graham, and Mrs. N. C. Barber, all of Mississippi; and a host of other relatives to mourn her passing. One brother C. C. McGee, Hickory, Mississippi preceded her in death a few years ago.

Mrs. Watkins united with the Primitive Baptist Church September 20, 1908, and was baptized by Elder J. C. Kilgore. She was a faithful member as long as her health would permit. Services were conducted by the following: Mr. Harry Hames, Graham, Texas; Elder C. Y. Osteen, Perrin, Texas, and Elder C. W. Landers, Coleman, Texas. She was laid to rest in the Rising Star Cemetery. Pall bearers were: Ray Agnew, E. E. Winfrey, R. G. Merrell, J. H. Wilson, J. R. Morrow, Jr. and Clarence Bush.

Written and sent to the Signs of the Times by her husband,

Bernard Watkins

MRS. PEARL (VAWTER) OWENS

Our dear and respected sister in Christ was born in Anderson County, Kentucky, in the Spring of 1872, and died at the King's Daughters Hospital, Shelbyville, Kentucky, June 29, 1953. She was the daughter of J. D. and Sarah M. Vawter.

Early in womanhood she was married to Andrew J. Owens, who preceded her in death several years. Surviving is a son, Roy Owens; three grand children, and three great grandchildren; one brother, Henry L. Vawter, and several nieces and nephews.

The Shelbyville News had this to say, "Sweet of Personality, always cheerful and kind, Mrs. Owens was truly a Christian; one admired and

respected by a large circle of friends." Early in life Aunt Pearl (as we called her) received a hope in her Saviour, and upon the relation of her Christian experience, was received and baptized into the fellowship of the Old School Predestinarian Baptist Church, called Bethel, in Shelby County, and remained faithful in the faith. Her home was truly an Old Baptist home and many times we have been entertained there. For several years she was in poor health, and just six days before she died she was brought to our meeting at Sulphur Fork, took communion with us and enjoyed herself, saying to me, Once more I have heard the gospel preached; and made a remark as though it would be her last. None of us thought that the end was so near; but her time had come and she entered into the joy of the Lord. May the Lord comfort us in our loss, for we know it is her gain. She has but gone on before us. "Precious in the sight of the Lord is the death of his saints." Soon we will follow. Then, O happy day, when Jesus comes again without sin unto salvation, they that are in their graves shall hear his voice, see him as he is and be like him, and be satisfied.

I was called from my home in Huntington, W. Va., and tried with the ability the Lord gave me to comfort the brethren and friends at the funeral home; then to the Grove Hill Cemetery, and laid she beside her husband. May the good Lord reconcile us all.

(Elder) George L. Weaver.

ISAAC TOBIAS McINTYRE

The death of Brother Isaac Tobias McIntyre, of Jefferson, New York, at the Fox Memorial Hospital, Oneonta, New York, December 30, 1952, closed a long life of usefulness both in community and church relationships. His last illness was brief: pneumonia following a severe cold necessitating his hospitalization. The funeral services were held January 2, 1953.

Brother McIntyre was born April 25, 1871, and successfully followed the occupation of farming. He augmented his agricultural pursuits by shoeing horses for his neighbors and community friends, and soon had a large patronage. Even the infermities of age did not seem to mar the efficiency of his work, which continued until shortly before his death. His ambition, industry and honesty were notable attributes of his strong character.

He was baptized into the fellowship of the Jefferson Old School Baptist church by Elder John Clark in April, 1913. He was a man of deep spiritual discernment. His gift as a deacon was recognized by the Middleburg church, into whose fellowship he had placed his membership, and with which he continued until the time of his death. He could speak with

depth of feeling, and with pleasing interpretation of Scripture at church gatherings.

He was married three times, his two former wives having pre-deceased him. In 1903 he was united to Miss Margaret Hicks, who survives. Several children were the fruit of these marriages, one of which is numbered among the surviving relatives.

(Elder) Arnold H. Bellows

SALLIE LOU HALL

God in His infinite wisdom saw fit to remove from our midst our much beloved Sister Sallie Lou Hall. She was a lonely pilgrim here in this unfriendly world from July 30, 1882, until April 23, 1953.

She was united in marriage to W. M. Hall Dec. 28, 1899. To this union were born three children, Mrs. Claude Hodge of Draper, N. C., Fred F. Hall of Draper, N. C. and Brother Luther Hall of Reidsville, N. C.

She joined the Church at old Dan River in Patrick County, Va., the 4th Saturday in June, 1902, and moved her membership to Dan River Church near Mayfield, N. C. on Sept. 21, 1929, where she remained a faithful member until death. She was a firm believer in the doctrine of salvation by the grace of God. She manifested her love for this doctrine, and the fellowship and order of the church.

She suffered many afflictions during the last 25 or 30 years of her life, underwent several major operations. When the old Baptist, her relatives or neighbors visited her, she met them with a smile, never complaining; she bore her suffering well. She was a good neighbor, a kind and devoted wife and mother.

Her funeral was preached at the home. Her pastor being in Florida at the time of her death, Elders R. S. Smith, Jessie Paschal and G. W. Hill were called on to preach her funeral. She was laid to rest in Dan View Cemetery, Draper, N. C.

Sleep on, sleep on, Dear Sister,
In your quiet and lonely tomb,
We hope to meet you up yonder,
In that bright heavenly home.

Your Church seat here is vacant,
Your loving memory lingers here,
We miss you, but cherish the memory,
Of a faithful member so dear.

Written by the request of the Church at Dan River in conference Saturday night before the 4th Sunday in June, 1953. Therefore, be it resolved that a copy be placed on our Church records, a copy given the family and a copy be sent the Signs of the Times and the Old Faith Contender for publication.

A Niece,
Mrs. Earl Brannon.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 121

DANVILLE, VA., NOVEMBER, 1953

NO. 11

THE PLACE OF CRUCIFIXION

(John 19:41)

There is profound significance to the forty-first verse of the thirty-ninth chapter of John's Gospel, which reads as follows: "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid."

When the great Creator of the universe had formed the earth to be a fit habitation for man, he breathed into the nostrils of the being he had formed from the lifeless dust of the earth, and man became a living soul. The woman was created in the man but was not yet made manifest to him who was to be her husband. So the church, in a mystical sense was in Christ before the morning stars sang together or the sons of God shouted for joy. The members of the body of Christ were chosen in eternity but were to be manifested in time. After the creation of man, the Lord planted a garden eastward in Eden: and there he put the man whom he had created.

This garden was a special product of God's planting, not man's, as it typifies the church of the living God, which is the planting of the Lord that he might be glorified. In a garden even in nature plants are cultivated which differ somewhat from their original state in nature, as they have been operated upon by the horticulturist in the same sense that garden strawberries differ from wild strawberries, after the original plants have been properly treated. Of the church it is prophetically written, "A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed." The garden of grace is an inclosure separated from the world, into the bounds

of which no one can truly enter except by the new birth by the water and the spirit: by being chosen of God, called of God, and drawn by the Spirit of God. The inclosure of spiritual circumcision cannot be surmounted by the natural man. The garden, in which God placed the subject of his creation, faced eastward toward the rising sun. The subjects of divine grace in the church of the living God look eastward toward the risen Sun of Righteousness: the crucified and risen Lord who ministers to them the healing balm of Gilead, and effectually heals the terrible wounds of sin.

In order to consummate the divine plan, it was necessary that a holy law be given unto man in order that sin might enter the world, that in the fullness of time God might manifest his love by sending Christ into the world to satisfy the greatest need of poor, guilty, helpless creatures under the sentence of eternal death, and wrath, and woe. The greatest love must satisfy the greatest need in order that Christ might have the fullest glory possible, and demonstrate that incomprehensible divine love by redeeming man from the terrible estate into which man had fallen by wilful transgression. The one who redeemed fallen man must be a surety for him, take his place in being condemned, suffer the penalty due the transgressor to the fullest extent, and rise triumphant from the grave, having put away sin to the believer by the sacrifice of himself. As in the flesh and in the soul the blood is the life, sin could only be remitted by the shedding of blood, and the sinner be justified thereby; that is, made free from guilt, and so stand blameless before God. Pardon is a re-

lease from punishment, but a sinner must receive more than a mere pardon: he must be justified to enter the heaven of eternal glory.

So, according to the purpose of God, Satan must enter the garden in which man had been placed and tempt the woman, who being deceived, was in the transgression; but Adam was not deceived, but, knowing the penalty, he knowingly participated in the transgression; that he might suffer the penalty with his bride: the one who was bone of his bone and flesh of his flesh. So Christ in the antitype, suffered the full penalty on sin to redeem the one who is spiritually bone of his bone and flesh of his flesh. Now as sin first came in the garden where God placed Adam, the redemption from sin came also in a garden, in the very place where Jesus Christ as a burnt offering, sin offering, trespass offering and peace offering, all combined in one offering, atoned for the sins of his people by his righteous life, ignominious death and glorious resurrection. The law of sin and death was given in a garden, and it was fulfilled in another garden. In the first garden in Eden sin came and brought man under divine judgement. In the second garden where Christ was crucified, the atonement was made and divine justice satisfied.

In the first garden under consideration, where God placed Adam after he had created him, the typology of Scripture shows that man by nature outside of the garden of God's grace, is a sinner. In Eden's garden sin was committed that involved all the human race, but in the garden where Christ was crucified atonement was made for all sinners that believe savingly upon the Lord Jesus; that is, believe with heart knowledge and not with mere head knowledge. In the first garden Satan triumphed and brought man under condemnation and the sentence of death, but in the second garden the devil was overcome and the seed of the woman bruised the serpent's head. In the first garden the promise of salvation was

given, and in the second garden that promise was fulfilled. In the first garden man by transgression stood before God as a guilty creature, but in the second garden the believing sinner is presented as being justified by the blood of the crucified Saviour. In the one garden the curse was pronounced, but in the other the curse was removed from those to whom are given repentance and remission of sins. Death came upon man as the result of transgression in the first garden, but life from the dead came as a result of the obedience of Christ in the second garden. On the morning of the resurrection, when Mary came to the garden where Christ was crucified and buried, she supposed the risen Christ to be the gardener in a natural garden; but there on the third day after his death, she received the revelation that he was the gardener in the garden of saving grace, accomplishing the redemption of his and her brethren who transgressed in Adam in the first garden. Therefore, it was fitting that in the place where Christ was crucified there should be a garden.

Bible truth is often presented and emphasized by reference, allusion, comparison or contrast, so in this instance we find two gardens contrasted. In the first garden, by his transgression, man became possessed of a sinful nature, and because of this sinful nature he commits sin, and so is guilty of trespasses before God. The holy and changeless law of God requires a sin offering for the very nature of that sin inherited from Adam, also a trespass offering for the numerous sins committed. The transgressed law of God demands a holy offering for the nature of sin, also for trespasses, also for acceptability with God, also that peace might be made between a holy God and a sinful creature. The offering must be holy, and the offerer himself must be holy. Jesus Christ was all of these offerings in one by virtue of the glory of the virgin birth, by the majesty of his deity, and by the power of his resurrection. Jesus, as a sin offering in the garden where he was

crucified, gives the new born child of God coming into spiritual life, a new nature by which he hates sin and his former life, and writes bitter things against himself; and is made to realize that bitter warfare between the old man and the new man, between the flesh and the spirit. Every child that is a member of the mystical body of Christ, that dies at birth, receives full atonement for his sinful nature, and is thereby washed in the blood of the Lamb of God.

Jesus is also a trespass offering for all the heirs of glory. Under the Mosaic law, when a trespass offering was made, the offerer had to add one-fifth of the value of the offering, so that more was given in restitution than was taken away. So Jesus, as the trespass offering of his people, gives them eternal life; while in Adam before the transgression they had but sinless life subject to death.

The burnt offering was a sweet savor offering, and pointed to the acceptability of Christ with God, and the church, as his people, being accepted in him. The acceptability of Christ with God was announced from heaven at the baptism of Jesus, and also at his transfiguration. Jesus offered himself without spot to God to purge the conscience from dead works to serve the living God.

The peace offering signified the fullness of that finished work by which Christ made peace with God for all the sins of the election of grace, thereby vindicating the ineffable holiness of God, and bringing life and immortality to light through the gospel.

So we see in the two gardens the solemn truth that in one the wages of sin were manifested as death to the sinner, but in the other garden the gift of eternal life.

(Elder) Arnold H. Bellows.

Dear Editors:

I am enclosing the experience of Elder W. R. Utley and I would be glad if

you can find a place for it in our paper.

Yours in fellowship,
(Elder) H. G. Brown
791 Watson,
Memphis, Tenn.

EXPERIENCE OF ELDER W. R. UTLEY

Dear Brother Brown:

I received your comforting letter this morning and I don't know how to answer you. I haven't been to meeting anywhere for two months except Pratt City, although I am supposed to go other places except on fourth Sundays. I would like to tell my experience and have it on record so it could be read, but that would be impossible for me to do intelligently. I have been trying to preach for fifty-three years and I don't know whether I have ever preached the gospel or not. I was raised a missionary Baptist and went through that machine and got religion to keep from being lost. The first of July about eleven o'clock at night in 1892, my father fell dead. While I was praying for the Lord to restore him back to life, my religion was sealed to my conviction and I was already lost and a criminal in the sight of God. The administration of death was written in my heart and hell was my portion and that justly so. I began reading the New Testament. I carried one with me for five years and read it every day. There was no promise there for me, but I believed the doctrine it taught,—all the promises were to God's people, but I was not one. I was a criminal in God's sight and there was no mercy for me. I will not try to tell the suffering, mourning and sorrow I had for five years.

In 1897, this scripture came to my mind, "Ye must be born again!" I had read it many times and knew it was in the Bible, but I was like Nicodemus, "How can this be?" It stayed with me. I had a desire in my heart that the Lord would show this to me, and that night I saw the church. They were the Primi-

tive Baptist and I wanted to be with them but I wasn't fit. I turned my back on them and walked away and came to a bottomless pit and just lacked one step falling in. I fell to the ground and cried out Lord be merciful to me a sinner. The spirit of Christ appeared by me and it was pure and holy as Christ was before he came to the world and I was corrupt from the crown of my head to the sole of my foot. This was the first vision or dream that was given me.

I could not get the church off my mind. I wanted a home with them. I thought when I got back home I would ask if they would let a sinner like me live with them. My troubles got worse. I saw another vision or dream. I was walking a narrow path, there was a veil or something over me, and it was in my heart the administration of death. I thought I could not live any longer and cried out, oh Lord, why am I so long in this condition. The thought came to my mind, look up. I looked up and my burden was gone, and I heard a voice say, "You are no more under the law but under grace". I saw Christ, every member of his body complete in him. There was a light like a rainbow around him and I was inside the circle and I raised my right hand, pointing to Him and preaching Him the Way the Truth and the Life. This was Sept. 1897. The fourth Saturday in January, 1898, I offered to the church and was baptized the next day by Elder W. R. Brown in Bear Creek, Tuscaloosa County, Alabama. In the following April or May I went into the stand for the first time and have been going ever since. I have only touched at the high points.

This experience was given me in September, 1879, before I was twenty years old. If this is not of the Lord, I am still lost; it is all I have to base my hope on.

Yours in hope,
W. R. Utley,
Berry, Ala. Rt. #3

September 29, 1892.
Paris, France.

To Little Flock Church,

Dear Brethern and Sisters:

In my last letter I tried to show by the figure (the company of horses) that God's love draws us, and our love for Him and His people, draws Him. So we see that it is a fitting figure that Solomon used. The love our Father has put in our hearts is directed, kept, and guided by Him; for He works in them, "both to will and to do of his good pleasure". It is this love that brings the clouds, His chariots, in which he comes, however terrible the way seems to us. Let us beseech him, not to take away the cloud, but to give us strength and a patient trust in him, knowing that what he has decreed cannot be changed, and that it is all for the good of the "little ones". "Wait upon the Lord, and He will strengthen thy heart".

May the life that, I trust, he has given us, and the love that he has manifested for us in the past, enable his troubled ones to wait upon the Lord. "and run with patience the race that is set before us, ever looking unto Jesus, the **author** and **finisher** of our faith." I know we cannot do this at all times, at least I cannot. So often I find myself astray, and crying, "Lord have mercy. Am I thy child?" Can it be possible that one so useless, so sinful, and so far from what I think one ought to be who has his name with the people of God,—in short, one like me, be His child? How can I have the assurance to call upon the Lord? It seems it will only call down his wrath upon me. It is with a fearful heart that I say, "Our Father". And yet, when we think of the many blessings: the kind friends, who are still kind in spite of our faults; the loving, helpful brothers and sisters, do we not then feel ashamed of doubting, and think of what Jesus said to Thomas, "Blessed are they that have not seen, and yet have believed." Then, like the little sparrows, I must pick up the crumbs that I find at my feet (in the dust) in the

morning after a long, dark, fearful night. All night long we grope in the cold and the dark, thinking we may never see the light, and doubting that we ever did.

Yet, strange to say, this doubting is only another proof that we are saved; for we do not wish for that we know nothing about. If we had never seen the great light from the throne of mercy, and had never known that blessed peace and security in His love; or, in other words, if we were dead spiritually, we could not know what it is to doubt. Is not this doubt, after all, a trembling belief? Then let us rest in the promise that, "He who hath begun a good work in you will perform it until the day of Jesus Christ."

But why reason? Reasoning will not help us when we are in the dark. The darkness is as necessary as the light, for God who made the light to shine out of darkness, hath decreed it so. We must wait for that peace, and when it comes we are content. It is all a great mystery, and words fail me when I try to tell of the wonderful things of God. Yet there are some things so sweet, and so plain that the wayfaring man, though a fool, shall not err therein.

I cannot tell you anything you do not know; and sometimes I think I only tire you. But it is a pleasure to talk about these things, and to "walk about Zion". It is a pleasure, too, to find the stakes so sure that they cannot be removed. Let men contend as they will, they cannot answer against the truth, nor can they contend against it very long. If I know my heart, I love the Lord and His doctrine. But the people I meet do not seem to have heard of it. One person I met was speaking lightly of religion, and I said to him that a person who did not profess it, knew nothing about it; for it is a world in which they have never lived.

It is so sweet to feel that His hand is in it all, and to feel that confidence and patient trust in His love that we see manifest only in the people of God. The day I left New York, I felt very sad and

depressed until the words of my favorite hymn were given me: "How firm a foundation", and the lines, "At home or abroad, on the land, on the sea; as thy days may demand, shall thy strength ever be." I never heard a sweeter sermon.

Pardon mistakes; I have written hurriedly. May God's peace be with you, in the name of Jesus.

Your brother, I hope and trust,
Dudley G. Johnson

PHILIPPIANS 2:12

In the above reference will be found the following language by the Apostle Paul: "Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

I know of two Primitive Baptist ministers who construe the foregoing language to mean that the Apostle was telling the brethren at Philippi to get rid of their salvation which they imagined they had obtained for themselves by reason of some deed or act of theirs which merited salvation; to get that out of their system, so to speak. Far be it from me to argue the matter with these two able men whom I esteem highly as ministers called of God. But I am at a loss to understand how they arrived at their conclusion. To me it is the most unsupported and far-fetched construction that could be put on the language. Certainly, we do not find anything in Paul's letter to the brethren at Philippi rebuking them for such heresy and doctrine as claiming that they had obtained eternal salvation by their works. One must believe from reading Paul's letter to the church at Philippi that the brethren were in order and holding fast to the doctrine of salvation by grace, because he does not mention anything to the contrary.

The foregoing language strongly implies that the members of this particular church had always obeyed those laws

and ordinances enjoined upon the children of God to be by them observed and obeyed, whether Paul was with them or absent from them. It is not unreasonable to assume that Paul wrote the church as he did because he could not be with them in person. In this letter he laid down to them what he believed to be their duty as children of God. He reminded them that it was given to them not only to believe in Christ but to suffer for His sake; that they might expect to experience the same conflict which they saw in the Apostle, which conflict I understand to be the eternal warfare that goes on in man between the spirit and the flesh: In view of all the language of Paul's letter to the brethren at Philippi—and the letter must be construed as a whole, otherwise it can be picked to pieces and be made to support whatever one may want to contend for—the words “work out your own salvation with fear and trembling” has no reference to eternal salvation whether obtained by grace or by works. I am not a Greek scholar and therefore have no way of knowing what the Greek words were from which this language was translated. But the English translation is in words that clearly mean to me that Paul used the words “obey” and “work” as being synonymous in meaning. This for the simple reason that the word “Wherefore” prefaces a summing up or summarizing of the substance of what he had said in his letter down to this point. The sum and substance of what he had said down to that point was that he approved and was proud of the manner in which that congregation had behaved itself in every way, and how they had obeyed all that was enjoined upon them as church members by the Scriptures. In these words he told them that no matter what trials, tribulations, adversities and conflicts might come upon them in his absence they should continue to obey and in obedience they would, with God's help, bring themselves, or work themselves, out of any grievous situation or condition that might arise from any

source.

Their “salvation”, as used, here was their safety or deliverance from the harm or evils that grow out of going off after other gods and other doctrines than that of the gospel and doctrine of Jesus Christ, and it was this salvation, or safety, or deliverance, that Paul had in mind when he was penning this epistle. If we are to put such construction on this language as these two ministers do, then why employ the language “not as in my presence only but much more in my absence?” Are we to believe that these brethren had been working and striving while Paul was present, to get this self-righteousness and self-obtained salvation out of their systems and their minds, and that Paul was afraid they would cease from these labors while he was absent from them unless he reminded them to continue their obedience in his absence and thereby get rid of that salvation?

The facts are, as I see and understand this letter, Paul was telling the brethren at Philippi to continue in the way they had been behaving, but that if troubles, conflicts, strife, adversities and dissension should at any time arise among them, to solve their own problems with the help of the Holy Spirit guiding them, and they would be saved or delivered from the harm of evil that could come upon them out of strife, conflicts, or heresy or heretical practices. If they would do this for themselves then they would not have to call in preachers from elsewhere who sometimes do more harm than good in resolving the troubles of a church. In so many words he told them not to depend too much on him either, as the members of churches of today too often depend on their preachers too much. We would not destroy the meaning of this language if we omitted the words “not as in my presence only but much more in my absence,” and make it read thus: “Wherefore, my beloved, as ye have always obeyed, work out your own salvation with fear and trembling.” If they had always obeyed, they certainly had not

been so heretical as to profess a salvation obtained in some way other than by the shedding of the blood of Jesus Christ, who gave his life that his children might have eternal life. Then, if they were not professing to be in possession of a salvation obtained by works, there was no need for Paul to tell them to get rid of something they did not even claim to have.

You may well appreciate my reluctance to express myself on this scripture, I being but an ignorant lay member, but I have in my time seen some disastrous results of the laity accepting as final the minister's explanation of the scriptures which is much easier and less trouble than it is to do some reading and thinking for themselves, asking the guidance of the Holy Spirit while they do. These are my sentiments and no church is bound thereby; and what I have written is not to be constructed as being representative of the doctrine generally of the Primitive Baptists or of the belief of the editors of the paper.

Hubert T. Faulk
325 West Missouri St;
El Paso, Texas.

801 E. 9th Street,
Coleman, Texas

Editors, Signs of the Times:

Dear Brethern:

The enclosed obituary is sent to the Signs of the Times for publication at the request of the husband of the deceased, Brother F. E. Skinner, of Fletcher, Oklahoma.

I can't keep from telling you in this little note how much I enjoyed the last two "Signs", and especially the re-print of the articles by the late Elders F. A. Chick, Gilbert Beebe and B. L. Beebe. This is what we of the New Hope Association, of Texas, and all those with whom we are in fellowship, believe. I have personally heard brethern of our association and other associations express themselves concerning the articles.

May the Lord bless the editors and writers to write more of this comforting doctrine, which, to my mind, is the "Doctrine of God."

In hope, though unworthy,
(Elder) C. U. Landers

(Elder L. L. Schenck's
article concluded):

Now when the Ark was completed the Lord said unto Noah, "Come thou and all thy family into the Ark". This was not an invitation, but a divine command. It was not an offer to save Noah and his family on condition they would accept the offer. But they *All*, every member of the family, came into the Ark because the Lord said, "Come". And the Lord shut them in. So we find the counterpart to this in the words of Jesus when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest." This is no less a divine command than the other and the subjects are no less ready to obey. But as stated before, the family of Noah no doubt, were reckoned among that wicked generation. Then is God unjust that he should call this little family out and leave the rest to perish? "Is there unrighteousness with God. God forbid." As the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth." I think our critics should now begin to understand why the earth was full of violence in the days of Noah. It was according to God's predestination that he should show his power over sin and also his power of deliverance from sin of all his elect people.

God has an elect people whom he has pledged his holiness to deliver and protect. How could the beautiful story of Noah and the Ark have been made possible had not the earth been full of violence. This proves the doctrine of

election, so sweet to every child of grace. As the Apostle has said, "Even so then at this present time also there is a remnant according to the election of grace," Thus, the family of Noah being sinners proves again this divine declaration, "He shall save his people from their sins." It is quite evident that the family did not enter the Ark on account of their own righteousness, for they had none, but by virtue of the righteousness of their head and husband; and even so with the dear family of God today. "Not by works of righteousness which we have done but according to his mercy he hath saved us." Thus we glory, not in the fact that we are sinners but in the fact that God hath power on earth to forgive sins. As Jesus expressed in his illustrious prayer, "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." It seems to me there is no part of the divine record that shows this discrimination more clearly than the case of Noah and his family.

So here is our consolation: as we see the whole family of Noah gathered into the Ark with Noah their head and husband, even so when we look away to the anti-type we see the whole family of God gathered into the church with Christ, their adorable Head and Husband. Not one is left out. Besides Noah himself, his family consisted of just seven Souls which represents a full or complete number.

In conclusion let us notice the words of Jesus, "All that the Father hath given me shall come unto me and he that cometh unto me I will in no wise cast out." This is just one of those beautiful pictures which are seen by the light of that window that was finished in a cubit above.

(Elder) L. L. Schenck

THE POWER OF GOD

One of God's attributes is His power by which He can do whatsoever He hath purposed to do. His authority is absolute, His will and power omnipotent. The gospel is the power of God unto salvation to believer, kept by the power of God. There is no power but of God; the powers that be are ordained of God. In the beginning this power was made manifest by the command, "Let there be light," and there was light. This is given in the old scriptures, and in the new, "I will, be thou clean." The believer cries, O God be merciful to me, a sinner. Here are three witnesses, and we could produce many more, for it is before us at all times. The invisible things from the creation of the world are clearly seen by the believer, who has the power of God in him. He dwells in His people, and without Him we are nothing. We cannot know Him without this attribute, the power of God. God's power and will are equal, one is as strong as the other. Paul, in speaking to his beloved, tells them to work out their own salvation with fear and trembling, gives us the reason: "For it is God that worketh in you, both to will and do according to His good pleasure." "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Notice, in the world, not to the world.

God's love is as great as His power; and His judgements are as sure as His mercy, for He commands, and it stands fast, speaks and it is done. We read of powers many and also of gods many. Our God is one, all powerful, almighty, and everlasting. And His love for His chosen people is so great that the powers that be cannot separate us from His love. Death can separate us from all natural ties, but that is what we have of our earthly parents. Angels, principalities, heights, depths, nor any other creature shall be able to separate us from the love of God, for it is the power of God. It may seem strange to those

who have never experienced this power. But are we any better than they? No, in no wise, for we all have sinned and come short of the glory of God. None but those who have been born of God can realize or comprehend this power. They may study and work to get wisdom, but it will come only by revelation. All they can do is to learn the letter of it. "The world by wisdom knows not God."

God's people are a happy people. They have Christ in them, the hope of glory. Therefore, the world knows them not, because they knew Him not. None but the born of God can truly say, My Father. This relationship was established by God before He made the world. He chose His church without spot or wrinkle, the ground and pillar of the truth, the perfection of beauty. Out of her God is shining. He spread out the heavens with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance. Who can say to such a God, What doest thou? He has spoken, and His will, will be done. Job speaks of Him dividing the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways, but how little a portion is heard of Him. The thunder of His power, who can understand?

By His power the Lion's mouth was closed; and by the same power, the dumb ass spoke; the raven left his carrion and carried bread and meat to Elijah; the dove went to and fro from the ark; He protected the sparrow, so that not one of them can fall to the ground without Him, and even the hairs of our heads are numbered. His plans cannot be frustrated. The mighty sea parted, the proud waves stayed. The wind and the waves obey Him.

What manner of Person is this? Our minds are too small to comprehend just a small portion of this omnipotent One.

Our hope is that one day, because of

His mercy, we will have a building, a house not made with hands, eternal, and in the heavens. And when that illustrious day shall come, and it will come, because He has promised, He will not come as a sin-bearer, but as the voice of the Arch Angel, and the trump of God, and will say to them that are in the graves Come forth. The dead in Christ will come first, and them that remain shall be caught up. Those whose names are written in the Book of Life will come into the inheritance for which they have been waiting. There is no middle ground. Either you are saved, or you are not saved. The great Shepherd will divide the sheep from among the goats by that same power that raised Jesus from the dead, and quickened our vile bodies. While natural eyes cannot see; natural ears cannot hear; natural hearts cannot understand, it is nevertheless the truth, even if we cannot now see it clearly. For he says, I am the resurrection and the life. There are no ifs, or buts, for God has spoken.

Oh happy day when this vile body shall be changed! This corruptible body, this natural body shall be raised in incorruption. Then again, the morning stars will sing together, and the sons of God will shout aloud for joy. As He is in His glorified state, so shall we be like Him. Oh glorious thought! not as He was, but as He is, and we will dwell with Him forever in perfect satisfaction.

In my weak and stumbling way, in my closet, I thank God for His notice of this poor old sinner. This has been my meat and my drink for sixty years.

Bear with me brethren; point out my errors, and pray for me that I may be kept faithful. The text that I have tried to write about is so wonderful that my very soul trembles within me. To try to write of His goodness, and power over all things, is standing on holy ground.

May the Lord bless my humble efforts to our good.

(Elder) George L. Weaver
2802 Marcum Terrace,
Huntington, W. Va.

(copied from "Old Faith Contender" by
request)

Denton, Kentucky.

Signs of the Times,
Dear Brethern:

I am enclosing a letter which I received from my niece, which I did very much enjoy. She is Brother Horton Roger's daughter. (His obituary appeared in the June, 1952, Signs). She is the youngest of thirteen children, eleven of them living. She was received by the Lost Creek Church of Old School Baptists, and baptized the sixth day of September, 1953.

I feel her many friends would enjoy this letter if they could have the opportunity of reading it. She is around twenty-two years of age. So, if it meets with your approval, I would appreciate it if you will publish it.

H. L. Rogers

Pedro, Ohio.

Dear Uncle Hi:

I am writing not just as your niece, but as an unworthy sinner who would like to become a member of your church and be with the children of God. I am not very good with words, but would like to tell you a little of my experience.

I have been made to see what a small person I am, and that no one can do anything without the help of God. But the worst part of all is that I can't stand myself. I have done a considerable lot of thinking, and wondering if I am good enough to be with the people of God. I worry so much about things that never bothered me before. I felt awful until I started talking to Mom about how I felt, and that I would like to be baptized if I knew it would be the right thing to do. I have carried this load with me for several weeks, and have been unable to sleep, and even to do the work that I should.

After talking to Mom, she suggested that I write to you and tell you how I felt. So, Uncle Hi, if it is God's will, and you think me fit, I would like very much to be baptized the first Sunday in September, if you could arrange to have church and would baptize me.

Hoping to hear from you to see what you have to say about this sinful person that I am.

Your niece,
Kathryn

Island City, Oregon.

Editors of the Signs of the Times:

I am sending you a copy of a letter I found in the church book of Little Flock church, which was my old home church in Anderson County, Kentucky. I found this letter written to the church by our dear little brother, Dudley G. Johnson, while in Paris, France. I cannot express the feeling I had while copying the familiar handwriting, penned so many years ago. "They shall cease from their labors, and their works to follow them."

I found the church book at my brother-in-law's, who with the exception of myself, is the only remaining member of the old church. I find from their record, that the church was organized in 1826. O, the memories brought to mind as I look through the book: troubles, and joys and sorrows recorded there. There are other letters there, which I will send to you later.

With memories in mind, and hope in my heart, I am

Your sister in gospel bonds,
Martha Herndon Bond

Downsville, Louisiana.

Dear Brother Wood:

It is again that, if it be the Lord's will, I may write a few lines; not that I feel that I may teach someone anything, but just to give a few of my thoughts; and also to send you a letter I received from Elder L. L. Schenck, of

Kansas.

Dear brother, I don't want to worry you or take up space in the Signs, but I enjoyed his letter so much, and I feel there may be some others as I have been: with no light on the book of Revelation. As I was reading the first chapter, I noticed it said, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." Then in the 9th and 10th verses John said he was in the isle that is called Patmos, and he was in the Spirit on the Lord's day. It seems to me that he was at the same place all the time, and that all of these things were to the churches, and must shortly come to pass. Christ was making known to John the going out of the law dispensation, and the coming in of the New Covenant of grace; and that there was a great change to take place in the world in the establishing of the church, or his kingdom in the world.

In reading on to the fourth chapter, and first verse, he showed John things which must be hereafter. So I wrote Elder Schenck to give me his views on that: the things which must be hereafter. I am sending his answer for your consideration, and wrote him that I was going to send it.

So, dear ones, who may read this, I do hope the good Lord will keep everyone in his place in the church; but we notice in the second chapter, fourteenth verse, that some hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. Sometimes we see new things spring up, but we feel that the good Lord will over rule all things for good; he had purpose in forming the serpent. But, dear brethren, the little ones who worship God in Spirit have no confidence in the flesh, for the Lord has to prepare our hearts to pray, sing, or even have a good thought. No one can tell us how, or show us the way, to walk orderly, but the dear Saviour.

Feeling as I do, dear brother Wood,

when you are down in the valley begging God for his mercy, please beg him to have mercy on me. Number seventy-six hymn in Lloyd's book reads:

Christ is the way to heavenly bliss,
And Christ the only door:

My soul, pursue no way but this,
For this alone is sure.

T. P. Wilson

Williamstown, Kansas

Mr. T. P. Wilson
Downsville, La.

My dear brother in Christ:

If one so vile as I should address a dear child of God in this sacred relationship. Your welcome and interesting letter came into my hand some days ago, although you are a stranger to me in the flesh, I feel that you are a brother in the spirit.

Your desires and inclinations seem to run in the same channel as mine. In reading your kind letter, I did not overlook your request that I write something concerning the scripture recorded in Rev. 4-1. I feel very humble, dear brother, to try to write on a subject so deep and sublime, and unless it please the Lord to direct my mind and my pen, I am sure I can write nothing that would do you any good; but trusting in God as my help I will drop a few thoughts as they are given to me, asking your forbearance if my thoughts are not according to the truth as in Jesus.

It will be observed, dear brother, that the things that were seen, were seen through this door that was opened in heaven, and if I may be given anything to write in connections with this scripture, I hope this door will be my principal theme: For this door is Christ. He has declared "I am the Door, by me if any man enter in he shall be saved and shall go in and out and find pasture." And again he said, "He that entereth not in by the door into the sheepfold but climbeth up some other way the same is a thief and a robber."

Hence there are some other ways, but

Jesus declared "I am the way the truth and the life", thus using that definite article "the", denotes that there is only one way by which any can enter into his sheepfold. These other ways are the ways of man and we can see them in evidence all over the world, and no matter how high they may climb their course will never lead them to the sheepfold because they are not in the right way. All such are counted merely as thieves and robbers. We do not wish to be counted with thieves and robbers, so we do not avail ourselves of the ways of men to enable us to enter into those deep mysteries of the Kingdom of heaven. That heaven that is spoken of here in connection with this scripture is not the eternal paradise of God, but the Kingdom of heaven which is at hand; in other words the church of God. Jesus said unto his disciples, "Unto you it is given to know the mysteries of the Kingdom of heaven but unto them it is not given."

Briefly, then those things that were seen through this open door pertain to the church of God. He said "I saw a throne and one sat on the throne, and he that sat was to look upon like a jasper or sardine stone. Very precious stones, and indeed they must be for no doubt they represent the garments of our King of Kings and Lord of Lords. "And round about the throne I saw four and twenty seats and upon the seats four and twenty elders sitting clothed in white raiment and they had on their heads crowns of gold." It was no accident that there were just enough seats to accommodate everyone to whom it was given to occupy one of those seats. There was not an empty seat there and there was no one seeking a seat and unable to find one. This is indeed a divine arrangement and proves that divine declaration, "The Lord Knoweth them that are his." They that occupied those seats were denominated as "elders". I think we should not confuse these elders with our common use of the word "elder". In our common use of the word "Elder" it means one who is ordained

or set forward by the church to preach the unsearchable riches of the grace of God. But this expression means even more than that. It embraces everyone of the household of God: they were all ordained, to be sure,—as it is written "as many as were ordained to eternal life believed."

The believers in Christ are the favored ones, and when we speak of a "Believer" it means more than lip service, because Christ has declared that there are some who draw nigh unto me with their mouth and honor me with their lips but their heart is far from me. Those who actually believe from the heart that Christ has come and that he finished the work he was given to do (that is to save his people from their sins), these are they that believed; these are they that were ordained to eternal life; these are the Elders who occupy the seats around the throne, even all the elect of God. There were four and twenty of them. Where can we find a figure that would represent more accurately the whole family of God. We note the twelve tribes of Israel, and under the gospel dispensation we see the church of God as fed and fostered by the twelve apostles of the lamb; twelve and twelve,—four and twenty. These are the Elders who surround the throne of God, even everyone that was ordained to eternal life.

But this was not all that was seen through this open door. Before the throne was there a sea of glass clear as crystal, and in the midst of the throne and round about the throne were four beasts full of eyes before and behind. These four beasts represent our Lord Jesus Christ, as viewed in so many aspects. Full of eyes before and behind,—thus denoting that Jesus sees both backward and forward. Back before time began and forward to the end of time. The first beast was like a lion, strong, bold and fierce. He is called the King of beasts, and indeed our Jesus is known as the lion of the tribe of Juda. He it is that is able to loose the book to us. The second beast was like a calf, strong and

humble: a beast of burden, a beast fit for sacrifice. Jesus was all of this to his people, for he was our supreme sacrifice and he was our great burden bearer. The third beast had a face as a man. Again in this we see a likeness of our blessed master. He was made in all points like unto his brethren, tempted as we are yet without sin; and further, being found in fashions as a man, he humbled himself and became obedient unto death, even the death of the cross. In the form of man he was made our high priest forever after the order of Melchisedec. The fourth beast was like a flying eagle. The eagle's flight is very swift indeed and his vision is extremely keen, thus denoting in a figure that our Lord can and does see to the four corners of the earth. There is nothing hid from his view, but all things are naked and open unto him with whom we have to do. As a flying eagle he comes quickly to those of his little ones who cry unto him in their distresses.

Thus those four beasts are one: they all add up to our Lord Jesus Christ. He was in the midst of the throne and he was round about the throne and indeed it was none other than he that sat upon the throne. He is King; "He is that blessed and only potentate the King of Kings and Lord of Lords". Yes, He is our lawgiver, it was written of him in the early pages of Holy writ "The Scepter shall not depart from Juda nor a Lawgiver from between his feet till Shiloh come, and unto him shall the gathering of the people be". This same John who saw these four and twenty Elders, saw them under the Altar. When the fifth seal was opened of that book that was sealed, he saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. Yes, they were not seen upon the altar as though they were in a position to atone for their own sins, but they were seen under the altar where the blood of the sacrifice ran down upon them. So the blood of the Lord Jesus Christ cleanseth us from all sin.

Dear brother this is a very imperfect diagnosis of the scripture to which you called my attention. But my writing is like my preaching, I always leave out so much that is good. When you have read this mark the errors and notify me if I have made a mistake. I trust that I have not climbed up some other way to enter into these mysteries but hope I saw it through the open door.

Sincerely, though very unworthy
(Elder) L. L. Schenck

Philadelphia, Pa.

Signs of the times,

Dear Brethern:

Enclosed you will find \$3.00 to renew my subscription for another year. I do hope I will be able to get the Family Paper for the remainder of my life: it means so much to me.

I have read the August copy which contains the editorial, "The Support Of The Ministry". I do not believe there should be a salary fixed for the ministers, but I do think that members and friends of the Predestinarian or Old School Baptists should contribute something to the ministry, as well as to the needs of one another. Our ministers surely need something for their time and travel, and other expenses.

It is a great blessing to have Elder Bennett come with us the Fifth Sundays, bringing uplifting messages to us burdened souls here in Salem Church. I feel cast down in spirit much of the time, but I also feel thankful to Almighty God that I am not destroyed. I do believe in the predestination of all things.

I only wanted to send in my little subscription. Remember me when at the throne of grace.

Unworthily, your little sister in hope,
Annie Miller

EDITORIALS

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EDITORIAL*"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" (I Corinthians 15:29)*

One of our correspondents has requested that someone write through the Signs on the above scripture; and since we have had some exercise concerning it, we feel to give our understanding of what the apostle was presenting.

The great subject of the fifteenth chapter of First Corinthians is the resurrection of Christ, and the consequent resurrection of his people; for, as his people have borne the image of the earthy, they shall also bear the image of the heavenly.

There were those, of course, who denied that Christ was resurrected, be-

lieving the report which the chief priests and elders of the Jews bribed the soldiers to make, that the body of Christ was stolen away. The Sadducees taught that there was no resurrection, neither angel, nor spirit; while the Pharasees taught and confessed both. And there were some who taught that the resurrection was past already; in which they erred, and overthrew the faith of some. But the Apostles preached the resurrection of Christ; and as Christ was resurrected, so would his people be resurrected in his likeness. It was against the denial of the resurrection, and errors taught in connection with the resurrection, that the Apostle Paul contended, and for which he suffered much persecution.

Nevertheless, he declared that he, "Delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once." (I Cor. 15:3-6). "And last of all he was seen of me also as one born out of due time." It is significant that Christ was not seen after his resurrection by any save his own disciples; but they saw him, - not just a few of them, but many of them: and they testified that Christ was risen from the dead. It has ever been so: none have ever seen Christ, and know the truth and power of his resurrection, save those unto whom he has appeared; but these know him, and testify of his resurrection with as much assurance and joy as if they had been present with those who actually saw Him immediately after his resurrection. This is what the Apostle meant when he said that he saw Christ as one born out of due time.

The Apostle being "A chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel", went forth in the power of the Holy Ghost, preaching Christ the

Son of God and the redeemer of his people; and that he both died and rose from the dead: "For I determined not to know anything among you, save Jesus Christ and him crucified." He preached before believers and unbelievers, boldly declaring these things, and patiently bore the "Great things he must suffer for my name's sake."

After the Apostle had received the knowledge of the truth in Christ, having then "eyes to see", he was baptized. Every person who is orderly and truly baptized receives this ordinance after they are given to believe, that is, after they are born again. This baptism is not a part of regeneration, nor is it necessary to regeneration, (baptism of water must be distinguished from the baptism with fire and the Holy Ghost), for it is plainly stated by Peter, "The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." "He that believeth and is baptized shall be saved", said the Saviour. This baptism is the conscientious acknowledging that Christ both died, was buried and rose from the dead; and is a confession before the brethren, and before the world, that the recipient has evidence in himself, as he hopes, that Christ is risen and that he has received the benefits of His death and resurrection. The benefits being, that he is reconciled unto God (being dead in trespasses and sins and alienated from God of himself) by the atonement wrought out by Jesus by the sacrifice of Himself.

We do not hesitate to say that no person has the right to baptism until and unless he has evidence in himself that Jesus is the Christ, and that he was buried and rose from the dead. Baptism is figurative of this burial and resurrection; and it is but a farce for a person to enter into baptism without a living faith in the things which baptism typifies.

While baptism of water is not essential to salvation, it is essential to entrance into the fellowship and enjoyment of church privileges with the brethren composing the church in the world. It has been so since the church was first established, and all its members have been baptized upon their profession of faith. We do not question that many of the redeemed of the Lord are never baptized into the fellowship of the church, but that heaven shall be their eternal home; happy are they, however, who are given to "go home to their friends and tell what great things the Lord has done for them", and enjoy those things which only church membership afford.

The church at Corinth was no exception. All her members were baptized, professing their faith in the death and resurrection of Christ for their redemption and justification. But there were some among them who said there was no resurrection (whether they had crept in unawares, we cannot say), which gave occasion for the Apostle to defend the truth he had been preaching in language unequaled by any writer: "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" **IF THERE BE NO RESURRECTION OF THE DEAD, THEN IS CHRIST NOT RISEN:** and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." So parallel was the resurrection of Christ with the resurrection of his people, that Paul states that if the dead rise not, then is Christ not raised; and if Christ be not raised, the faith of his people is vain, and they are yet in their sins. So also, they which have fallen asleep in Christ (in hope of the resurrection) are perished, for if our hope does not go beyond this life, we are of all men most miserable.

But then the Apostle asserts that Christ is risen from the dead, and become the firstfruits of them that slept; and that since death came by man (Adam), by man also (Christ) came the resurrection of the dead: for as in Adam all (his people) die, even so in Christ shall all (his people) be made alive. Every man, however, in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then will the end come, when Christ shall have put down all rule and authority and power, and delivered up the kingdom to the Father.

These things the Apostle declares are true: "and so ye believed" (eleventh verse). But how say some among you that there is no resurrection of the dead? If they are not true, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

It seems to us that the Apostle is saying, If there be no resurrection, why have some of you professed faith in the risen Christ, but now deny the resurrection? Why were you baptized in the likeness of his burial and resurrection, for that is what baptism is? "What shall they do?": what else is there to trust in; what else are you looking for, if you have no hope of the resurrection? And not only for yourselves, but all they that have fallen asleep in Christ are perished, if there is no resurrection. Surely without this hope of the resurrection we are of all men most miserable. "Why stand we in jeopardy every hour?"

"I protest (solemnly declare you are wrong, and that the resurrection is true) by your (our) rejoicing which I have in Jesus Christ our Lord, I die daily (rejoicing in sufferings and persecution and exposed each day to death because I contend for the resurrection)." It was, "of the hope and resurrection of the dead" that Paul was called in question (Acts 23:6), and for which he suffered many things: "If

after the manner of men I have fought with the beasts at Ephesus, what advantage it me, if the dead rise not? Let us eat and drink; for tomorrow we die." Which is to say, if there is no resurrection, and I have no assurance of it, it were better for me not to expose myself to the furies of unbelievers, and suffer these things; for life in this world is short at best.

But, "Be not deceived: evil communications corrupt good manners." That is, let no one deceive you by their talk and arguments against the resurrection, for sometimes the unwary are led astray by their dissemulations. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." Rather than listen to evil communications, give attention to the things which are right (true), - to the things which are of God, and deny not the things which he has plainly revealed.

The Apostle then continues with further matters in connection with the resurrection which we shall not mention in this writing. We hope, however, that we have made ourself sufficiently clear on the things contained in our text.

Note: It has been supposed that the subject of our text gave rise sometimes to the practice of "substitutionary baptism"; that is, that living persons were baptized in the name of and in the place of those who had died without baptism. That this has been practiced, we do not doubt, but never among the Lord's people. History gives account of almost every conceivable kind of heresy; some of it based upon misinterpretation or misapplication of the Scriptures, and some of it purely imaginative or taken from heathen customs and practices. To us, the very purpose and reason for baptism in the church of Christ precludes any such practice.

J. D. W.

“Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every street.” (Lamentations 2:19)

This is the language of the God of Israel to Jerusalem. It is a sad picture that Jeremiah has depicted of the Lord's people under the law. Close examination and inventory is in order to know if we are the people under grace that this describes under law. Have we, as the church of Jesus Christ, had an experience like unto what the prophet has shown us?

The law came by Moses (John 1:17). Strange as it may seem, most people believe that we are now under the law for life and salvation. Others believe that the law is not in force any more to any one. Both of these thoughts are certainly wrong. The Lord does not have a people that are not under the law of Moses, but in the experience of his children, as they are born into his kingdom, they still experience the force of that law. The reign of the law from its being given on Sinai to the dying of Christ under that law, is a picture of our daily and individual experience. The travel of ancient Israel under that law was not any more realistic than a poor sinner's travel under it now. The Lord's people come now to Sinai as they did then; they hear the same awful denunciations that they heard in ages gone by.

Hear the children of Israel as they come down from the fiery mount. They implore Moses to go receive that law for them, that they cannot again hear the voice of God and live. There is not the least degree of mercy in the law of God. As it was thundered to them from this high and lofty hill of his wrath and fury, it served as a yardstick to each of them. It was laid down parallel with the deportment of each on them. When they came off that mount they came telling a uniform experience. Not the first one of them expressed his ability to hear it again. If law worshippers (not the law

of Moses, but the law unto themselves (Rom. 2:14), knew all this, if they could read, and understand what they read, the Old Baptist churches would be filled to overflowing, yet we know that merely reading a thing does not cause understanding and experience. Moses heard their plea, and as their chosen leader, recognized it as a good one, and he went in their place to this fiery mountain. He talked with the Lord God, and spoke of the feelings of Israel and their inability to hear the law and live. Israel had spoken the truth and God recognized it as truth. That truth is still recognized in his people. He is still saying that they have well spoken the truth (Deut. 5:28).

There cannot be any fault found with this law. It is holy—wholly holy, we would say; it is just—God's justice was not tarnished by the giving of that law; it is good—as good as he who gave it, who, alone, is good. The accepted and recognized leader of Israel received that law for them. They agreed to obey that law—to have it over them as their rule of conduct towards him and one another. In all this God has not become chargeable to any one of his people. At no time, in no dispensation, has anyone had the right to charge God with any wrong, or any mockery of his people.

This law is revealed to us by his Spirit. Until this revelation, we are not under the law of Moses. We are, as all Gentiles, under the law that is unto ourselves. We must remember that the law of Moses was not given to any of the ites of that day. This law was given exclusively to Israel. I may sound trite and repetitious, but I must insist that not the first one of all the nations around ancient Israel was by intention or mistake on hand at the reception of this law. Likewise, I must insist that none in this day have received that law in the soul and in the experience, save those that have had it delivered to them. This cuts out all the ites from having participated in its reception—it even goes farther and cuts out all that

are hypocritically bearing his name among the church today. Lord, am I included in that number?

This time of revelation is not a time of night to the Lord. Wherever his Spirit is, it is light, but when this comes to the Lord's little ones, it is night to their soul. A man or woman may have lived morally a clean life; they may have been good citizens of the land in which they dwelt; they may have walked circumspectly before their fellowmen, but when that law is revealed in them they feel that they have sinned and come, oh, so far short of the glory of God. How hurtful it is to the pride to have failed one who has put trust and confidence in you. What shame (natural) and remorse of feeling at having fell short of that required of you. What a lowering of the eyes as our former associates pass us by in derision. Whatever our former glory may have been; whatever the zenith of our attained success, it has come night now. Ah, what a night. Dear child of God, have you experienced the travel with this daughter of Zion? In the day of plenty (when you thought your fences were all mended, and your vineyard well kept) you had a horn of plenty; thy gates were attractive and bars were up to keep away the poor beggars (Luke 18:11). But a change has come, the law of the Lord has been thundered to you, and all that you thought until now has been laid in the dust and night has come into your soul (Rom. 7:10). This revelation is the first taste of night that you have had. What a perfect light you have been stepping in! What a well kept place you had been living in! What gaudy doors and windows were in it!

Watching has come. Prayer has not yet entered your soul. No one to cry to, no one to talk to in the dark shades of this Stygian night. No help has been found, no cure has been applied, no balm is in Gilead, no ointment is there. What are you watching for weary one? Do you think that you can match the night? Are you able to discern and avoid the creeping things that come

forth to devour you out of the blackness of this long watch and wait? And what are you waiting for? Have you not already felt that death is your portion? Have you not already been weighed and found wanting and known that your doom was the penalty for the violation of this holy and just and good law?

The poor of the Lord are called shameful names, among which ignorance gets a greater degree than anything else. But would you exchange what you know about this law for the learning of all the degrees of men? And isn't it true that even now valuable lessons are learned along the way? Ah, yes, sometimes we yet set down by the rivers of Babylon and hang our harps on the willows (Psa. 137:1,2). It is not any small wonder that Paul could say that "I speak to them that know the law" (Rom. 7:1), for this lamentation of Jeremiah was the result of the ruin and devastation brought by a failure to keep the law. But these people under the law, that is, the Jews (nationally), were a figure of all the Lord's people under it. They, in figure or type, stood for us in the sum and principal of being under that law by spirit. They were under it by promise, we are under it in reality; they were under it in figure, we are under it in substance of what the figure stood for. We, nor they, could not be perfect without the other.

But let us notice the good things to come even while traveling under this law. What a lesson is learned in those first watches! What comfort is found that even the night belongs to the Lord! As far as God is concerned in his glorious work, he is not limited nor hindered by night and darkness. They are alike unto our God (Psalms 139:12), and even our sitting in darkness and in the shadow of death, will not prevent his guiding our feet in the way of peace (Luke 1:79). It may seem long as we watch, but his tarrying is always shorter than looked for or deserved (Isa. 46:13; Hab. 2:3). Ah, dear kindred, how sweet the doctrine of amazing grace. Death and destruction before you; dark-

ness and the perils of the night seeking your rest and peace, but a voice is heard across the mists; help is laid on one that is mighty to save and he is coming with such power and vesture and appeal. This command has power in it. The gospel is the power of God, and it comes just that to those to whom it is spoken. It is not a poor puny man speaking, no, no, not that, but it is the Lord. What does he say? How did he know you were down? Ah, poor wanderer, he knows all, he is acquainted with all of your ways. You did not know it, but he has had you beset behind and before all the time. There was a time to succumb to the power of the law (Eccl. 3:1), and there is a time to arise. Watching has had its course; lying in your self righteousness is at an end. Arise, and cry out into the night. Get up first, and then cry. Praying has come at last. The coal of fire has touched your lip (Isa. 6:7), and speaking his dear name has come. The one raised up has made his appearance (Deut. 18:15), and bids you live (Ezek. 16:6).

The watching has been complete. It has called forth all you had. Now the praying has come. It is not in degrees. Your whole heart is to be poured out unto the Lord like unto water. No holding back at all, cast the whole case into his hands (Pet. 5:7), for there is every assurance that he will keep that comitted into his hands until the day of Jesus Christ (2 Tim. 1:12). This is to be done before the face of the Lord, showing conclusively that the law has been the schoolmaster to Christ. The law has been tried; the law has failed to give life and relief; the gates are all sunk down and destroyed; the bars are all broken asunder; she has, ere this, called the Gentiles dogs, but now her king and her princes go among them; the law is not anymore (Lam. 2:9). The Lord has said, Seek ye my face, the heart has said unto him, Lord, they face will I seek (Psa. 27:8).

As I write I am carried away into enjoyment of soul. Transforming love seems to have flooded my soul and I feel the talking face to face with the dear

Redeemer who bore my sins in his own body; fulfilling the law in my room and stead. Face to face with Jesus, my Mediator, my glorious Daysman, who is the Restorer of my ruined vineyard, my Intercessor, my loved one. Oh, once I had no hope, but now the Prince of the house of David has become my Prophet, and his voice is indeed music to my soul. I heard God, the Father, thunder in justice from Sinai, but through my weakness I could not meet Him and live; now I have heard his Son in mercy speak in a way that I have never heard before. Confidence has been given, and, dear child, a lifting of the hands toward him has come. Confidence was all lost in the creature never to be regained completely anymore; confidence has been given in Jesus never to be lost completely anymore. Yes, hunger may be in the church individually and collectively, but here is the bread of life for all the little fainting ones in every street. The streets are the ways of his visits among us. Here is one, yonder is another; two shall be in the field, on the housetop, at the mill, one shall be taken the other left. Not one shall travel in the winter, not one shall travel on the sabbath (S. S. 2:11; Matt. 24).

—W. D. G.

Oak City, N. C.

Dear Brother Spangler:

My subscription to the Signs of the Times will expire next month. I am enclosing check for two years and \$1.00 to help send to others. As long as I can read, I do not want to be without the comfort of having it in my home. I am nearly seventy-five years old, and read the Signs and other papers as soon as they come, reading my bible along with them.

May the Lord God strengthen and sustain the editors and other writers of the Signs.

In kindred love, I hope,
Sallie L. Johnson

VOICES OF THE PAST
"He being dead yet speaketh"

ELECTION

Election is the sovereign act of God in grace, whereby certain are chosen from among mankind for himself. This choice was made by him in Christ before the foundation of the world, and is not conditioned upon any act of man whatsoever. Whatever human excellence there may be in any man, this does not make him one of the elect of God; whatever human degradation may be one's lot, that does not prevent his being one of the elect. In short, God's election of his people is based solely in his own will and pleasure. His predestination assures the security of all the elect forever. The divine order is: first, foreknowledge; second, election; third, predestination. "Elect according to the foreknowledge of God the Father," says Peter. Foreknowledge is thus the fountainhead of election. Whom he did foreknow, them also he did predestinate, says Paul. Elected unto the obedience and the sprinkling of the blood of Jesus Christ, predestinated to be conformed to the image of Christ. Thus predestination secures the election. We suppose there is no point of all the doctrine of God our Savior that so arouses the animosity of the carnal mind as this of election. The human mind revolts at the thought of God's choosing some from among mankind unto salvation and leaving the rest to perish in sin. It staggers at the fact that this election is not made to hang upon man's presumed goodness or obedience. No matter how good and upright a man may try to be, or think he is, this will not influence God one jot in his favor. No matter how depraved and sunken in sin a man may be, this does not prejudice God against him. God's treatment of his people, and his plan for securing them unto himself, is so utterly at variance with man's no-

tions of justice and equity that man will have none of it. Pride must be laid low, self must be abased, our wisdom must become foolishness, our upward strivings vain, and faith must be in active exercise, before one can view God's way of saving sinners with whole-hearted belief. At Thessalonica the enemies of the church called the christians "these that have turned the world upside down." It is even so now, to the world it seems that we put darkness for light, and error for truth. The doctrine of Christ is at all points exactly the opposite of what the world teaches, and does turn the world upside down. Christ's preaching the doctrine of election to the people caused them, more than any other one thing that he said, to fall away from following him.

It will be remembered that at the time he fed the multitude with the loaves and fishes there were a great many who were following him. The motives in this multitude that caused them to follow him were various. Some followed him out of curiosity, and from no real interest in his preaching, but simply to see the miracles he performed, and to feed on the loaves and fishes; others followed him for the very truth's sake, and because they could not help it, while still others followed him to find an occasion against him that they might deliver him to the authorities and get him out of the way. At last Jesus put their discipleship to the test by preaching election to them. See John sixth chapter. "There are some of you that believe not," Jesus told them. Afterwards he told them why they did not believe: "Ye believe not, because ye are not of my sheep." The fact that were not the elect of God prevented their being believers. "Jesus knew from the beginning who they were that believed not, and who should betray him." Jesus knew "from his sheep, and who were not. "Therefore the beginning" of the world who were said I unto you, that no man can come unto me, except it was given unto him of my Father." Instead, therefore, of

the sinner giving himself to Christ, it is God that gives him to Christ. This God did before the foundation of the world, when he elected them in Christ. "Thine they were, and thou gavest them me." All that thou hast given me I have kept. "From that time many of his disciples went back and walked no more with him." They could not endure such teaching, it made them mad. "This is an hard saying; who can hear it?" Indeed, the truth of Christ is all a hard saying unto the natural mind. Not until we are given grace to receive this word in ourselves can we believe it and rejoice in it.

To-day one of the marks of the true church is that the multitudes of men are not found running after it. Human nature has not changed in the days since Jesus was on the earth, the truth is no more popular now than then. But is it not strange to the spiritual mind how that man will deny to his Creator a prerogative which he claims for himself?

The principle of election is written large over the face of nature. We see it in plants and in animals, and it is inherent in the nature of man. Every man is an elector in some sense or other; not a day passes but we make choice of something that appeals to our sense or judgment. Why deny this attribute to the Almighty, therefore? It is in the nature of corn to select certain elements from the soil to insure its growth; it is in the nature of wheat to select certain other elements; what the one selects, the other does not, or if it does, it does not select them in the same proportions. We see two plants growing side by side, one will have red flowers, the other yellow ones. These plants instinctively select from the earth those chemical elements necessary to make the reds and yellows and other colors. The elements in the earth cannot by any means induce the plants or trees to absorb them, but the nature of the growing thing dictates what elements shall and shall not be taken up. What is this but the doctrine of election seen in the vegetable

world? We see birds choosing where they shall build their nests: the eagle among the rocky crags, the sparrow in the house-eaves, the thrush in the hedge, the lark among the grass. Here is the principle of selection even among those creatures that have not judgment to reason why they do so. Some principle of their nature dominates their selection. We see cows and sheep grazing, they will not eat just anything that comes to hand, but will pass this by and crop that. The various grasses and weeds in the pasture cannot compel the animals to eat them, but the animal will select that which it likes and which meets its need. These illustrations could be multiplied indefinitely, but enough to show what we mean by the principle of election being dominant even among those beings that are not endowed with man's superiority.

Breathes there a man who has never made a choice of anything? Is there one who is not in some sense an elector? Here a farmer looks abroad over his acres and decides to put corn in this field, wheat in that and to pasture a third. Can the fields themselves dictate to him his choice? No, his own judgment decides how the choice shall fall. The farmer has sheep, cows, hogs, &c., at his disposal, he looks upon them as his property to do with as he pleases. He decides to kill this and to spare that, to sell this and keep the other. Can the sheep or the cow or the hog influence the farmer in his disposal of them? No, he uses his own pleasure with them. Then, if election or selection be a faculty inherent even in men, why should man want to deny to the Almighty that made him this same function of election? Are we not all God's creatures? Has he not a right to do with us as he will? Should we expect to tell him how he shall use us, when we will not brook such interference from that which is lower than ourselves?

The vegetable kingdom cannot tell the animal kingdom above it what to eat and what not, but the animal kingdom can and does reach down into the ve-

getable and take that which it will. The animal kingdom cannot tell man how to dispose of it, but man uses his own pleasure and suits his own ends in dealing with animals. Man cannot reach up to God and induce him to elect this or that one, but the kingdom of heaven does reach down into the world and takes those whom it chooses into itself. Ye have not chosen me, but I have chosen you, says Jesus to the twelve. If by faith we do choose the way of life rather than that of death, it is because God's choice of us preceeds our choice of him, and we choose him because he first chose us, even as we love him because he first loved us. That man is richly blessed whom God chooses and causes to draw nigh unto him.

Mr. Bryan said a few years ago in an address to the Y. M. C. A. in Washington, that religion is that attitude in which a man places himself toward God. This is certainly getting the cart before the horse. True religion is based in God's attitude towards us, not in our attitude toward him. Pure and undefiled religion comes from above, and descends into the hearts of men, lifting them upward unto him. Their lifting up is the effect of God's condescension unto them. As the heavens bow down to earth, so is the kingdom of heaven set up in the earth, so does the doctrine water the inclosed garden of the Lord. The doctrine drops as the rain, and its speech distils as the dew, when heaven draws near to earth. No man has ascended into heaven to bring Christ down, or into the depths to bring Christ up, but the Word is made flesh and dwells among us. Then, and then only, do we see his glory and know verily that he is the Christ of God, being taught it not of men, but by revelation of the Fatherhood of God.

The fact that men do read the Bible and do not acknowledge the doctrine of election written therein serves to show how utterly blind they are, for election is seen in every page of the Bible, not only in express declarations, but in types and shadows, and in the manner of God's

dealing with mankind. God's election alone distinguished between Cain and Abel. They both had the same parentage, the same environment, the same upbringing, yet there was a difference. The difference was not one of nature, but one of election. Noah and his family were saved in the ark, all the rest of the world were lost. Noah was no different by nature from those that perished, but the election of God distinguished between him and them. Jacob and Esau were brothers, both born of the same parents, both possessed the same nature, yet God loved Jacob and hated Esau, and that before either of the boys were born, and before either of them had done anything either good or bad. God made this choice of one and the rejection of the other before either of them had been born in order that his purpose according to election might stand, not according to works, but according to the calling of God. God will have mercy upon whom he will have mercy, and will harden whom he will. Man may say, and does say, that this is not just, but man's saying so does not alter the fact of its being so. Whether we believe a thing, or do not believe it, changes nothing. "In thy book all my members were written, * * * when as yet there was none of them." This the psalmist declares with reference to Jesus. All the members of Christ's body were written in the mind and purpose of God and embraced in his election before the foundation of the world, when there was none of them manifested as yet.

Those who are now by the operation of the Holy Spirit being brought through grace unto the knowledge of the truth, are those who were chosen unto salvation in eternity. Experimental election is the result of the doctrine of election. This is the way, and the only way, that any point of God's doctrine can be appreciated: not simply in grasping it with the mind as an intellectual concept or theory, but in living it in our lives and having it become part and

parcel of our spiritual existence. When election is experienced, then we suck honey out of the rock and oil out of the flinty rock; the hard saying to the natural man becomes the meat of the spiritual man. We have often heard that one man's meat is another man's poison, and it is true that the new man in Christ Jesus would starve if compelled to eat the food of the old or earthy man, and it is just as true that human nature cannot feed on the delectable things of the Spirit.

Editorial by
(Elder) H. H. Lefferts
Oct. 15, 1915

OBITUARIES

MRS. ALTHA LEOTA MERCER

Mrs. Altha Leota Mercer has been called by her Heavenly Father,—called away from this worn out, afflicted body, and carried, we hope, to Abraham's bosom; there to await the promised resurrection, when her body shall be raised a spiritual body, like unto her Saviour; and she shall dwell with him forever.

She was born July 24, 1877, and died January 22, 1953; age seventy-five years. She was before her marriage, Altha Leota Henderson; and was married to Thomas S. Mercer in 1897, by the late Elder Dick Boaz. There were five children born to them, all of whom were near her when she was laid to rest in Forrest Hill Cemetary, Memphis, Tennessee. They are as follows: Thomas H. Mercer, Washington, D. C.; Wilbur W. Mercer, Jessie S. Mercer, Mrs. Vera Thurman and Mrs. Elizabeth Coleman, all of Memphis.

Sister Mercer had an experience of grace at a very early age, and desired a home with the Primitive Baptists, but it was not until 1910 that she was united with Boaz Chapel Church, near Fulton, Kentucky. She was received by letter into the church at Memphis, August 2, 1914. She was a faithful and beloved member, always willing and ready to support her church and assist her brothers and sisters in any way she could. She became ill about eight years ago, and spent almost all the rest of her life in the hospital.

Elder H. G. Brown, her pastor, conducted the service at the National Funeral Home. He spoke comfortingly of the God which Sister Mercer believed and trusted in,—the God who had been her strength and shield, her comfort and her guide.

Death is a sweet release from this mortal prison; why do we dread it?

Written by request of the church.
Mrs. Lucille Young.

MRS. J. B. STALLINGS

Mrs. J. B. Stallings (Aunt Sallie, as she was known by many), passed away at her home in Humbolt, Tennessee. She united with the Primitive Baptist church more than sixty years ago, and was faithful until death. She saw division come among the churches, but always stood firmly in her belief in salvation by grace and grace alone for time and eternity.

She was interesting to listen to when she told the history of the church in times of peace and times of trouble, marking well the hand of God who does his will in the army of heaven and among the inhabitants of the earth. She lived a long way from her church, and could not come regularly in her declining years, but came as often as her health would permit. Her cheerfulness and sweet smile will long be remembered. To know her was to love her. Now she is at rest. Surely our loss is her gain. Blessed are they who die in the Lord, who hear the welcome call, Child come home.

May it be resolved that we bow our heads in humble submission to God's will in these things, and pray that we who remain may be strengthened and kept.

Her beloved pastor, Elder H. G. Brown, conducted the service. As many of the loved ones in the church here as could, attended her funeral. We have been unable to get desired information, and have done the best we knew.

Written by request of the church,
Mrs. Lucille Young.

MARSHALL LEE EGGLETON

Marshall Lee Eggleton was born July 14, 1874, in Franklin County, Virginia. He passed away at his home, May 22, 1953, age 78 years, 1 month and 22 days.

He was married to Miss Sarah Elizabeth Kempleton, who survives him and misses him greatly. Both of them taught school before they were married. They lived together at their home on Boxley Hill, Roanoke, Virginia for 44 years.

Brother Eggleton joined the Church, July 21, 1939, and was a sincere and faithful member and firm believer in the principles of the Primitive Baptist Church. He loved the truth and was a believer in predestination and the chosen Elect of GOD.

He always looked forward to his Church Meetings until he became crippled and unable

to attend Church. He loved to have the brethren come to see him and was very humble, never complaining about his illness, although he was badly crippled. He was a pleasant man and esteemed highly by the brethren and sisters.

Elder Landon Harris held services in the home by his bedside, which was the last preaching that he heard, and he feasted on it very much.

The funeral services were conducted at the home by Elders Cecil Turner and Randolph Perdue, where a host of relatives and friends were gathered to pay a last tribute of respect.

He was laid to rest in Sherwood Burial Park.

Russell A. Bowles

MRS. BERTHA ENOCH STADLER

Sister Stadler was born in Caswell County February 25, 1881 and departed this life on June 17, 1953 at the age of 72 years, three months and twenty-two days. She was the daughter of the late James P. Enoch and Martha Stanbach Enoch. She is survived by eight daughters, one son, three sisters, two brothers, fourteen grandchildren and three great grandchildren, with a host of near relatives and friends to mourn her departure.

Sister Stadler had been a member of Bush Arbor Church for many years and was a most faithful and loyal person. She was sorely afflicted for many months before her departure, all of which she endured with much patience. She often expressed she would like to remain with her family, yet she was satisfied and had been made willing to die.

We know of no greater heritage that one might leave than to know their loved-ones had died in the faith. We do not feel to mourn for Sister Stadler as for those who have no hope. Therefore, we, the church at Bush Arbor, desire to bow in humble submission to the will of God, knowing that He does all things well, is too wise to err, and too good to be unkind. Loving hands and tender care could not keep her with us. Therefore, may her family be given to say: not our will but thine be done. Be it resolved; first, that a copy of this resolution, with our sympathy, be presented to the family of Sister Stadler; second, that a copy be spread upon our church record books in memory of this beloved sister, and third, that a copy be given to the Signs of the Times for publication.

Done by order of Bush Arbor Church in conference on August 8, 1953.

J. D. Simmons, Clerk

Elder W. C. King, Moderator

ORA BELLE SIKES SKINNER

Ora Belle Sikes Skinner, of Fletcher, Oklahoma, was born near Lexington, Lea County, Texas, March 4, 1890; and died May 22, 1953, at the age of sixty-three years, two months and eighteen days. She was united in marriage to Francis Edward Skinner April 14, 1907. To this union three children were born: J. E., Redland, California; E. U., Fletcher, Oklahoma; and one girl who passed away in infancy.

Besides her husband, of the home address, and their two sons, she leaves to mourn their loss three brothers, J. D., H. O., and F. H. Sikes, of Breckenridge, Texas; and five sisters, Mrs T. G. Hart, Mrs. Mona Thomas, Mrs. H. C. Thomas, Miss Lina Sikes, all of Breckenridge, Texas, and Mrs. C. U. Landers, Coleman, Texas; four grand children and one great grand child, and her nephews and nieces. Also, her dear old mother-in-law, the widow of the late Elder L. E. Skinner, together with all Old Baptists who knew her, and her host of friends.

Ora, was a devout wife and kind, loving, sympathetic mother. She possessed a disposition and personality that is seldom equaled. She is missed by all who knew her, and very much by Old Baptists. At about the age of fourteen, Ora joined the Missionary Baptist church, but had not been identified with them for a number of years. She was a firm believer in salvation by grace, and the predestination of all things, believing that "all things" work together for good to bring to pass the final consummation of all things, and the reality of that hope for those of hope; which hope she confessed and manifested by her walk. She bore her suffering from an internal malignant ailment with patience, never complaining. In years gone by, we have heard her say, "There are many things worse than death."

There is no more suffering, sorrow, or heartaches for our dear sister. Rest, beloved, until our Redeemer comes again the second time, without sin unto salvation ready to be revealed at the last time. Then shall he gather the "whole house of Israel" from all parts of the Universe and present them unto the Father. Then shall we see Him, be like Him, and be satisfied. This was her hope—that she would be in that number.

Elder W. W. Taylor, of Dallas, Texas, conducted the services. He spoke words of comfort to her relatives and friends, using as a text, Ephesians 2:8, her favorite Scripture. Having known this writer all his life, she seemed more like a sister than a sister-in-law.

Written by request of her husband and children by one who hopes she is his sister "in Christ".

(Elder) C. U. Landers

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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DANVILLE, VA., DECEMBER, 1953

NO. 12

AGREEMENT BETWEEN ELDER JOHN LELAND AND JAMES MADISON COMMEMORATED

An interesting and important event in American history was recalled on October 4, 1953, when the Leland-Madison Monumental Park was dedicated near Orange, Virginia. The site of the park marks the place where Elder John Leland and James Madison met to discuss their differences pertaining to the ratification of the Constitution of the United States. This was in 1788.

The Constitution, as it was drawn up by the Convention in Philadelphia in 1787, did not contain a guarantee of religious liberties and free speech. Elder Leland, and those he represented, opposed the ratification by Virginia unless such provisions were included. This was a large and influential group of citizens, and it was not likely that the Constitution would be ratified without their support.

The following is quoted from an article in a Washington newspaper by Dr. Joseph M. Dawson:

"Authorities agree that Leland was a key man in obtaining Virginia's ratification of the Federal Constitution. Without Virginia's favorable action, in all probability the Constitution would never have been ratified.

"The Rev. John Leland though a native of Massachusetts, owes his place in history to his activities in Virginia from the time he went to Culpepper in 1775 to his return to Massachusetts in 1791. In that 16-year period, he proved to be a statesman as well as a flaming evangelist. Elected to the Virginia Assembly, he collaborated with Washington, Jefferson, Madison and Mason in behalf of religious liberty. He also baptiz-

ed more than 700 converts in the region between the Ketchikan Mountains and the York River. He was affectionately called Parson.

"While Leland enjoyed the friendship of the leaders mentioned above, he opposed Madison's election to the Virginia Ratification Assembly because Madison's document lacked a Bill of Rights. At a picnic near Orange, the two men composed their differences and agreed on an amendment. Then Leland pledged his support, with the result that Madison was seated and Virginia ratified the Federal Constitution as amended.

"In the meantime Leland, on behalf of the Baptists, had written George Washington, saying, "when the Constitution first made its appearance in Virginia, we, as a society, feared that the liberty of conscience, dearer to us than property or life, was not sufficiently secured . . . Under the regal government mobs, fines, bonds and prisons were our frequent repast."

"Although Washington belonged to the Established Church of Virginia, he sympathized deeply, as evidenced by his reply: "If I could have entertained the slightest apprehension that the Constitution formed by the conventions where I had the honor to preside might possibly endanger the rights of any ecclesiastical society, certainly I would have never placed my signature to it; and if I now could conceive that the general Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of

religious persecution."

The first amendment to the Constitution, referred to above, reads as follows.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peacefully to assemble, and to petition the government for a redress of grievances."

There is little mention in secular history of the part our religious forefathers took in securing this freedom for us, but we should be most grateful that in the purpose of God, He gave us men of courage to fight for and secure our priceless heritage.

—J. D. W.

Dutton, Ontario.
November 28, 1951

Miss Ada Bartlett,
Damariscotta Mills, Maine.
Dear Sister Ada:

At last I am writing to thank you for the very nice mittens that you made and sent to me. They fit me fine, and I am sure I shall often think of you when I wear them. They will keep my hands warm during the cold winter weather, for I often have to go long drives when my hands need such covering.

I hope, dear one, that you are not suffering very much or very often, and that you are still able to help your dear mother; and that your grand-ma is keeping well. Paul says in Romans 8:18, "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." The saints in Paul's time suffered much from persecution, as he says in verse thirty-five, "Tribulation, distress, persecution, famine, nakedness, peril and sword." None of those things were worthy to be compared with the glory that shall be revealed in us. We are bound to have trials of various sorts; some have troubles, others sickness and can seldom say that they feel well. Yet these very things shall work

together for good to them who love God, to the called according to his purpose. In this life our bodies are not changed; they will all have to die soon or late. Our Lord Jesus also died, but his body did not see corruption, for it was holy and is now in heaven sitting at the right hand of God. We are told that even David said in the Psalms, "Thou shalt not suffer thine Holy One to see corruption." David did see corruption, and in Acts 13:36, it says that after David had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But in Romans 8, Paul says the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

When we are delivered from corruption is when this corruptible shall put on incorruption when we shall be raised from the dead. Jesus, being the first fruits of them that slept, is the only one who has been raised from the dead. He now has a glorified body just as he was seen in the mount of transfiguration by Peter, James and John; where they also saw Moses and Elijah, whose bodies were not as yet glorified. They had never seen Moses and Elijah, but it was the Holy Ghost who gave knowledge to the three disciples who they were. In Romans 8:17, it tells us that we shall be glorified together. Here the whole creation groaneth and travaileth together in pain until now. There, when we are glorified with a body like unto His glorious body, it will be together also there. Those who have gone home to glory are liberated from sin, pain and death: their souls and spirits are forever with the Lord. When Jesus comes again they will be with him, and then their bodies, with their souls and spirits will be glorified together.

Then what wonders will open up before our eyes, and with what joy shall we look upon and admire our dear Redeemer; and if earth can be so lovely at times, how much more wonderful will heaven be to our admiring eyes.

Paul tells how he was caught up to heaven and heard things which it is not lawful for a man to utter. (2 Corinthians, 12th chapter). The glorified body of Jesus when looked upon by Peter, James and John (they fell at his feet as dead), could not be looked upon by our eyes in their present state. John, in Revelation 1:17, said, "And when I saw him, I fell at his feet as dead." John said in another place, when He shall appear we shall be like him.

Let us, therefore, dear sister, desire patience to run the race that is set before us, "Looking unto Jesus", as our hope in this life and in the life to come. We have not followed cunningly devised fables: we have seen his glory in stopping us and turning us to love his great name.

"From whence doth this union arise, that hatred is conquered by love."

Let us go to him with all our cares, for he careth for us. Dear ones we love you all for Jesus' sake. Hope you have a nice time together during this season of the year.

Sincerely,
(Elder) George Rustin

Fayetteville, Tenn.

Dear Editors of the Signs:

It has been a long time since I tried to write a few lines, but since my dear brother Alton W. Sisco passed away so suddenly on January 18, 1953, I have wanted to send this writing of his, hoping that you would think it alright to publish in the Signs. I would have copied it myself, but I knew you could see that years have past since he wrote these lines. He loved the Old Baptist people, and often expressed his desire to follow the dear Saviour in baptism, but felt too unworthy.

He was working when he had a stroke but got to the house where I was before he was unable to walk; he then lived a little over twelve hours. He and I stayed with mother, Mrs. J. E. Sisco, whom I feel sure some of the readers remember,

for nearly fourteen years after our father was taken away. Then when mother was called seven years ago, we still stayed together until the chilly hand of death broke the tie. I have grieved for him, yet not as those that have no hope. The days are sad and lonely; it is not like home now, its just a place to stay. All I can say is, the Lord giveth and the Lord taketh away; blessed be the name of the Lord. We know that all things work together for good to them that love God, to them who are the called according to his purpose.

My health is very poor and I don't feel that I have much longer to linger here in this world of trouble. If not asking too much, pray for me that when this life ends, I may be carried on the wings of love to that home not made with hands, eternal in the heavens.

God bless each one, is the desire of a poor sinner saved by grace, if at all.

(Miss) Willie Sisco

(Note: No doubt many thoughts are written by the Lord's people which are never published. We were greatly interested in the following by the late Alton W. Sisco, and though unsigned, and perhaps unfinished, they show the unmistakable work of the spirit of God in him. J. D. W.)

April 18, 1937

Dear Editors:

Last Sunday I was standing at old Pleasant Grove Church, in South Lincoln County, Tennessee, waiting for someone to come (for that was the regular meeting day), and I looked out across the heavily wooded lands South of the church, and I noticed that the trees were beginning to bud. My mind was, I hope, truly directed back almost two thousand years ago when a little child was wrapped in swaddling clothes and laid in a manger.

Why was he laid in a manger? Because there was no room for him in the inn. And today, when more than nineteen centuries of time have rolled swiftly by, there is still no room for him in

the inn.

When this great ordained even of the Almighty God came to pass, the greatest kingdom the world has ever known was beginning to bud. This was the stone that Nebuchadnezzar saw in a dream five hundred and eighty years before it began to bud. (the king's dream concerning this kingdom, and also the kingdoms it should break in pieces and consumed, was interpreted by Daniel) And this kingdom that began to bud almost two thousand years ago is still too common and old fashioned to suit the inhabitants of the inn. Oh, they say just to be called by His name is enough,—that is all you need to be saved. Well, that might satisfy the hearts and minds of some but it doesn't satisfy me, for I know if I am not saved by the grace and mercy of God, then I am gone; for I fully realize there is nothing I can do to help or assist in the saving of myself or anyone else. Paul says in Ephesians 2:8-10, "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."

God implants in the hearts of his people the tree of life, and then waters and causes it to bud and bring forth fruit (good works) which he has ordained them to produce. Not one single child will fail to produce his portion of fruit, neither will he bring forth any more than his portion. Why? Solomon says, "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." (Ecclesiastes 3:14).

Now Paul told the Ephesians that the children of God were the Father's workmanship, and that he had ordained them to walk in good works; and Solomon says that whatsoever God does can not increase, neither can it be decreased. Then, as God has placed the strength

in the earth which causes the natural trees to bud and bring forth fruit, he has also placed the strength in the spiritual tree that causes it to bud and bring forth fruit.

"Then said Jesus unto them, verily, verily, I say unto you, I am the door of the Sheep."

For some time my mind has been on the subject of the sheep; and I am made to wonder whether or not I am one of them. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning". (James 1:17). So, therefore, all the gifts that the Father has ever bestowed up his children, or ever will bestow on them, come down from above. Eternal life is the greatest gift that God has ever given to any man. This gift comes through his Son (the door of the sheep). "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." (John 10:28). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

What wonderful mercy the Father has upon his children: He sent his Son into this world of sin and sorrow, that they might live through him. They were all locked in the prison of sin; so He came into this world and became the door to this prison, and calls his sheep out, and they heed his voice and follow him wherever he leads them. For Paul says in Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." And also in Galatians, "But if ye be led of the Spirit, ye are not under the law." When anything is led it does not move of its own will; it acts because it is being acted upon by a greater power than its own. So, He leads them by his Spirit in the strait and narrow way, and plants their feet upon higher ground, and washes them whiter than snow, and holds them up by

his omnipotent hand. Neither is it left up to them as to whether they will keep themselves saved or not, for he preserves them all; and when anything is preserved it cannot spoil.

On that great judgement day when the Lord shall return in his royal glory, he will sit upon his magnificent throne, and all nations shall be gathered there before him; and he shall separate them one from another, as a shepherd divides the sheep from the goats. He will set the sheep upon his right and the goats upon his left. Here is where the ones whom he called out of the prison of sin,—those whom he has given his life for—will shine forth as the sun in the kingdom of their Father: they will inherit the kingdom prepared for them from the foundation of the world. And he will lead them to the living waters of life where they will drink endless pleasures throughout eternity in that wonderful kingdom that is to come.

The Apostle Peter spoke of this great kingdom: "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." (2 Peter 3:13)

WARS AND RUMORS OF WARS

May, 1942

"And when ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass." (Matthew 24:6)

Dear Editor: Several years have elapsed since I made a feeble attempt to write you, and tonight, as I cannot sleep, it seems that I cannot resist writing you any longer. I am very restless, as I was honorably discharged from the army about six weeks ago; I broke down under the training and had to go to the hospital, where I spent five weeks before receiving an honorable disability discharge. Now I am at home trying to recuperate, but it seems very slow to me. I liked the army, and, of course, that adds to my restless condition.

While thinking over the condition of the world, as well as my own, the above

Scripture keeps presenting itself to me. Christ, in speaking to his disciples, told them plainly, "And when ye shall hear of wars and rumors of wars——" Here he very plainly expresses the certainty of these wars and rumors coming to pass. People have wondered why the League of Nations which was formed following the other war, did not and could not stand. Well, the answer is in this verse. The Saviour goes on and tells them that when they hear of these wars and rumors, see that ye be not troubled for all these things must needs be. We should all give a deep thought to that one little word, Must; for it carries with it the weight of compulsion. Nevertheless while he expressed the certainty of these things coming to pass, he did not leave them without consolation: "See that ye be not troubled." Why shouldn't they be troubled? Because he told them that all these things must come to pass. Christ had spoken it, that was sufficient.

The Apostle Paul drops a deep thought when he said in Ephesians 1: 11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Yes, God himself rules and controls wars and rumors of wars; and he, and he alone, receives the glory and praise at the end.

Alton W. Sisco
(deceased)

626 E Sixteenth Street,
Houston, Texas.

Dear Brethern in the Lord:

I do not feel fit to address you as brethern, and feel very humble when addressed as sister. For sometime I have had the desire to write; but it seems that I have nothing to write except it be of my utter unworthiness to even meet with the Lord's dear saints, and feast at His table.

There is an old hymn I have learned "by heart", which I often find myself reciting:

O, could I find some peaceful bow'r
 Where sin hath neither place, nor power;
 This traitor vile I fain would shun,
 But cannot from his presence run.
 When to the throne of grace I flee,
 He stands between my God and me;
 Where'er I rove, where'er I rest,
 I feel him working in my breast.
 Lord, free me from this deadly foe,
 Which keeps my faith and hopes so low;
 I long to dwell in heaven home
 Where not one sinful thought can come.

Of late I have been blessed with the privilege of visiting several meetings. Oh, how sweet to meet with God's little ones — meet and sit together in heavenly places in Christ Jesus; to hear and feast on the glorious gospel of our blessed Lord. How sweetly the name of Jesus our Lord and Saviour was set forth, in deed and in truth to be the righteous creator of all things which are in heaven, in earth, in sea and dry land.

I hope it is by experience that I can say, "Out of Zion, the perfection of beauty, God hath shined." Surely the Lord is their Shepherd and supplies all their needs, giving suitable and sufficient food and drink for the hungry and thirsty little lambs and sheep. If ever the Lord was in the midst of a congregation, (and I believe He is), He was surely in those meetings. Our little church here has only about twenty-seven members, yet that does not prevent good meetings. I think one alone has a good spiritual meeting when they have the sweet presence of the dear Lord with them, and often shout praises to His righteous and holy name. He is a God who never sleeps, and often visits his children in the night hours, and they are awakened to rejoice and oft times dampen their pillows with tears, feeling His presence so near.

Sometimes, yes often, we feel deep down in the valley of doubt and despondency — in darkness and despair, a prisoner shut up in "doubting castle". But through the great love he has for them, He reaches down and raises them up and sets them on mountain tops, and establishes their going and they are enabled to praise his righteous and holy

name. Yet we poor, weak creatures are unable to render just praise to his holy name, try with all the strength given us, we fall far short in giving him just praise, honor and glory. The deeper we are in the valley, the more we desire to shout praises to his name. Often trials and tribulations are our lot, and we feel to be a castaway from his loving presence; but these things need be oft times, to keep us humbled at the foot of the cross, lest we should become exalted, and turn away to the carnal things of this sinful old world.

Many times persecutions and reproaches are ours to bear; but the Lord said, "If they have persecuted me, they will also persecute you." Then are we not grateful and thankful that we can suffer for Christ's sake? That if God be for us who can be against us? The Apostle Paul suffered the thorn in the flesh lest he should be come exalted because of the revelations that were given him. He prayed thrice that it be removed from him, but God told him, "My grace is sufficient for thee." And it is sufficient for all our troubles in this world.

My heart's desire, if not deceived, is for a closer walk with God. We have the sweet privilege of looking unto the hills from whence our help cometh; and for that great day when we will be enabled by his mighty power to gather around his throne and sing praises to his holy name; where there will be no sighing, no crying, no tears, no pain, no heart-aches, no separations nor death, but eternal peace and happiness. O, glorious thought that we have hope some day to be carried to the realms of fadeless glory where there will be one sweet, eternal day. Then can the full song of redemption be sung. Who can describe it all! I feel sure no one can. Indeed, we may truthfully say, "The half was not told me."

Will this heavenly, glorious bliss — this peaceful joy of heaven, be mine. Dear ones, many are the times when I feel I shall not enter therein. I feel so

vile and wretched I can't even think a good thought. I often wonder and tremble with fear and doubt if I have ever drunk of the waters of salvation. There are times when I feel as one dead; or so far off as to wonder indeed if I have ever known Him. But he says that we walk by faith and not by sight, and He is the giver of that faith; and he gives it to whomsoever he will, and in the measure it pleases him. None can stay his hand, or say, "What doest thou." He is worthy of all praise, and will have all the glory.

Oh, that I were more devoted to Him — less selfish, carnal and foolish, and that my heart was entirely his. But still, the Lord has borne me and has not destroyed me: how great are his tender mercies, his longsuffering, and bowels of compassion, — He is able to save to the uttermost.

"Guide me, O thou great Jehovah!
Pilgrim through this barren land;

I am weak but thou art mighty,
Hold me with thy powerful hand:

Bread of heaven,
Feed me till I want no more.

When I pass through death's dark shadow,
Bid my anxious fears subside;

Death of death, and hell's destruction,
Land me safe on Canaan's side:

Songs of praises
I will ever give to thee."

May the good Lord bless and keep you and all connected with the dear paper, and the saints everywhere remembered me in prayer. Just an old sinner saved by grace, if saved at all.

Harriett Little Gray

Redwood, Virginia

Dear Elder and Sister Wood:

We hope that you both and family are well; we are reasonably so. The good letter you wrote me April 2, 1952, was received and read over and over by Sister Perdue and I, and others, with much love, joy and appreciation. I fear to try answering because of my deep feeling of inability and unworthiness, and stammering manner of expression; but we are dependent upon our merci-

ful God for all things, for by him all things consist.

Dear Elder, I hope the Lord will direct me with spiritual zeal to write some little comforting thought that will edify you both, even a thus saith the Lord; things that becometh sound doctrine: glorious things that our souls loveth; and which things we have hope in, and have experienced and witnessed and testified to. If so, we have a living testimony, for we believe that God's born again children are by His divine revelation given knowledge, wisdom and spiritual zeal to try the spirits whether they are of God, or of the evil one. And in his peace loving spirit he leads his little flock to harvest the peaceful fruits of righteousness, even to love, worship and adore the blessedness of their great and eternal King's worthy name. His little sheep and lambs know his voice, and they do follow him, and strangers they will not follow, for they know not the voice of strangers. Christ, being the great shepherd of his sheep, leadeth them beside the still waters, and he maketh them to lie down in green pastures and supplieth all their needs, and they shall not want. If we but have Christ in us the hope of glory, we have all things, for in him all fulness dwells.

According to Holy Writ, as I see and believe it, there is but one true experience of grace. All whom Christ died to redeem have, and will have, that grace in measure according to the gift of their faith: there being but one Lord, one faith and one baptism. This grace is identically the same with each heir of promise in power, essence and glory; and Christ, the spotless Lamb of God, is the way, the truth and the life, and is the center of attraction for and in all things to his saints. Therefore, there was no other way for Christ's bride, his church, to be saved, except through and by him and his imputed righteousness. I am persuaded to believe that the entire household of faith is Primitive Baptist in principles of faith and doctrine, let them be wheresoever our al-

wise God has placed them; even though some make their bed in hell, behold the Lord is there to bring them out at his own good time and purpose, and to reveal unto them his love, mercy, grace and glory in due season. We do not doubt the safety of all whom our dear Saviour died to redeem, but what individually concerns us so much is, do we among them stand; or are we just pretenders, and have traditionally grasped at the shadow of these things and missed the substance of them.

Sometimes it seems that our personal affairs have wrought havoc for us, so that even God's love, mercy, grace and glory, which we have patiently sought and long hoped for, now seem to be just a myth of worldly tradition. But, if we be not deceived, from time to time our blessed Redeemer God has delivered us from the midst of all our trials, sorrows and afflictions, and restores us again unto a lively hope, even to the feasting of our souls. Dear kindred, at little seasons haven't we felt the loving embracement of our dear Saviour's amazing mercy and distinguishing grace, and feel to be carried to glorious heights of his redeeming love, so that it seems our full soul could hold no more. No wonder that true believers, in feasting on heavenly prospects, can in true reality say, What wondrous love is this. We (if I be included in that elect number), have nothing to boast of, but so much to be thankful for. We feel persuaded that we have meat to eat that the world knows not of, when we feel the peaceful presence of Christ as a sure anchor of our soul. Our redemption is just as sure as our Redeemer, for God's sure mercies and promises fail not. He has promised never to leave nor forsake his children, and he will be with them even unto the end of the world. He has tried his precious jewels as by fire, and has refined them as pure gold; he has prepared and preserved his little flock to withstand all the trials, hardships and bitter persecutions such as fall to their lot. "When through the

deep waters I call thee to go, the rivers of woe shall not thee overflow." Our dear Saviour will sustain his lovely bride throughout an endless eternity.

We believe all of God's saints will be given patience, faith, grace and love manifestly as that of Job, David and Paul; though we feel these manifestations very weak with us, but yet in like manner with the household of faith, for we feel within us that if a saint, we are the least of all. But says Christ, "My grace is sufficient for thee." Therefore, the greatest saint has no preeminence over the least of them. All of his saints are as one: just little dependent children; and feel when wrought upon by his Spirit that is meat to do their Father's will, with no worth or merit on their part. So we are in hope that we are pilgrims and wanderers journeying to a goodly land which flows with milk and honey. Our daily experience and prayer is, Lord gave us of thy Spirit, that we may worship thee aright and praise thy name above every name; and that we kept submissive to thy will, and esteem our brethern better than ourselves, and thus fulfill the law of Christ; for in thy spirit we desire to do thy will, Oh, God.

We love to meet together and mingle our voices in singing the sweet songs of Zion, and hear our ministers preach the unadulterated Gospel of glad tidings of great joy. What greater privilege could the saints have here than the freedom of meeting together in public worship of the only true and living God. This freedom may be short, but as long as our God has willed it so.

In conclusion, dear Elder and Sister Wood, I could not write you as I desired, but have just blundered along in my awkward manner. If I have written anything that Primitive Baptists don't believe and stand for, charge it to the error of the head and not the intent of the heart, for I have a great desire to believe in line with my brethern, so far as it is a "thus sayeth the Lord", and as my experience has taught me. We

were glad to have you both, together with many others at our good association at Basham Church. Dear Elder, we enjoyed your good sermon, together with all who preached at the association. Our next association is scheduled to be held at Gills Creek, which is my home church. We hope the Lord has willed that you meet together again with us next year.

Elder Wood, in true sincerity we feel well pleased with you and Elder Spangler as editors of the Signs of the Times; and pleased with the great ability you both have, together with your good associate editors, for preaching and writing such wonderful editorials for the Signs; and also, many other able writers who contribute to its columns, which, to me, makes the Signs a wonderful and lovely paper. We miss dear Elder Dodson's editorials, but we believe he is sweetly resting from his labors in the peaceful paradise of God.

May the Lord's Holy Spirit and comfortable communion rest and abide with the household of faith, that they may walk circumspectfully in the ordinances of God, is my prayer. A brother in hope of a glorious immortality beyond the grave.

J. A. Perdue.

MATTHEW 16:24; MARK 8: 34-37;
LUKE 9: 23-25

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

There is little variation in the wording of what the three writers had to say about this subject, and it seems that each of them are so close to the other in the exact words that we may use what Matthew has to say about it.

Writing upon a particular text of scripture without carefully consulting the context will make us leave out the lesson being taught. Abridging, adding to, or leaving out what is taught in the Bible, will tend to confuse instead of edifying. My leanness and barrenness is a constant reminder that I do not know anything as I ought. This feeling serves to make me tread carefully, and I hope prayerfully, in coming before the Lord's people.

As in all of the balance of the Scriptures, I think that this is teaching the sovereign grace of God, and at the same time thoroughly setting forth our fallen nature and incapacity to rise above it. The doctrine of the purpose of God found strong opposition among the apostles. The Bible not only plainly says it (Matthew 26:35), but it teaches it by inference in many places, that all of the apostles were in strict opposition to prophecy being carried out. Prophecy is being fulfilled now, and yet men are just as much opposed to it taking place as were the apostles. The apostles told the Saviour face to face that he did not know what he was talking about when he told them what evil men would do; furthermore, they told him plainly that they were able to do better than he thought about them.

The Saviour preached the fulfillment of those things concerning him. He spoke of how he must go up to Jerusalem; of how and what he must suffer and die; of his resurrection on the third day. Peter began to rebuke him, and to tell him that these things shall not be done unto him. I wonder sometimes, how that men, especially those that are called brethren, can revile the Lord's dear people for preaching the doctrine of predestination, seeing that Peter rebuked the Lord for preaching it. I am not, nor have I been, neither have I heard of my brethren preaching it, that the things of time are falling out for any other reason than for the good of those that love God. If they do go to preaching it, I certainly will protest at

it. And the things that were done at Jerusalem, in fulfilling prophecy, were all done for the good of God's people. Peter protested at it taking place; some of the brethren are still protesting that the things that are, should not be. Now since Peter was called an offence to the Saviour because of his limited predestination, I dare not be any the less offended at the limited doctrine when I hear it advocated.

It is of men to preach that the things that God has said should be, will not be. Jesus said it was. I didn't do it; my brethren are not the ones that said it. The blessed One said that for a man to think and say that the things that were prophesied are coming to pass would not come to pass, did not savor (know) the things of God. Now mark that statement well, and keep your mind on it.

After declaring this solemn truth, then he spoke the text at the head of this article. There is not any conditional doctrine in it; there is not any idea expressed or implied that a child of God can act so as to lose his soul, or barter it off for the material things of this world. These are self evident truths and mean what they say, and say what they mean. Peter was not denying himself. Of that we may be sure, and when he protested at the Lord's strict prediction about this denial, we may be sure that not a one of the twelve were any better than he. Every one of them were placing self in front. When Peter drew his sword and cut the ear of the high priest's servant (John 18:10), he was doing that that each one of them had asked permission to do (Luke 22:49). None in all the world of our day, have boasted any more of self and creature ability than did the apostles. These men were chosen at the beginning of the ministry of Jesus Christ. Who chose them? Did they have any remote part in making the choice effective? Not the least thing did they have to do with that choice. Now after they were chosen and called to follow the Lord, who qualified them? From the very beginning of

the following the Lord, it is clearly demonstrated that they did not savor the things of God. Who did they put in front? From time to time they put themselves to the front. It was self that they put in front. It was what they thought about things regardless of what God has said hundreds of years before. We will not let anyone hurt you; we will die with you if need be; we will be found at the post of duty when all men have forsaken you, was the substance of their preaching, even before the Saviour's own face and in his hearing. Let us suppose that this had not been rebuked and stopped. Let us suppose that this self righteousness had the approval of Jesus. As it developed in them, what would they have preached? They certainly would not have preached Christ. If they had stopped the purpose of God from being fulfilled; if they had been able to stand steadfast in the face of death; if they had been able to maintain His honor and sovereignty by carnal weapons, then I ask again whose name would be preached? If they had been able to preach self before Jesus, and to have gotten by with it, what would they have preached before men?

As this was not the good and better way in the early days of the church; as this way was a way that savored not of the things of God then, just so, no more nor no less, is it not the good and better way now, and savorest not of the things of God. As it was put behind at that time, just so, no more nor no less, must it be put behind now. This self doctrine was wrong then to all of the disciples; it is wrong to all of them now. In just the proportion that the Saviour rebuked and brought them away from that self doctrine, just that much, no more nor no less, must it be done now. Let me say just here that at no time did the Saviour lose a combat with Satan. Each time that Satan was commanded behind, behind he went. Each time that self is displayed in the things of God, there will be a consumation of those very things. All works that are of the flesh will be consumed by the wrath of His

Spirit. This includes our sins of various kinds, but I am dealing with the text as I see it, and there is no sin any more rebuked than the self righteousness of the creature. "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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet as by fire." (I Corinthians 3:13-15). This fire will always bring to nothing all the satanic works and in the end of things will always come off victor.

To follow Jesus has only one prerequisite. Self must be reduced to a nonentity; it must be denied, not in part, no not in the least, but in whole. Now this denial is not the work of self. No kingdom works against itself. Two kingdoms that are antithetical to each other will not accept the work of the other (Rom. 8:18). Peter has made a positive statement of selfishness. He will not turn on that work until he is turned. It must be in the One that turns his people that turned Peter (Psa. 85:4; Jer. 31:19). Only those that have had to deny themselves know anything of the intensity of this conflict; only those that have arrayed themselves against the work of God and had that work of theirs all put behind and expunged from further consideration in the kingdom, will know what is included in this denial. This qualifying of God's people goes on and on. There is no graduation in the school of grace. The way always leads upward to something higher. As soon as the denial is wrought in and worked out, then the taking up of the cross comes. It is from one thing to another, and all the steps of grace, and none of them of self. This cross is not a piece of lumber nailed to another; it is not something that we expect to be nailed to in body. It is not the cross of our brethren, nor our neighbors, no,

nor of our Saviour. It is our cross. It is a cross that has been wrought in us. We could make a world as easy as we could make this cross; we could make another one as easy as we could refuse to take this one up. Now here are two things that self will not do. The third step is like unto it. There is a following Him. Self would not do these things, but self has been put behind.

It could not be said that Peter did not try to save his life. As often, and as hard as he tried, it was a losing proposition all the time. Let us turn from the technical point of this doctrinal to the experimental. Have you, dear child of God, tried to maintain your integrity? (Job 27:5). Have you fought with hands uplifted high? Are you able to sing:

Against the God who rules the sky,
I fought with hands uplifted high;
Despised the mention of his grace,
To proud to seek a hiding place.

If so, then you know something of the selfrighteousness that God's people must deny. And you know the ends you went to in order to hold on your way. Self wanted this; self wanted that; self wanted the other. That life you thought was worth saving; you thought you could save it. To that end that Peter and the disciples saved their life, just that much, no more, no less, must we save ours. And to the end and degree that they lost that life, just that far must we lose ours. Middle grounds will not do; a happy medium cannot be wrought out; any sort of compromise cannot be had. This saving must be done. We must first be selfish before we cannot deny self. This feeling of saving power must be felt before it can be lost. We must feel our selfish life, think well enough of it to save it, do all we can to save it, before we will know the sweetness of saving grace that will enable us to deny the only thing we have.

The disciples are Bible examples of this being done. Peter lost a life while trying to save that life. He tried to keep his integrity, and maintain his ways.

He did the best he could; he did as well as any man can do. Peter tried to maintain his life and his way in communing with the Gentiles; he tried to do so in the hour of crucifixion; but lost every time. But in the losing of his selfishness in Adam, he was given a life (manifestly) in Christ. The rule of self came to an end; the rule and dominion of the flesh became subordinate to the spirit; the life in Adam, which life he would have saved, he lost in service to the Saviour. But few know when this takes place. But few can tell when they were brought to lose their life and then to find their life again. In each case it was their life. They lost it in trying to save it.

Perhaps it will not be amiss to speak something concerning the word "whoever". It does not seem that there should be any confusion and wonder about this word among Old Baptists, yet we know that there is a question as to why we do not use it more. The truth of the matter is this: We never make any reference to the work of Christ and the relationship of that work to his people, but what we use words meaning the same thing. Unless I am badly mistaken, the Bible never says that all of the Adam race can come to Christ. It does say emphatically that all those given Christ shall come; it does say that it is the will of God for them all to come. It does not say one word that God wills any to come except those given Christ. It does seem that this is enough to put to rest every child of grace. This coming to Christ is first predicated upon the will of God. It is his will that they come. **IT IS NOT THE WILL OF GOD TO BRING THEM AGAINST THEIR WILL.** At one time they lived to self and would not come to him, but in trying to maintain that life they lost it (as a reigning, controlling power), but were given to find a life that was in accord with the will of God. The psalmist David viewed this glorious day, and even felt its wonderful fulfillment, that the people of God

would be willing in the day of His power (Psalms 110:3). He did not say, That some, or a few, or many of them, but he said thy people shall be willing in the day of thy power. The setting of our text embraces the power of God, but it excludes the power of men and devils, for it was commanded to get behind. In the natural life, Peter never did have any willingness to serve God. Let it likewise be said, once and forever, that no man or woman of Adam's race can do any better; that he or she must lose that life as the ruling influence, and be given to find a life in Christ that rules, thus making them willing to do whatsoever is at hand. It certainly was not against the will for Peter to stand up before Christ and argue his sanctification of the flesh; and had he remained in that condition, he would have preached it all over God's kingdom on earth. But he died to that; a man must die in order to live; he must die to self in order that the life in Christ follow.

There is no profit in gaining the whole world, if gaining the whole world means the loss of the soul. If a man gains the whole world, would the exchange of it for his soul be permissible? Could he do some trading with the Almighty? These questions have been answered when Christ was driven into the wilderness to be tempted by Satan. The world was offered to the blessed Redeemer on condition that he fall down and worship Satan (Matt. 4:8, 9). There is no likelihood of one of the chosen vessels of mercy gaining the whole world. It is true that they would, if they could, but since Jesus stood the wily temptings of Satan and put him behind with all that he had to offer; and since we are justified before God by the imputed righteousness of Christ; and since he lived that law for us; and since he died to satisfy divine justice in our room and stead, there is nothing to lead us to believe that he will leave us to gain that which would cause us to lose our soul.

This whole world is nothing more nor less than having our way. It is nothing more nor less than self righteousness in full sway. It is nothing more nor less than having established our own righteousness. It is nothing more nor less than laying up treasures here on earth. Now let me say again, at the time realizing the triteness of my expressions, that this is what we all do by nature. We first aim to gain the goods of this world. We are going to have our way in that. Second, we are then going to get religion, and with it, get the whole adamic race with us, and go home to heaven and show what OUR SELF has accomplished. Now let me ask the same question that the Saviour asked, What will this profit, seeing that this is all to be met with the awful denunciation, Depart from me for I never knew you? And when the time comes for the mountains and rocks to fall on these, what will they give in exchange for their souls?

Will Peter be there? Will he be brought to this place with nothing but the world, and his soul hanging precariously in the balance? Will any of the disciples be there? Will any poor and afflicted child of Jehovah be there?—No, none of that. Nothing could be further from the lesson taught. But at some time or another as with the woman of Samaria, there will be a leaving of the earthen pitcher behind; there will be a fleeing for refuge; there will be a leaving of the fishing nets; there will be a suffering of afflictions rather the pleasure of sin; there will be a quiet submission to the powers of darkness.

All created things shall be in subjection to him that made them in the bringing of his people to victory. Peter and Jonah had to realize that they could not have their way. All of the apostles had to be taught and brought along the way of denial of self. They all had to learn that this world cannot be gained; that even, if he gives us to travel in selfishness a little way, that when we are converted, we see that we cannot

gain the whole world, for that which we thought we had is taken away. Not one of these people shall fail to deny self; not one of them shall fail to take up their cross; not one of these shall fail to follow Christ; not one of them but shall try to save their self, and not one but what shall fail; not one that loses that life as a rule of action, but will find a life in Christ Jesus: and not one but shall have all the world taken away from them.

I do not see this now. I do not even experience it all the time, if indeed I have at all. I see many of the Lord's people that are as ready to condemn the doctrine as set up by Christ as were the disciples. I see many, many, and feel much of the time, a serving of self. But I am looking for a new day. I am looking for a land of endless peace and happiness. Unless I am mistaken, I am living under the watchcare of a Father who has ordained all things; who has foreknown all of his people; who predestinated them to be conformed to the image of His Son. This conforming is now being done in our lives. We are being weaned from this world. It is fast losing its gleam and attraction to us. Its treasures are all on the wane to us. More and more self is being denied, and just a little longer of waiting; just a few more rolling suns at most; just a few more days of sorrow and trial, and death shall come. We may go many miles in service to his people, and we may have the world and self removed in death, but be it short or long, we will lose them both in death. In losing them we shall one day, one blessed day, awake in glory.

—W. D. G.

Denton, Kentucky

Signs of the Times,

Dear Brethern:

I would like to clarify my position on the subject of secret orders, as I may be misunderstood by some of my brethren as to my position. I would like to do

this through the Signs, so that the Baptists in general might understand just how I stand on this subject. I hope you will publish this, correcting all mistakes.

First, I will say that I do not believe that Baptists should attach themselves to the secret orders or institutions of men, and unequally yoke themselves with such orders, which in general are composed of all manner of men. It seems to me to manifest the lack of proper faith and trust in God. I may be speaking too plainly, nevertheless it is hard for me to refrain from speaking the things which I feel and think to be the truth. I suppose I hurt myself with some of the brethern sometimes by being too plain in expressing my thoughts and feelings.

So far as secret orders are concerned, I have no fellowship for them at all, that is, the orders; but I do have fellowship for any individual whom I have reason to believe has an experience of grace. While I think and feel that we should counsel and warn against the brethern attaching themselves to these orders of men, yet I do not believe that we have any authority to coerce them by withholding or barring them from our fellowship. I myself am afraid to do that lest I call that common and unclean which God hath cleansed. We believe that God will bring them out himself at the appointed time. Many of our brethern belong to labor unions, which are not but institutions of men, and secret orders; and to me is no better than any other secret order. It is trusting in man for worldly or financial protection. God, by the mouth of Jeremiah says, "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm." (Jeremiah 17:5) If such is not trusting in man and making flesh his arm, I do not know what it is.

I believe God will protect his people and provide for them both spiritually and temporally, and I hope I have no trust in anything but him alone. I hope and pray that He will keep me separate

from worldly institutions of ungodly men, for I am experimentally aware that I can not keep myself, and I know that if He should withhold his saving and preserving grace, I could but fall and follow the course of nature. None of us are so strong that we could endure the least of temptation if left to ourselves.

Paul in his epistle to the Corinthian brethern admonishes them in the following words: "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." (2 Corinthians 6: 14-18)

I hope that what I have written will not be an offence to any one, but if my thoughts are right, I hope they will be of profit to some.

Yours in a blessed hope,
H. L. Rogers

245 Locust Lane,
Danville, Virginia

Dear Brother Spangler:

I am sending three dollars to subscribe to the Signs of the Times for one year. I love the good writings that I have read in some of them at my mother's in Reidsville. I want to tell you that I have enjoyed your preaching many times; you speak in such a consoling manner, — such a humble manner, and with authority; it is comforting to hear you speak, especially when I

have an ear to hear.

But the thought is with me, am I one of the Lord's children, or am I not. I am so miserable, so vile and sinful, that I am made to quake with fear, and tremble so much of the time that I am completely mistaken in the whole matter, as I have not experienced this as plain as some: I don't have any definite time or place that any change came about. It is like the Scripture says, "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".

It is hard for me to try to explain anything except to write, as I have an impediment of speech and can't well be understood. I will never forget the wonderful sermon that Elder Griffin preached at the association this summer, about some of the Lord's people having impediment of speech. The sermon seemed to be directed to me alone. It doesn't matter here, but, Oh, how I do hope to speak plain in that beautiful City of God, where all will speak alike and be satisfied. This is my sincere desire, if I know my heart. I fear so much that I am deceiving them, but I am continually begging the Lord to restore unto me again the "joy of thy salvation". I have to be shown over and over again, as I am too weak to stand alone. He will support me if it is his will to do so; and if not then I am a complete failure.

I long to hear that blessed call, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There is a beauty in this that I can't explain. I hate the sins of this world, and I hope that the Lord will keep my mind from them. I long for a reassurance of his blessed view, and to be kept from evil.

Brother David, I'm afraid that I am worrying you, but I wanted to write; I reckon I have made a failure of this also, as I am a stranger to everyone, even to myself.

Mrs. Betty Mae Bradner

EDITORIALS

Danville, Va.

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EDITORIAL

This seemed an opportune time to add a few additional remarks in regard to my piece in the September issue of the Signs. Since then, I have received a letter from a brother asking that I explain a little more clearly the "place" to which I thought the Saviour meant He was going to prepare for His people. I have answered his letter and have thought that if one did not understand, there might be many who did not understand.

I realize, first of all, the importance of a speaker or writer thoroughly understanding his subject, otherwise, he can not present in a cogent way that which he does not understand himself.

The word "go" means to move on a course; proceed. So Jesus meant that He was going to continue the work which He came to do, and this work

was on earth and not in heaven. This language was uttered before he was crucified, meaning, that He would proceed with the work which His Father gave Him to do until His death and resurrection. At which time, all things would be "Complete in Him, which is the head of all principality and power."

The place which He was to prepare was on earth and not in heaven. I would not consider for a moment that there was ever any thing incomplete in heaven. But the grave was to be prepared for the release of its captives, and this was done in the death and resurrection of Jesus Christ.

The apostle tell us, "That we have redemption through his blood," and the shedding of blood meant death. Another thing brought about by His death was reconciliation, and Paul says that, "When we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." It was necessary that He go to where our bodies are consigned and come forth victorious from the grave, and there by, releasing that which was lawfully held, so that when He comes to this earth again to gather His people unto Himself, there would be no obstacle in the way.

The Lord said by the mouth of Isaiah, "I will make thy gates of carbuncles." In order to get relief from a carbuncle, it is necessary to release the blood. Therefore, through the death and shedding of the blood of Jesus He was relieved of His agony, and thereby opened the gates to, and prepared the way to heaven.

Not only has He prepared the way to heaven, but He has prepared a kingdom for His people which is not of this world. Jesus said to His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This kingdom was in the purpose of God complete before the foundation of the world, but it

was not in its manifestation. It would do a thirsty man little good to know that there was water in another room, if he had no access to that water. One sip of water would do more to satisfy the thirst, than all the knowledge he might have that there was plenty of water, but out of his reach. So the children of God are not satisfied to know that there is a kingdom prepared for His people, but they want some evidence that this preparation is made for them individually. If then, His kingdom is not of the world, the subjects of His kingdom, though in the world, are not of the world. Therefore, we see the necessity for a kingdom which is not of the world, for those who are not of the world, that they might have an abiding place.

I trust that however ambiguous the words "go to prepare a place" may have appeared in my piece in the September issue of the Signs, that this ambiguity will be removed by these additional remarks.

—H. O. N.

DOCTRINE—ORDER

In closing the One hundred and twenty first volume of The Signs of The Times we are constrained to mention the loving kindness of the Lord. Through his continuing grace we have been blessed to continue the paper to you.

Each year brings a certain number of trials, and problems to those who send forth your family paper, but above all things else we desire, if we know our heart, to continue, "steadfastly in the apostles doctrine and fellowship."

We have been favored with the support of the brethren and friends in our undertaking, and much charitableness has been manifested toward us. We desire an interest in your petitions to the God of all Grace. Please bear with our short comings, and remember the paper is yours, and we want each subscriber to feel free to write us at any time about any matter

in question.

We are indebted to our editor, and associate editors for their fine co-operation in the work. As we mingle with them from different sections of the country, we are thankful to almighty God for casting our lot with them.

The brethren and friends have been liberal in their contributions to the indigent fund. We have a goodly number not able to pay for the paper, and but for the kind remembrance of our readers we would be unable to continue the paper to them. Many of our readers are shut in and the paper is all the preaching they receive.

The paper actually belongs to you who read it, as it was willed by Elder Dodson to the Old School Baptist before he died, and no one receives any profit from it.

To those who have sent in subscriptions during the year, please accept our thanks. We notice that a number of parents have sent the paper to their children who are away from home. Some are across the waters in foreign lands. This is commendable.

Please continue your writing for the paper. If you feel to write your personal experience, do so. We depend on your writings to help in the work.

Now we come to the heading of the article. Doctrine—Order.

As we understand the doctrine to be the things taught in God's word, which is given by inspiration; so gospel order for a church is the observing of this doctrine in their practice.

Whether written or unwritten, gospel order flows from sound doctrine, and we might mention a few things wherein it is shown that sound doctrine, and the practice, or observing of it in the church are inseparable, and are to be considered as the doctrine and order of the Lord's house.

"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." (Gal-6-1) "Confess your faults

one to another, and pray for one another, that ye may be healed."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In the gospel order of the church there are a number of things set forth, that we are well favored if we are given to observe them as the order of the Lord's house:

"If a man neglect to hear the church, let him be unto thee as an heathen man and a publican." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." As to keeping company with fornicators: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In reference to other sins it says, "but now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

If these things are not the doctrine of our Lord Jesus, and Gospel order for his people, we do not understand the word. These things are but a few, but plainly show that Gospel order is embraced in gospel doctrine.

All church rules unless administered in love and kindness fall short of the word of God.

"Let brotherly love continue;" this is not just in word, but to be observed in deed. Keeping the unity of the spirit in the bond of peace, and in being blessed to walk in the good ways of the Lord there is much joy, and peace to his people.

We have noticed a tendency by some of the brethren to divide doctrine and order. The word of God abounds with

proof that good doctrine, sound doctrine and gospel order go together. They are inseparable.

In the order of the Lord's house if we do not find a thus sayeth the Lord for our practice, it is evident that it is not gospel order, and must be called church order.

We profess to take the word of God as our rule of faith and practice, hence we should seek to conform to it in the order of the house, as well as the proclamation of it in our rules of order. In most cases the rule that would apply to brethren as individuals, in their relationship with each other, would also apply to churches, one with another, for the same relationship exists.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by fair speeches deceive the hearts of the simple.

For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil." It is not this doctrine and order inseparable. (Romans 16:17-19)

In Paul's epistle to Timothy he says, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

Neither give heed to fables and endless genealogies, which minister questions rather than Godly edifying which is in faith: so do.

Now the end of the commandment is charity out of a pure heart, and out of a good conscience, and of faith unfeigned:

From which some having swerved have turned aside unto vain jangling. (I Timothy 1:3-6)

Also he exhorted to, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt

both save thyself, and them that hear thee." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness.

He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." It is clearly shown that in observing the words of our Lord Jesus Christ, in being blessed to practice what we preach, there is an adorning the doctrine of God our Saviour. (Titus, 2-10)

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." Is it not manifest that this word to the servant to honor his master is part of the doctrine 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, thoroughly furnished unto all good works."

In Paul's commandment to the Corinthians to put away from among them, or deliver the fornicator unto satan for the destruction of the flesh, it was a part of the doctrine of the apostle. We are reminded that we are to judge things pertaining to this life, we are commanded to set them to judge who are least esteemed in the church.

In the fifth chapter of Ist. Timothy it is said, "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Hence we are well favored if we as the servants of the Lord have solemn things committed to us, inasmuch as the order of the house, or church is entrusted to his servants. Where there is a lack of ruling well, such as holding the ones whom we are commanded to withhold from, trouble always follows.

I find no record in the scriptures where any apostolic church ever chal-

lenged the right of another church to discipline her members, neither do we find them carrying their troubles to others, but a matter of controversy among brethren should be confined to where it starts, and not peddle it over the land.

Wherever churches have failed to recognize the right of a sister church to discipline her members it leads to endless divisions, as the disorder that starts the matter leads to others being contaminated with the trouble until brethren are forced to withdraw from such practice.

In conclusion, may we be reminded that what is good doctrine, is good order. May God give us all to examine ourselves, and to remember that the same relationship that exists between individual members would apply to churches. If two churches are at variance, let them meet together, just the two churches, and try to settle the matter. If no satisfaction is obtained, call help from sister churches, and where the spirit of love and forbearance exists troubles will soon be settled. May we be given to remember that in God's word (his doctrine) there is a perfect rule to settle all differences. If we hold a practice, or order not founded in his word, it is man's rule, and if found in his blessed word it is the doctrine of God our saviour.

D. V. Spangler

**"BE YE NOT UNEQUALLY YOKED
TOGETHER WITH UNBELIEVERS"
(2nd Corinthians 6:14)**

The communication of Brother Rogers brought many things to mind, and gives us occasion to note a few things in connection with Sunday schools and other organizations of men. We have sometimes been asked why we oppose these things in connection with Old School Baptists; and in reply have given our reasons. We feel now to state some of them for those who may be interested.

We feel perfectly willing, even desirous, that all men should have their own views on religious and other matters, so long as they do not create a disturbance in the social or political order of things which we are blessed to enjoy as free men; and would desire, as far as it is the Lord's will, that all men have the same freedom as we. It is right that we come under rule of government with our fellowmen, which is for our comfort and protection as we live in this world; but this is entirely different from any constraint or coercion in religious matters. That nation is happiest which has a just and equitable code of laws for social and economical protection and betterment of all its people, and which leaves all matters of faith or religious belief to the individual conscience of the people.

Should we therefore oppose in our own conscience and practice certain things which seem right to others, we do not desire to circumscribe their right to the same privilege. Our opposition will go no further than to assert our own understanding of what is right or wrong in matters of faith; and that, according to our understanding of things which the Lord has revealed of himself in doctrine and practices which he set up for his people in their worship of himself. Beyond this doctrine and practice we would not go.

From our own experience and observation (confirmed as it is by the Spirit of Truth in the Scriptures), we know that the unrenewed hearts of men cannot receive and believe things beyond their realm. That is, men know the things of men by the spirit of man that is in them. (1 Corinthians 2:11). Which means, that his capacities are limited to his own environment,—limited to the things which the spirit of man in him comprehends, and believes, and practices. At the same time, we know that this same man (having by nature only the spirit of man) may be brought to the knowledge and understanding of things beyond his natural environ-

ments, by the effectual working of the Spirit of God in him; which working of the Spirit is called a being born again. This new birth is accomplished in every subject of the grace of God,—in every person who was chosen in Christ Jesus before the world began. And this new birth has this effect: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (read the second chapter of 1st Corinthians).

It is evident, therefore, that before the new birth men know nothing of the things which God has freely given; but afterwards they know these things and speak of them in the wisdom of the Holy Ghost’s teaching. It is foolish for unregenerated (not born again) men to try to teach the things of God to unregenerated people, or to urge their teachings on those who have been taught of God. We can witness that they either deny the plain teachings of the Scriptures, or so give a private interpretation to them that they are meaningless to those who know the truth. They teach the things which “seem right to men”, and men will receive them, for they seem right to them also. We were partially brought up under such teachers, and knew not but that our salvation was in our own hands to accept or reject. We knew nothing, and heard nothing, of being dead in trespasses and sins; we heard nothing of the election of grace, and that salvation was by grace alone. To accept Christ, join the church and be baptized, was the sum and substance of the way of salvation.

If this is still the scope of the teaching in the schools of men, we want no more of it. We still have reason to believe that this is their doctrine, for we yet doubt that the Ethiopian can change his skin, or the leopard his spots. Yes, we have learned far different, and we

do not desire that our children be taught things which are contrary to sound doctrine, for we know that our children, or any other persons, can learn the truth only in the same school we have been taught. Not only is this so, but we ourselves cannot cause our children to see and know the truth, however much we may strive. What was true for us, is true for them: “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.” We think it right and well for all to know the Scriptures in a literary and historical sense; but let us not teach that the way of salvation is other than it is. The truth has ever been revealed from heaven in the hearts of the Lord’s people, and we are content that it should remain as the Lord said by Jeremiah, and confirmed by Paul in Hebrews 8:10-11: “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” etc.

Now, as to other institutions of men as they apply to the church. We have every reason to believe that the church was the only organization which was established by Jesus. And he established it on “this rock”, and we are assured that the gates of hell shall not prevail against it. No other helps were needed. The Lord established it, and brings all its members into the knowledge of all things in connection with it, and chooses his servants to confirm it and comfort its members in their pilgrimage in the world. “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

All other organizations, whether religious or semi-religious in their character, are organizations of men. In the economy of all things, these have their

places in and among men of the world. But a christian is a follower of Christ only, and, as they are given grace, they will follow Him in his commandments. They are to, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ", and, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world. are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments of men?"

Those who are truly followers of Christ cannot follow two masters, lest they love the one and hate the other. They are not to be unequally yoked together with unbelievers, but are to come out from among them, and be separate. They are not even to walk with their own brethern who walk disorderly. We, therefore, cannot see how anyone can walk with Christ on the one hand, and believe his doctrine, and at the same time walk with some organization which may have some sort of religious formulas at variance with Christ. Those who may have become connected with these organizations before being brought into the knowledge of the truth in Christ, very readily know the difference; and should as readily give up their affiliation, if they desire the fellowship and privileges of their brethern in Christ. We would not urge them to do this, but simply state the fact, and wait until they are of a ready mind to disassociate themselves.

Now as to moral influences: We are certainly highly in favor of the moral uplift and social betterment of all men; and we know that many organizations have moral teachings, which are good as far as they go, but we must discountenance that which is right part of the way, and wrong the rest. That which is moral is fine, but that which holds up before unsuspecting people a way of salvation, based upon the labors and works of men, and is false in fact

and in principle, we cannot go along with.

We are of the opinion that moral teaching by precept and example in the home has far more influence and effect than that which may be had from any other source. Examples of modesty, truthfulness and sobriety set by mothers and fathers in their homes and lives are fixed far more indelibly in the minds of children than anything we know of. The home is the very seat of moral influence in the natural minds of people. Immodesty, lying and insobriety lead to many crimes; yet many homes set these examples. We wonder what an ill dressed mother unshamed in public may expect from her daughters of future generations; or what parents may expect if they raise children almost unrestrained, and whose examples are for evil rather than for good. These things pertain to the morality in the lives of men in nature, and may be termed the best that is in human nature.

How good it is to see the children of God as they show forth the fruits of the Spirit in their walk and conversation. With John, "I rejoiced greatly that I found thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

—J. D. W.

Seattle 99, Washington

Dear Elder Spangler:

I am enclosing \$3.00 for another year's subscription to the Signs. I surely enjoy reading it, especially the letters.

I was privileged a few weeks ago to be at a meeting in Sister Parks' home

in Chehalis. Elder Jefferson spoke so well on the good old truths, which cheered us up. I was also privileged with others to go to visit our Pastor, Elder Fisher, who is very sick. Elder Jefferson was there, so we had singing and service to help cheer him.

The following verse has comforted me many times:

"His love in time past forbids us to think

He'll leave us at last in trouble to sink;

Each sweet Ebenezer I have in review,

Confirms his good pleasure to help me quite through."

May the Lord bless you all in your labor of love, is my prayer.

Mrs. J. W. Cameron.

VOICES OF THE PAST

"He being dead yet speaketh"

He is a very good speaker, you say, a very good writer, but he fails to cover the whole subject which he is considering. He does not reach out in every direction in which he might go, and does not go exhaustively in any one direction. Whenever I read what he has written I can at once see many things which he did not seem to notice, and many thoughts are suggested to my mind which he did not express, though they are very clear and prominent. Yes, but if he had not written as he did, you would not have seen those things which you say he did not reach; if he had not spoken what he did, those thoughts which he did not express would not have occurred to your mind. His writing and speaking are not exhaustive, but suggestive and comprehensive. Some good writers and speakers exhaust not only the subject, but the reader and hearer also. They go so thoroughly into the subject in hand that they leave nothing for the reader to think out by himself.

They give him plenty of things to remember, but nothing to stir up his mind into activity.

It is good when you are sent off by the writer or speaker into new fields of thought, which he has not entered himself, but only pointed out to you. It is good to be set to thinking on your own account while you read or hear, so that more thoughts are coming into your mind than are seen on the printed page or heard in the sermon that is preached.

Elder Gilbert Beebe was one who had such a rare gift as this, and I have known many such among our preachers in the last forty-seven years. When I had to preach at associations, I loved to follow Elder Beebe. His preaching stirred up my mind in such a way into activity, and brought so clearly and powerfully to my mind my own experience, touching my heart and filling it with a sense of God's love, and suggesting so many more things than he said, and opening up the depths and heights and power of the word of God's salvation, that when he was done speaking it seemed to me an easy thing to preach. The very atmosphere seemed to me to be full of the power and comfort of the gospel.

The relation of an experience of grace is not preaching the gospel, but every gospel sermon does relate more or less of an experience of grace. The word preached by a sent servant of God touches the experience of the same word in the soul of the hearer. The gospel is the power of God unto salvation to him who has felt that power in his own soul. There must be at least one believer present, one who has felt the power of God unto salvation, before there can be a gospel sermon. One may point through a window to a glorious scene in the distance, but if there is no one to follow the direction of his hand and see the prospect, the pointing will mean nothing; but when there is one present with eyes and a desire to see what the hand points to, it means much

to him as he looks upon the prospect to which his sight is directed. There must be both a preacher and a hearer in order that there shall be gospel preaching. The believer may see much more in the prospect than the one who directs his sight, but he will see in it nothing conflicting, nothing that is not there. He will hear only the words spoken by the preacher, but they may mean much more to him than was in the mind of the one who preached them, as they may have touched a wider and deeper experience of the power of God in his soul. To the believer the gospel is always the power of God unto salvation in such measure as he has experienced that power. (Romans 1:16)

(Elder Silas H. Durand
in FRAGMENTS)

**RESOLUTIONS OF RESPECT
FOR**

ELDER LANDON A. HARRIS

WHEREAS, it was pleasing to our gracious Father to remove from the scenes of this life since our last session, our highly esteemed and greatly beloved brother and faithful laborer in the vineyard, Elder Landon A. Harris, and **WHEREAS**, Brother Harris came among us for many years laden with the gospel of peace, preaching to our comfort and edification, and to the praise and honor of our God, and

WHEREAS, his genteel and kindly manner endeared him to all who knew him, and he was always welcomed into our homes and the churches of this association, and **WHEREAS**, Brother Harris' godly walk and conversation, and his earnest contending for the faith once delivered to the saints, is greatly missed by us since his passing; and since we shall no longer have the benefit of his presence amongst us, therefore

BE IT RESOLVED, that we bow in humble submission to our Father's will, and give Him thanks for such a gift unto his church; and for the gentlemanly qualities with which our brother was endowed, and which he exercised in his dealings with all men; and, be it further

RESOLVED, that we express our deepest and heart felt sympathy to Sister Harris and family, and to our brethern whom Brother Harris served as pastor; and that this resolution be spread on our minutes, and a copy sent to Sister Harris, and that it be published in the Signs of the Times and the Old Faith Contender.

Done by the order of the Virginia Corre-

sponding Meeting while in session with the New Valley Church, Loudoun County, Virginia, October 16, 1953.

Elder John D. Wood, Moderator
Arthur L. Carter, Clerk
Grover C. Spindle, Asst. Clerk

**ORDINATION OF
ELDER D. C. DAVIS**

At the request of Bethel Church of Predestinarian Baptists, of Riffe, Washington, the Hopewell Church of Stockton, California, sent Elder T. R. Jefferson and Deacon Wm. Echols; and the Little Flock Church, Bakersfield, California, sent Elder L. L. Wilson, at our regular meeting time, the third Sunday in May, 1953, for the purpose of enquiring into the qualifications of Brother D. C. Davis for the gospel ministry, and to ordain him if found qualified.

The presbytery was organized with Elder Jefferson, Moderator, and Deacon Wm. Echols, Clerk. The church delivered Brother Davis into the hands of the presbytery, who proceeded as follows:

After enquiring into the qualifications of Brother Davis, and being fully satisfied, Elder Wilson offered prayer with the laying on of hands; then the charge was delivered by Elder Jefferson. Brother Davis was thus ordained to the full work of the gospel ministry.

Elder T. R. Jefferson, Moderator
William Echols, Clerk
Rosa Coleman, Church Clerk

OBITUARY

WINFIELD SCOTT JOHNSON

Dying at the unusual age of one hundred years at the Wanda Nursing Home in Kingston, New York, Winfield Scott Johnson ended his long, honorable, and useful career September 26, 1953, and leaves as his mourners his daughter Miss Lottie, several other relatives, and a legion of friends in Kingston and vicinity places. This remarkable man was born March 17, 1853, in Pine Hill, New York. Early in life he united with the Methodist church, but ever remained a true and loyal friend of the Old School Baptist cause though never casting his lot with those of that faith. In 1876 he was united in marriage to Miss Emma Elmendorf, who died in 1937. One daughter Miss Lottie was the fruit of that marriage.

Mr. Johnson with his wife went to Il-

linois and followed the avocation of farming there for several years before removing to Kingston where he lived for fifty years, successfully following the trade of a house painter, also dealing in real estate. His honesty, industry, genial ways, appealing personality, with a happy combination of thrift and generosity, made a profound impression upon his legion of friends and acquaintances. His home life was ideal. Since the death of Mrs. Johnson, Miss Lottie ministered to her father's needs with all a daughter's love and devotion until ten days before his death when it became advisable to remove him to the nursing home where he passed away.

The funeral services were held at the Carr funeral home in Kingston, September 29, the writer officiating and using the seventeenth verse of the second chapter of Revelation as a text. The interment was in the Wiltwyck cemetery in Kingston. Mr. Johnson was wonderfully preserved physically and mentally until after he passed the milestone that marked a century of life, witnessing meanwhile the wonderful progress and the great changes that have left their impress upon the history of mankind.

(Elder) Arnold H. Bellows

MARY ETTA TAYLOR

In memory of my precious mother:

God, in his infinite wisdom, has seen fit to remove from our midst my mother, Mary Etta Taylor. She was born January 26, 1870, the daughter of Allen Hamilton and Abigale Smith Hamilton, of Sea Level, N. C.

She united with the Primitive Baptist Church Saturday before the fourth Sunday in March, 1888. She was faithful in all things pertaining to her Master's house, her family, relatives and friends. She was a mother in Israel, and sound in the faith. We have great hope that her spirit has gone where Jesus is, to enter into the joys of her Lord. Oh, the place, the happy place where Christ and his own shall meet in everlasting bliss: No time of parting, nor sad farewells!

The funeral was preached by our pastor, Elder Eddie Humphrey, at Bay Sea Level Church. Burial was beside her husband, Joseph E. Taylor, in Styron's Cemetery, beneath a beautiful blanket of flowers to await the coming of the Lord.

Left to mourn her loss are five children: a

daughter, Mrs. Lula T. Mason, of the home; four sons: Harvey Taylor, and family, of Sea Level; Ralph G. Taylor, and family, of Sea Level; Mitchell Taylor, and family, of Atlantic, N. C.; and Alton Taylor, and family, of Durham, N. C.; also, one sister, Mrs. Allen Taylor, of Sea Level; twelve grandchildren, six nieces and five nephews.

Her smile—ever lighting her sweet, youthful face — an outward expression of that eternal affection for and unflinching generosity to all, will long be remembered.

Best of all, Time is a great consoler. When we lose those we love, we feel that the sun has set for us, and that forevermore the earth will be shrouded in blackness. We find no cheer in anything — no rest in anything; our horizon ends in a grave. No words, no sympathy can lighten our sorrow; nothing can help us but Time, for it has been mercifully ordained that the wounds and pains lessen with time. It brings us fresh interests, and our duties to other people give us work that absorbs us, and so by degrees, it turns the grief that rends us into sorrow that can be borne. Blessed be Time and God who heals us.

Approved by Bay Sea Level Church in conference, September 26, 1953; a copy to be sent to the Signs of the Times, and to the Old Faith Contender.

Mrs. Lula T. Mason

MRS. PARTHENIA L. DISHONG

Mrs. Parthenia Lake Dishong passed away quietly, as she lived, September 6, 1953 at her home near Needmore, Pennsylvania. She was the daughter of the late Samuel P. and Lydia Lake of this community, and was born February 20, 1867; thus making her stay on this earth eighty six years, six months and fourteen days.

She was united in marriage to Clayton Dishong on February 17, 1885, who preceeded her in death nineteen years ago. To this union were born two children: Wilbert M. Dishong and Lola Ruth, wife of Lester W. Mellott, both of Needmore; also there are three grandchildren and six great grandchildren. Mrs. Dishong united with the Old School Baptist church at Sideling Hill thirty-nine years ago, and always filled her place in church when health permitted. She was always ready to lend a helping hand in time of need. She was cared for in the home where she always lived by her daughter and son-in-law, and all was done for her that kind hands could do. She was in ill health for the past two years.

Services were conducted from the Sideling Hill Baptist Church, with Elder John Smoot officiating in the absence of her pastor Elder John D. Wood. Interment was made in the church cemetery by the side of her husband.

Written by her daughter,
Lola Ruth Mellott.