

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

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## PROSPECTUS OF THE "SIGNS"

*The existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah -- the revelation which God has given of Himself, as Father, Son and Holy Ghost. "These three are one." John 1-8.*

*The absolute predestination of all things.*

*Eternal, unconditional election.*

*The total depravity and just condemnation of fallen man.*

*That the atonement and redemption of Jesus Christ are for the elect only.*

*The sovereign, irresistible, and in all cases, effectual work of the Holy Spirit, in regenerating and quickening the elect of God.*

*The final preservation and eternal happiness of all the sons of God, by grace.*

*The resurrection of the dead, and eternal judgment.*

*That the church of Christ is composed exclusively of baptized believers -- that to her are given able ministers of the New Testament; that the scriptures are the only divinely authorized rule of faith and practice for the saints of God.*

*That there is no connection between church and state.*

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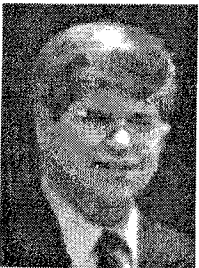
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**EDITORIAL**


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Elder J. B. Farmer

*And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came*

*and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. II Kings 4:38-41.*

**A**s with all scripture, for there to be any understanding by any of His little ones, first, revelation must be given. If none is given, they can only see the natural side of things. Spiritual things are only spiritually understood. "... *The things of God knoweth no man, but the Spirit of God.*" May we be given that revelation to comfort our poor souls.

According to the inspired apostle, Paul, we are taught, "*Be not carried about with diverse and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*" God's people are taught as they are enabled to receive it. "*The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little....*" It appears

that the first thing they are taught is the fear of God. *"The fear of the Lord is the beginning of wisdom."* The next thing they seem to be made to see and acknowledge is the sovereignty of God. Being made to see that He made all things for Himself, the heavens and the earth and all things in them, and that He sustains and controls all things, they are made to believe and to confess that salvation is altogether of the Lord by grace. They are made to confess their weaknesses and His power. They can claim no credit for anything good. The blessed apostle said that the will to do good was with him, but how to perform that which is good, he found not. He said, *"By the grace of God I am what I am."* And he said that, *"...it is by faith, that it might be by grace; to the end the promise might be sure to all the seed..."*

Being taught these things, and having their hearts established with grace, they are delivered from all sorts of false doctrines and teachings of men. The things which sweep away the world, have no power to move one of God's little ones from the foundation rock upon which they are built. When any teachings are presented, they are made to judge them by the Spirit which is given to them. They are made to hold to that which is good and to reject that which is evil. If they hear a false doctrine, it does not harm them, but passes harmlessly away from them. The Lord

said, *"...if they drink any deadly thing, it shall not hurt them..."* The false teachings are death to them that are not taught of God. *"There is a way which seemeth right unto a man, but the end thereof are the ways of death."* They cannot even question whether they have a lie in their right hand.

I am made to believe that the account of the wild gourds, given in II Kings, is given by God for the learning and for the edification of His little ones. First we are told that there was a dearth in the land. Do we not see, even in this present day, a dearth in the land for knowledge of the truth? It seems that there are many who profess to speak the truth on the radio and television and on many corners of the streets of the world. But if one is inclined to listen to them, it does not take long to see that they are false professors. They speak evil of the very first things the little children of God are taught, such as the power and sovereignty of God. There are only a few places where God's people are comforted in this world. I am made to believe that these are those little cities of refuge which God has placed in this world for His people to run unto in time of trouble.

Next we are told that when it came time for the sons of the prophets to eat, one went out and found a wild vine and gathered wild gourds and came and shred them into the pot of pottage. We are not told whether this one purposely brought

wild gourds or whether he did it without knowledge. Either way, the result was the same: there was death in the pot. We are made to believe that some purposely try to destroy God's people with lies and false teachings. *"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."* They are never successful, *"because greater is He that is in you than he that is in the world."* And Jesus, speaking of the Father said, *"...of all which He hath given Me, I should lose nothing, but should raise it up again at the last day."* I am also made to believe that from time to time something unsound is brought in among God's people, without malice, by one not yet established in some point of doctrine. *"Apollos spoke boldly in the synagogue, whom when Aquila and Pricilla had heard, they took him unto them and expounded to him the way of God more perfectly."*

Here, I am made to believe, is where the death was recognized and where the meal was cast into the pot, and there was no harm in the pot. When the false doctrine is set forth among God's people, they taste it and reject it as of no worth and deadly. When the true doctrine of grace, which is the meal or the Bread of Life, is set forth, it destroys the poisonous effects of anything false that previously has been set

forth. Error cannot stand before truth. The gates of Hell shall not prevail against the church of the living God. The truth shall prevail in every contest. Is this not why the apostle charged Timothy to *"hold fast the form of sound words"*? Is that not why the beloved apostle said to *"rebuke them sharply, that they may be sound in the faith"*? He also said that, *"the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."* Is this not why the apostle said to, *"try the spirits, whether they are of God"*?

Sometimes the works of man are brought forth among the brethren, as though man could do something on his own. But if the heart is established with grace, the little ones will reject that teaching, because they are taught that grace always precedes all good works. Therefore, they are assured that every good work is the work of God and not the work of man. They are given to know that, *"it is God which worketh in you both to will and to do of His good pleasure."* And that, *"He which hath begun a good work in you will perform it unto the day of Jesus, Christ."* Even though we may think so in our natural minds, there are no missed opportunities, or failures to



do any good work which God has before ordained for His own to walk in. If He has before ordained a thing, the sovereign God of heaven and earth shall surely bring it to pass. Otherwise, He would fail in a promise and He would not be God. But He is God, and there is none else. It is impossible for Him to lie or to fail in a promise. It is God, "*who worketh all things after the counsel of His own will.*" His children are given to look unto Him for all things, and they are made to wait upon Him to provide their needs.

God's people are given to eat the Bread of Life, and they are nourished and strengthened and preserved by it. By that Bread, they are given strength to be faithful unto death. By it, they are given wisdom to discern the truth, faith to believe, patience and grace to endure any trial, and they are given praise in their mouths unto the God of all creation. They are given to believe that no weapon formed against them shall prosper. They are taught that there is nothing in heaven or earth that is able to separate them from the love of God which is in Christ, Jesus. They have been fully persuaded that they have the victory in Him. And they are given the hope that they shall not die, but shall live. They are given a hope of eternal life, which shall not be disappointed.

Even though men may cast death into the pot, God's people shall not come to harm. Because the meal, or the Bread of Life, Jesus, has been given to soak up the poi-

son, to take unto Himself the curse, and to take away that curse. And by doing so, He has forever preserved them that He loved with an everlasting love.

In hope of eternal life,  
J.B. Farmer 11-15-02

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### CORRESPONDENCE

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Elder Key,

Enclosed a letter from Sister Edrie Clifton that she wrote me on her 88th birthday.

I enjoyed it so much and with her permission, I am sending to you. She requested only if you think it worthy to be used in the Signs of the Times. She is such a comfort to me in shut-in-days.

I missed not seeing you dear ones at Thompson Grove Church. I have not been able to meet with the precious Saints very often but was blessed to be at Roanoke Church, (my home church) 1st Sunday in November. The Lord sent Elder J.L. Cassell and Elder W.T. Conner there to comfort our weary hearts.

May our Heavenly Father keep us all in Praise to Him whom our soul loves, if not deceived.

I'm such an unworthy Sister but  
One who loves all the dear Saints,

Rlee B. Houchins  
Roanoke, Va.

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Dear Sister in hope of eternal joys,

**O**n a cold November night, eighty-eight years ago, lacking two days, my mother gave birth to her ninth child—a little girl. It seems to me I was born alone as one out of due deason, with only my father in attendance. The rest of the family were all asleep, also two boarders, none of them aware of what was taking place in a dimly lit bedroom with an oil lamp, and a log in the fireplace flickering dimly. It seems to me that my coming into this troublesome world was not even worthy of the notice of a neighbor. But of one thing I am sure; it was no surprise to the Most High God who rules all things according to the purpose of His will. I grew up, feeling to be the black sheep of the family—the ugliest, most unloved one of my father's children. But I was kept and guarded by that unseen Hand as I grew up. Then I met the man whom God purposed to be my husband. I feel I can look back through these eighty-eight years and see so many of His purposes and blessings along the road of life as I traveled. I was blessed to be born to Old Baptists who raised their children to be truthful, obedient and respectful, as well as moral. We went to the Old Primitive Baptist Church with them and had great respect for the ministers, deacons and members who often visited in our home. After the nightly chores were done, it was my privilege to sit back in one corner and lis-

ten to the experiences they told and the many travels and ordeals they had along the way, yet I felt to be one alone sitting there listening to them tell of the joys which I felt could never be mine, I was an outside case—one born out of due season. These scenes of joy and blessings of which they talked seemed far beyond my reach—not for me. Thus life went on until I was married and left the fold, to a mixture of joys, hardships and pleasures which make up life for two travelers, whom God had purposed to be as one, to share in life's troubles, joys, hardships and trials, to know the heights of joys for a brief moment and the depths of sorrows, all in the purpose of this great God, who rules all things, times, events and worlds according as He purposed before ever the world was created.

But I must go on, on down this road of memory alone, just taking a brief look at times past—some happy, some sad, some filled with (I hope) praises to Him for His goodness to poor wayworn sinners, sometimes feeling that He is clean gone forever, yet feeling a little assurance that His hand is leading and directing each event as it pleases Him, for our good and to His glory.

Memory takes me back to the times when I watched him (my dear one) suffer under the burden of the ministry, to the troubles in the churches, seeing sad divisions which was like tearing the flesh from the bones, but feeling there was a purpose in it also.

Oh, truly, His ways are as high as the heavens above our ways and His purposes past finding out.

Now I am on this road of life, alone still, and I hope I am trusting in the Dear Lord to be with me-to be my strength and stay, what time is left me. I still feel that He has a purpose in it being this way, or it would not be. I hope He will make me submissive to whatever He purposes for me and give me grace to look to Him and oh, if I can only be found in that blessed number that will hear Him say "Come"! This is my hope.

Edrie Clifton

Greenville, Al.

Oct. 12, 2002

Dear Elder Terry,

**E**nclosed is a check for \$15.00. Please renew the "Signs" another year, for one. Its always a joy to receive the "Signs" each month. May the King of glory bless all who help send out this paper.

*Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.*

*Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*

*Who is this King of Glory? The Lord of hosts, he is the King of glory. Psalm 24: 8-10.*

In Bonds of Love & Hope,  
Emmie Lou Grayson

Oct. 11, 2002

Dear Elder Terry:

I received the "Signs" the 11th a few days later than usual I was glad to get it, I read so many good writers.

So I see my sub. ran out Sept. but seems this 93 year old almost 94 just don't do things I should. I sure enjoy the Signs as I can't go to Church meetings.

I sent \$30.00 for mine and my friend a sister of the church for another year.

It seems our churches are smaller than a few years ago.

May the Lord bless the Editors to keep the Signs coming.

A sinner saved by grace if saved. Enclosed my Sisters add. I can still stay by myself, which I thank the Lord everyday - He's my all and all.

Jane Carroll  
Rt. 2, Box 619A1  
Danville, AR.

P. S. Sister Murphy was good to take me in her home when I'd go to meetings.

Oct. 17, 2002

Dear Elder Terry:

**E**nclosed you will find a check for \$25.00 for a two year subscription of the Signs of the Times.

Elder Kenneth R. Key attended association of the Little Vine Old Predestinarian Primitive Baptist association held with new found church at Brier Creek in Wyoming, Co. tho the Grace of God was highly manifested during the two day event. Seemingly when one took the stand and exercised his gift, the one who followed had equal liberty. Many times while meditating on the contexts of the words in these discussions. I have wished that everyone could be there and rejoice in this good news from that distant place. This is impossible because the Fleshly or carnal mind has not been enlightened with that celestial light which is controlled by this most high Sovereign God.

For some reason best known to Israel's God. I have not been blessed with a mind to ask of a Home with who I feel are God's people. Many times if not deceived in this fleshly body I have been elevated from pits of darkness and made to feast from this wonderful Gospel Sound. Many times I ponder the thought, Who am I, What am I, come to the conclusion that my existence here on earth at God's mercy and he is the Sovereign ruler. I am a powerless vessel fleshly to partake of this Heavenly Manna.

Riley Justice

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*VOICES OF THE PAST*


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## FIFTY SIX YEARS A BAPTIST

Today, September 30th, 1889 I wish to write a little for the Signs, if you will allow me space, and take a brief retrospective view of my poor, imperfect life as a Baptist. Yesterday, the fifth Sunday in September, was the fifty-sixth anniversary of my baptism. Concord Church, Grayson Co., held her meetings on the fourth Saturday of each month; and September 1833 came in on Sunday, so that the fourth Saturday and fifth Sunday came together. On Sunday, after a sermon by the venerable Martin Utterback, I tried, to tell the church the reason of my hope; and although I was illiterate and very bashful, and could cry better than I could talk, yet I was received without a question being asked. We went directly to the little creek nearby, and the old father in Israel baptized me, after which we returned to the old meeting house and partook of the Lords Supper, followed by a mutual feet-washing, A practice of that church in those days about once each year, but communion oftener.

Two days of my life are especially memorable to me, viz., August 31st of that year, and September 29th. On the 31st of August, about 7 o'clock a.m., I date the revelation of the pardon of my sins, and neither my pen nor tongue can ever express

the exstatic joy of that hour and day; and the 29th of September, when I was allowed to meet with the saints, and was enabled to tell them; in weakness the great things the Lord had done for me, and to be baptized, and to eat and drink at the Lord's table, and to join with the brethren in washing each others feet—altogether, made this one of the most memorable days of my life. The day was clear and calm, my mind was at perfect rest, and sweet peace seemed to pervade my whole being, and I felt to say with the poet,

*“What a mercy is this,  
What a heaven of bliss,  
How unspeakably favored  
am I  
Gathered into the fold,  
With believers enrolled,  
With believers to live and to  
die,”*

Perhaps I shall never be more happy this side of heaven than I was that calm, bright afternoon. All nature seemed to speak forth the wisdom, goodness and mercy of God, and my heart responded in praise to his holy name. I honestly felt that evening that

*“I could not believe,  
That I ever should grieve  
What I ever should suffer  
again.”*

But how little does the new born babe know of human life, and how

little did I then know of the pilgrimage through this world of sin and sorrow, If I have been led at all, it has been leading the blind in a way he know not. I shall not attempt to describe, in this brief review of my life as a Baptist, my many and diversified ups and downs, but shall give a brief account of my ministry only, with a few other items.

Soon after I was baptized, being then but turned into my nineteenth year, quite illiterate and bashful, I began to feel impressions to speak among the brethren, my main concern at that time being for the peace, order and prosperity of Zion, as new things were beginning to be propagated by men from the east. I spoke a little only occasionally among the people of God, having no idea of ever trying to preach as that seemed to be out of the question for one so short-sighted and so illiterate as I was. I soon began to teach school in a kind of back-woods way, and followed it up for several years during the winter, working on the farm in the summer. January 22, 1839, I was married to Lucinda Lawson, who was a Baptist, and I now had new cares to burden my mind, as we had little to begin living with.

My impressions to speak increased and troubled me much; and though I occasionally took some part in public worship, yet it was with much fear and trembling that I attempted it. A few months after I married the church where I was then connected I seriously considered

the propriety of withdrawing entirely from the United Baptists, on account of the religious schemes of the inventions springing up among them; and the vote of the church was called for, I unhesitatingly voted to withdraw from that disorderly body, and we prefixed the word "Regular" to our name as Baptists. Families, churches and associations were divided, and many hearts were made to ache and grieve on account of these modern religious societies that caused the division; and the awful responsibility for these offenses rests not upon us who were forced to withdraw. I have not only never repented my withdrawal from the schemes of men in my early religious life, but. I feel to thank the Lord that he led me to do so, and has kept me until now from being enticed and entangled by their traps. The war between the two classes of Baptists was kept up hotly for years, and I, feeling to be too little and weak to enter publicly into the conflict, tried to hide in some corner, so that I was not liberated by the church to exercise until February, 1844 I did not make any appointment for myself for two or three years after that, but would follow others around, and take some part frequently, much of my time feeling almost deranged in mind with trouble; and, in fact, if I could have been easy and quit, there were times I would have, given all my little worldly property to have been rid of these impressions. I began finally to appoint meetings of

my own, but was not ordained until May 1853.

In 1855 I came to McDonough County, Ill, where I remain, seven miles northeast of Macomb. Since I became acquainted with the churches in central Illinois I have generally attended four churches monthly; one of them about thirty-two years, another thirty-one, another twenty-five, and another twenty-one, etc. After being a professor of religion for fifty-six years, I am, of choice and of necessity, a Baptist of the Regular or Primitive order; not because they are popular, numerous or wealthy, but because I believe them to be the people of God and the church of Christ, in contradistinction from all other organizations. Their doctrine and practice can be abundantly established by the standard of divine truth. I hope to live and die with them. If I am not awfully deceived, it has been for her sake and the glory of God that I have given the best part of my days and have sacrificed nearly all my worldly interests; yet I have nothing to boast of but the goodness of God. I am surprised at many things I have witnessed, and among them is the upholding and sustaining power of God in my behalf; and another is the remarkable forbearance with my weakness and imperfections which I have witnessed among my brethren and sisters in Christ. I have seen some things among our people that have caused me to mourn. I have seen, and yet see, both in the pulpit

and through the press, that there is in some of our able brethren a spirit of restlessness and disposition to lead, and to establish a test of fellowship which the bible does not authorize; a want, it seems to me, of Christian forbearance toward them that are weak in the faith, who cannot comprehend the deep things of God. The little lambs are often alarmed, and made to wonder what the old strong sheep are contending about.

The longer I live the more thoroughly I am convinced of some things. One is that I know but little of the mysteries of God. Another is that salvation is of the Lord; and if I am not saved by grace I am lost forever. another is that my time is short.

Elder I. N. Vanmeter  
Signs of the Times,  
September 30, 1889.

#### EXPERIENCE OF

#### ELDER ISAAC N. VANMETER

(One of his earliest poems, written shortly after his conversion, Hymn #339 Pocket Hymns, L.M.)

*In eighteen hundred thirty-three,*

*It pleased the Lord to let me see*

*The dangerous state that I was in,*

*All covered with a cloak of sin.*

*He taught me first that I was blind, And always was to sin in-*

*clined,*

*Also that I had always stood,  
Opposed to God and what was good.*

*I then was filled with many fears,*

*For I had spent full eighteen years*

*In sin and folly, and could see  
No way for my recovery.*

*I viewed the terror of the Lord  
And thought that He my soul  
abhorred;*

*He seemed to frown me from  
his face*

*And say, "with me you have  
no place."*

*I thought while in this state  
of mind, I was the worst of all  
mankind,*

*I would have changed my doleful  
case With anyone of Adam's  
race.*

*I viewed the christian's happy  
state, With a desire to be his mate;*

*Yet felt ashamed to show my  
face,*

*And rather sought some secret  
place.*

*I felt like I was one alone  
That like me surely there was  
none;*

*No friend on earth nor yet in  
heaven,*

*Nor hope that I should be for-  
given.*

*But wonderous and almighty  
grace!*

*The Lord unveiled his smiling  
face And bade me come and live,  
And said, "I freely all forgive."*

*It was in August, the last day,  
That he removed my guilt  
away,*

*And spoke with such a charm-  
ing voice, That all within me did  
rejoice.*

### WHERE IS THE CHURCH?

New Vernon, N.Y., June 15, 1845.

**A**n inspired writer has said, "*As the lily among thorns, so is my love among the daughters.*" None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the "Love, Dove, and Undefined" of her Beloved. The figure of a *lily* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory, although surpassing that of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the sun. But she is not only like the lily as that flower stands gracefully in

the field, or among other beautiful flowers, but she is like the lily among thorns. How truly does the church of Christ answer to the figure in all its fullness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffeting of Satan. To those who have discernment in spiritual things how admirably does the church contrast with that by which she is surrounded. All that the lily is of itself is merely grass of the field which today is, and tomorrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all goodliness thereof (that is produced by human power, or the flesh, for all that is born of the flesh, whether physical or mental, is flesh) is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the flower thereof, that is, the goodliness of the flesh, or grass, may adorn the meadow, but, in com-



mon with the grass with which it is connected, it cannot survive the dissolution of the flesh, or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

*“Defiled and loathsome as we are,*

*He makes us white and calls us fair,*

*Adorns us with that heavenly dress,*

*His graces, and hls righteousness.”*

Consequently the church is enabled if through grace to sing, “I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isa. xli. 10.) She *“is all glorious within, her clothing is of wrought gold, she shall be brought unto the King in garments of fine needlework.”* (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, is but as thorns. Zion is pronounced in the language of inspiration *the perfection of beauty*; it cannot, therefore, be improved. Earth has no colors, nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to

the eyes of an adulterous generation, for except a man be born again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Understanding these to be some of the general characteristics of the church of God, may we not inquire, Where may she be found at this day? We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots' attire, seeking for lovers; from her lips will not be heard the silly boast, *“I have peace offerings with me, this day have I paid my vows.”* (Prov. vii. 14.) She cannot be recognized in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of Isa. 3:16-26, with their haughty carriage, stretched forth necks, wanton eyes, and mincing walk, making a tinkling with their feet, with their

cauls, and their round tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the head bands, and the tablets, and the earrings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and cringing pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lily of the valley is surrounded. *"There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice of her that bear her."* - (Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago a people whose only beauty consists in the comeliness which Christ has put upon them a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them-(Deut. 33:29) - A people dwelling alone and not reckoning among the nations, with no governmental patronage from the powers of the world, a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not, a poor and afflicted people trusting in the name of the Lord, a persecuted people; for

if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name sake. They are regarded as the off scouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her *"one Lord, one faith, and one baptism."* Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her heavenly, Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her;

but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ's church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven, And if there be any who have not passed from death unto life, who fancy that they can understand and love the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is, therefore, quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men.

The church of God will be found in possession of doctrine which cannot be taught by every or any man

to his neighbor, saying, Know the Lord; it cannot be taught nor learned in Sabbath schools, or what are called theological schools; nor can it be derived from reading the Bible, or hearing it expounded, even if Paul himself were the expounder, for the natural man cannot receive it; it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow-men is a branch of anti-christ; and the nature and attainableness of their faith proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men, and not in the power of God. See 1 Cor. 2:5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate, who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of the gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up

on high, who led captivity captive, and received gifts for men, they look for all the gifts which the church can need, to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads. To him who opened the doors of death, and rose triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

(Editorial by  
Elder Gilbert Beebe  
June 15, 1845)

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### EDITORIAL

*"I am my beloved's, and his desire is toward me. Come my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. (S.S. 7:10-13)*

**M**ethinks that I shall never tire in speaking and writing about the divine relationship that exists between Christ and His chosen people. With all of the ties known in this time state there is not anything known among the children of men as lovely as that of the nuptial relationship between a man and a woman. Modernism has lost sight of the sanctity of matrimony, but it is a sign of its decay, not a sign of the decay of holiness before the Lord. That holy state of matrimony was given and approved by Him with whom we all will have to do, either as His children, or His enemies. How blessed is that people that knew the beauty of this happy state in time, and have been so highly favored of God that they also knew Christ as their spiritual Husband.

In the state of matrimony which God appointed, the wife owns as much of the common property as does the husband. Before the nuptials are said the husband to be will call his farm or field as *his*, but after the ceremony is said she has every right to say *our* fields. She may have been reared in abject poverty, but, marrying a millionaire, she will be a joint sharer in that million. Such reasoning does not do justice to the holy ecstasy of, a poor fallen woman that is brought into divine relationship as the bride of the Prince of Peace.

As this bride breaks forth in ascribing glory and honor to her state, she is talking the doctrine of God's

saving grace. Her statement has all the doctrine that the church of Christ is preaching. He loves her. His manner of love is everlasting. It is not based on futurity of the sinner's action. God has not said, If you will love me, I will love you. He has said that we (His people) love Him because He first loved us. The unbeliever says that if we will love God He will love us. God says, I have loved thee with an everlasting love (Jer. 31:3) , and I am sure that this reaches back into all the time of God. If one can tell me how old God is, I will tell you how long that God has loved His chosen people. God is writing to them in time, and His use of the word "therefore" is a death knell to all brands of a conditional love. He loves us in time to the same degree that He loved us in eternity, and proves it to us by drawing us with loving kindness. Thus, in a time unexpected, He draws us to Him in holy allurements and betrothals and marriages and pledges us a joint relationship with Him for time and eternity. Thus, dear humble child of God, we are blessed to look into the eyes of our Redeemer God and say, "*I am my beloved's, and His desire is towards me.*" Job tells us thousands of years ago that God has a desire towards the work of His hands. To you I write: If a child of God, for your comfort; if a gainsayer, to stop your cavelling. This was the way it was fifteen hundred years before Christ came into the world; this was the doctrine on which the relationship

between Christ (in type) and His church or bride existed about a thousand years before He came in the flesh; in the last book in the Bible (about four hundred years before Christ came) , God reiterates His statements to Job and to Jacob (Israel) , and while He was with that bride while in His flesh, His desire was always to His people, and I am not ashamed, but, rather delighted, to tell you that any doctrine promulgated in this time state by any creature that would talk to you about a conditional love for dead alienated sinners to use and exercise in order to get God to love them, is not the truth.

What a miracle has been performed. At the first she said unto Him, "*Look not upon me, because I am black,*" now she says, "*I am my beloved's and His desire is towards me.*" How precious. How my heart is made to leap for joy that although she sold herself into bondage by transgression and was thrust into a wilderness of sin, yet, that He went after her. He went after Jacob; He crossed the sea to reach the lunatic; He went to the blind boy; He went to the well to meet the woman; He visited Saul; He went down into the wilderness to bring this chosen bride out; He went to the cross for her; He went to the grave for her, but why go on? The doctrine of grace gets more beautiful and more precious. He starts all of the activities that saves a sinner; He makes all of the moves to bring her

into holy relationship with Himself. In good society (it seems that not much of that kind remains) the man always goes to the girl. In religion (that is in the pure and undefiled kind) the Man always approaches the maid, not the maid the Man. It is not that it is too wonderful the way of a woman with a man, but it is too wonderful the way of a Man with a maid. (Pro. 30:19) Christ loved us while we were dead in sin. If He had waited on us to approach Him He would have waited for a bride a long time. I leave it to unbelievers to say how long. But He did not thus wait. I leave it for believers to praise His high and lofty name for that. He loved her and quickened her into life, cleansing her (experimentally), dressing her and presenting her unto Himself a chaste virgin and they were living in holy wedlock at the time of our text, and it being a part of the Bible written aforetime for our benefit, I am sure that they are now engaged in lovely union. Now the Husband talks. Has He talked with you? Has He gently whispered in the midst of your doubts and fears that I love you, and will fight your battles, heal your foul backslidings, and bring you off more than conquerors through my love? Yes, yes, dear reader, He has thus addressed you. In the morning, when the dew of youth is on His lips, He walks in His garden saying, "*My people shall be willing in the day of my power*," and thus you leave what you are doing and go with Him into

the field. You may have sat with Luke with a scalpel in your hand; you may have sat with Matthew in the custom house; you may have been at sea in fishing clothes and a net in your hand; you may have been on the road to persecute the saints of God, but when He called you, there was a laying down of the physician's robe, the pen of the scribe of the tax gatherer, the fisherman's rig, the role of persecutor, and an humble following of the Lord. Let us go into the field. Note, dear brethren, that He had the field. They did not buy the field together, He paying half and her half. She did not pay a farthing; He paid it all. Ruth did not contribute anything to the field of Boaz, nor to the bountiful harvest in it. He bought it at a great price, and bought it for Ruth, and had it ready for her in her hour of need. This is the nucleus of the doctrine of Old Baptists. It doesn't matter who they are, there is not a people that can claim the doctrine of grace save, our people. Everybody else tells you that you will have in the kingdom of God's dear Son according to what you do about it. But that is not God's way. Even before we sinned, yea, before the world Jesus Christ was set up (Pro. 8 :23). Everything a sinner was going to need in time was in Him; and every blessing set in Him, and was pledged to sinners. These blessings would reach each and every case. No trial unprovided for, no work unprovided for, no need unprovided

for, no sickness but that what would be needed to cure it, was provided in Christ.

This field, this garden, this city, this country belongs to the Lord and to His people. It is His by work, by purchase, by death, by gift from His Father; it is ours by gift, by grace, by love, by mercy. Everything in it belongs to us in this way. It is worth exploration; it is enticing; it is exhilarating to him or her that has travelled much in the dark, that has known much of hot searing desert travel, that has often felt to be on a wilderness road. To go into a well kept field, a field that another has kept, calls for awe inspiring adoration, and especially is this true when the companion of the keeper of the field is one that has not kept their fields. (S.S. 1:6)

As the children of Israel had drinking and eating places set for them by Him that sent them on that route, as the timber was placed together in floats (rafts) and floated upwards to the building place, as the table of the Lord is spread where hungry children are, even so in this lovely field of the Lord, there are villages for lodging. As this bride travels she has need of refreshing seasons wherein water and bread are found for sustenance. The husband plants these villages (churches) for resting, for watering, for feeding of the old and footsore, for the application of ointment (gospel) to the wounded and wearied, for the tender care of the little ones. (S.S. 1:8)

How glad we are that One with a learned tongue was given to us, and that He is ever able to give a word, a fitly spoken word, to him or her that is weary. (Isa. 50:4) It is morning by morning, day in and day out, night in and night out. The night watches are so long and weary. At the first watch, soon after having been delivered from the reigning power of sin, watching is not so tedious, but as His appearance is delayed, as the monsters prowl and shadowy and delusive spectres make their appearances, the watching gets more tiresome, and, after being filled with sorrow (Luke 22 :45), and have a multitude of watchings (2 Cor. 11:27), they get so burdensome. What joy as dawn begins to come, and weeping begins to cease (Psa. 30:5). The long night of sorrow is over, the watchings through the lattice work of the soul (8.8. 3:9) have come to an end, the rising of the Son of righteousness is at hand (Mal. 4:2, the day dawns. As the Husband, the Day Star of her soul, kisses her and comforts her from the agony of the long night watches, she is ready to go early out into the garden of the Lord. They now watch together; gone are the long watches, gone are the nightmares of the soul when trembling on the ledge not knowing whether they are to live or die. His interest is her interest. His vineyards are her concern. Her love has been stirred by the appearing of her Beloved. Thanksgiving floods her heart and mind and soul as she contem-

plates the vineyards, knowing that she has not had any hand in planting them. She watches with Him the coming up of the little vines, the small plantings which He has planted for the furnishing of wine on the lees for those that needed a spiritual cordial. Ah, poor sinner, what is it that causes you to follow Him early in the morning? It may seem strange, but I say unto you that it is because you are worn out. If it seem's strange, look back to your long, watches, look back to your tossings to and fro, look back as you watched in vain for the dawning, look back dear child when you were laboring in the long law night. The morning has come at last, and with it the Voice of your beloved, Let us go forth into the field, or, come unto me you that have labored through the law night, and I will give you rest in my shaded and watered field of grace. You may be called to preach; you may be a deacon in the house of God; you may be a little one that mercy has given you a place at the feet of saints; you may still be getting crumbs beside the Shepherd's tent, but how ever much that He sends forth as a maiden in the harvest field (Ruth 2 :8: Pro. 9:3) to do, it will be the most restful days of your life. There are not any burdens under laboring in this field. All of it is a labor of love; all of it is restful to the soul.

The law night was fraught with slinking creatures spying out your liberty; leeks and onions filled the

night with their stink to your tender nostrils, but the Saviour says, Let us get up early to see the vineyards that I have planted for you; let us see if the plantings of my hand, t h e trees of righteousness which is of me (Isa. 61:3) are flourishing; let us see if the tender grape appears; let us see if Caleb and Joshua had a delusive dream about the rich clusters that they said were in Canaan (Num. 13:23) ; let us see if the pomegranates of that goodly land are now transplanted in spiritual Canaan and are 'Settled and grounded and growing in this field of ours; let us see if the pomegranate is budding that we might have its sweet smelling fragrance to perfume our bed (S.S. 3:5,7). His promise, after all of these sovereign "lets" are brought forth, is that He will give her His loves. All of His plantings shall perfume the church of God, the bride of the Lord Jesus Christ. The lily and the rose, the plant of renown, the pomegranate, the aromatic scent of tall and stately cedars, together with the budding and flowering of every planting of His right hand, yea all of His love shall be displayed in that field and she shall sing,

*"Tis grace has brought me safe thus far, And grace will lead me home,"*

and in this hidden and enclosed field and garden and pasture she will be led by the word going forth out of His mouth to her in a beckoning directive that shall enable her to go in and out and find the sweet smell of



the mandrakes (love apples) for her enjoyment, and how wonderfully gifted is this people, this church of the living God. The building which Solomon erected unto the Lord had entrances on each side and they were not closed day or night. There is not anything at all that is as inviting as the doors or gates into the church of the living God. Even as a poor sinner enters he or she is faced with the most lovely declaration of welcome that they have ever heard, to wit, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."* Ah, my soul, look up, for your redemption draweth nigh and our salvation is nearer than when we first believed (Luke 21:38; Rom. 13:11). You will find inside this gate all that your poor soul has ever desired. All, all is ready and waiting for your Adored Lover to speak the word calling you home. This field, this garden, this pasture, this church home was prepared for you before you get there. In the midst of this city in the middle of the street of it you will find a river of pure crystal clear water flowing out of the throne of God and of the Lamb, and the Tree of Life will be there with fruits being yielded at all times. It is true that offences will come, but placed before you will be the gospel declaration that not anything shall ever be able to separate you from the love of God which is in your Lover and Husband, the Lord Jesus

Christ, and from His divine hand you shall evermore be fed on that which was laid up for you before the world began, and wrought out for you in time (Psa. 31:19), and you shall be preserved from all apprehension of destruction by being hid in the pavillion of love.

Elder W.D. Griffin

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*"Whom having not seen, ye love." - 1 Peter i. 8.*

**H**ow this speaks to our hearts; and cannot some, if not many of us say too, "Whom having not seen, we love?" Do we not love him, dear readers? Is not his name precious to us as the ointment poured forth? But we have not seen him. No, not by the eye of sense and nature; but we have seen him by the eye of faith; for he has manifested himself to us, or to some of us, and we have seen his glory, the glory as of the only begotten of the Father, full of grace and truth. It is, then, by faith that we see Jesus. We read of Moses that, "by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." So by faith we see Jesus who is invisible; for as faith is "the substance of things hoped for," so is it "the evidence of things not seen." Thus we see that it is by Jesus coming to the soul and manifesting himself unto it that we see

him. And as he always comes with his love, and in manifesting himself manifest himself in his love, that manifested love kindles, raises, and draws up a corresponding love in the believer's heart. It is the express, the special work of the Holy Ghost to testify of Christ, to glorify him, to receive of the things which are Christ's and to shew them unto the soul; and thus in the light of Christ's own manifestations of himself and the blessed Spirit's work and witness of him, what faith believes of the Person and work of Christ love embraces and enjoys.

Elder J. C. Philpot

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*CONTRIBUTIONS*

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FOR NOVEMBER - 2002

|                                     |       |
|-------------------------------------|-------|
| Eld. W. G. Chapell                  |       |
| <i>In Memory Of Roy Locke</i> ..... | 25.00 |
| Elizabeth Hedrick -VA .....         | 25.00 |
| Ethel Holloway - MD .....           | 25.00 |
| Bill Poindexter -VA .....           | 5.00  |
| Grace Locke - Ky .....              | 5.00  |
| Allen Carroll- NC .....             | 3.00  |
| Ray Richardson -VA.....             | 5.00  |
| Mae Williams -VA.....               | 5.00  |
| W. W. Stutts- TX.....               | 5.00  |
| Lavina Biggs -TN .....              | 15.00 |
| John Smith - FL .....               | 5.00  |

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*OBITUARIES*

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BESSIE DAVIS BARBER

**A**t the request of Dan River Primitive Baptist Church, I write this obituary of our dear sister, Bessie Davis Barber.

Sister Bessie was born November 7, 1907 in Rockingham County, North Carolina to Richard Barnett Davis and Betty Florence Page Davis.

On February 11, 1933 she married Thomas Maben Barber who predeceased her. She was also predeceased by a sister, Thelma Davis Dickerson and brother Edward Earl Davis.

She had attended Dan River Primitive Baptist Church since she was seven years old, when living close enough to attend, and joined the church July 24, 1990. She was a kind and caring person and attended her church meetings regularly.

Funeral services here held on Friday, September 14, 2001 at Dan River Primitive Baptist Church by her pastor, Elder Kenneth R. Key.

Burial was in the church cemetery.

She is survived by three children, Olivia Barber Ashworth of Danville, Virginia, Percy Edwin Barber of Eden, North Carolina and Troy Martin Barber of Garner, North Carolina. Also surviving are eight grandchildren and nine great-grandchildren.

Connie M. Page

## MILDRED WEATHERFORD HANKS

It is with a sad and heavy heart that we sisters-in-law attempt to write the obituary of our sister-in-law.

Sister Mildred W. Hanks was born September 30, 1918 to Beulah Dix Weatherford and Harry Thomas Weatherford, making her stay on earth 83 years. She lived most of her life in Danville, Virginia, and in Pittsylvania County .

On June 29, 1938, she married Harry Curtis Hanks. She was predeceased by both her husband and an infant daughter. She was also predeceased by three loving brothers: Billy, Larry, and Harold Weatherford.

To this union was born one son, Brantley Reid Hanks of Danville, Virginia, and three daughters: Martha H. Cooper of Charlottesville, LaVerne H. Campbell and Nicole H. Garrison, both of Danville, five grandchildren, five great-grandchildren, and two step-grandchildren.

Sister Mildred asked for a home at Dan River Primitive Baptist Church on March 25, 1990 and was a faithful member to the end. She was a wonderful sister-in-law, so good to us and standing by us when our husbands were ill. She was willing to do whatever she could.

God was ready for Sister Mildred on April 13, 2002, and took her to be with Him. She was a devoted believer in the doctrine of salvation by grace.

One of her favorite songs that she often asked to be sung is as follows:

*Father what-er of earthly bliss  
Thy sovereign will denies  
Accepted at thy throne of Grace  
Let this petition rise.*

*Give me a calm and thankful heart  
From every murmur free*

*The blessing of thy grace impart  
And make me live in thee.*

*Let the sweet hope that thou art mine*

*My life and death attend  
Thy presence through my Journey shine*

*And crown my journey's end.*

She would always say, "That says it all." And would have tears in her eyes. This song meant a lot to her.

Her funeral service was conducted at Dan River Church by Elder Kenneth Key, Elder C. B. Davis, and Elder Raymond Goad. She was laid to rest in the church cemetery to rest until Jesus comes to gather His jewels home.

We sisters-in-law always went to church together and miss her very much. She always said that though we are not sisters by blood, we are sisters by heart.

Written by request of  
Dan River Church  
Sisters Dolores, Gerline, and  
Frances Weatherford

## CHARLES A. YEATTS

**O**bituary of brother Charles A. Yeatts, with sadness, and the Lord willing, I write the obituary of a dear Brother in Christ. Brother Charles was a faithful member always at the church getting things done before anyone could mention it. The church has already missed Brother Yeatts and we feel that his family has missed him greater than we have. Brother Yeatts was with few words and a sincere heart.

Brother Yeatts was received at Weatherford Primitive Baptist Church by experience June 26, 1988 and baptized on the same day by Elder Raymond Goad. He was a firm believer in the doctrine of grace.

Born September 9, 1928 in Pittsylvania County, VA, he was a son of the late William G. Yeatts and Lou Ella Dalton Yeatts. Brother Yeatts was predeceased by four brothers and four sisters. Harry, Hampton, William, Burton, Ruby Farmer, Gertie Matherly, Pearl Yeatts, and Hettie George.

He is survived by his wife, Ada Betterton Yeatts; one son, Maurice Yeatts of Altavista, two daughters, Carolyn Towler of Gretna and Linda Gromley of Colorado Springs, Colorado; one stepson, John Payne of Hurt, two step daughters, Mattie Brumitt of Roanoke and Debra Davis of Danville; a brother. Obie Yeatts

of Hurt, and one sister, Lena Meeker of Hendersonville, NC; Five grandchildren, six step grandchildren, eight great-grandchildren. and six step great grandchildren.

Funeral services were conducted at 3:00p.m. on Sunday, July 21, 2002 at Colbert Moran Chapel by his pastor Elder Raymond Goad and Elder Marvin Brumfield and laid to rest in AltaVista Memorial Park to await the coming of the Lord. It does not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is.

Written in Love, I hope,  
Marvin Brumfield

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*John 15: 18-20.*

*If the world hate you, ye know that it hated me before it hated you.*

*If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

*Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## POEM

*(This poem was composed about two o'clock one morning, after being pressed in spirit to arise and pen these thoughts. I have had several requests to re-publish it.)*

*When the moon in all it's glory,  
Cast it's brilliance o'er the earth,  
Then I thought of Jesus, Saviour,  
And about his humble birth.*

*Soon I saw him in a manger,  
Glory shining all around;  
By a heavenly host surrounded,  
Shouting, glory to his name.*

*Then I saw him meek and lowly,  
Walk the earth in grief and shame,  
All to save poor, wretched sinners,  
Who will ever praise his name.*

*Next he bows inside a garden:  
Sweat like drops of blood flow down;  
All the earth about him silent,  
As he kneels upon the ground.*

*As he prays in solemn anguish,  
For the cup to pass away;  
Yet he knows that he must drink it,  
To prepare the glorious way.*

*Then upon the scene most softly,  
Came an angel dressed in white,  
Touched him gently, said, look upward,  
Soon the darkness will be light.*

*Soon the scene of darkness changes;  
Darkness breaks, the light appears-  
Heaven opens to receive him,  
Never more to bow in tears.*

*He appears in heaven for sinners,  
Who were purchased with his blood:  
All his intercession for them  
Is because his life is love.*

*Then dear God, may all his suffer-  
ing,  
Guide me on this heavenly road;  
May I never, never murmur,  
As I think about my God.*

*Though my soul is oft in sorrow,  
Soon these things will pass away.  
Sickness, sin and all my trials,  
Will be over in that great day.*

*Then our garments will be spotless  
As we gaze upon his face.  
We will need the Moon, no never,  
For the Sun will take it's place.*

*When his children all shall meet him,  
On that bright and shining shore,  
Where our sorrows, pains and  
trials,  
Will be over, ever o'er.*

*Soon, my brethren, we shall meet  
him,  
May his love be all our guide,  
And his grace and tender mercy,  
Land us safe on Heaven's side.*

*Elder D. V. Spangler*

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**ST. JOHN 15: 21-24.**

*But all these things will they  
do unto you for my name's sake,  
because they know not him that  
sent me.*

*If I had not come and spoken  
unto them, they had not had sin:  
but now they have no cloke for  
their sin.*

*He that hateth me hateth my  
Father also.*

*If I had not done among them  
the works which none other man  
did, they had not had sin: but  
now have they both seen and  
hated both me and my Father.*

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**POSTMASTER**

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Signs of the Times  
202 Carousel Lane  
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**EDITORIAL**


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Elder R. H. Campbell

*For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*

**T**he Lord God, from the beginning of time has declared that there are two manner of people on the face of the earth. First there was, Cain and Abel, of the same parentage, different heritage. Cain's offering was not acceptable unto the lord, and Abel, whose offering was accepted, and neither of them were given any credit or charge for it being thus with them. This resulted in Abel being slain by Cain, because of the jealousy and hatred of Cain, over his offering not being acceptable unto God. Then there are those who, in one place, were designated as being the seed of the serpent, and the other as being the seed of the woman, and God placed enmity between these two seeds, which enmity remains until this day. On another occasion there were two brothers who were born of the same woman, the same conception, twins; whose names were Jacob and Esau, and before they were even born into the world of nature, God loved Jacob, and hated Esau, and it was declared that the elder should serve the younger. This was contrary to the traditions in ef-

fect at that time, which was that the elder normally inherited the blessings of the father, but, the apostle Paul, in the ninth chapter of Romans declares that this was according to the purposes of God, and that it might make manifest that it is by election and not by the works of the creature, but by reason of him that calleth.

The above scripture is the absolute assurance to Jacob, that the inheritance and blessings promised to the Lord's portion, are sure and certain, as well, as the heritage that is reserved unto the others. In other places in the scriptures, they were designated as sheep and goats, or, those who were of their father the devil, versus, those who were a chosen generation; each of these groupings reflect the distinction between the elect and the non elect according to the determinate counsel and foreknowledge of God. This doctrine appears many times in the scriptures, in no uncertain terms, and it is a precious doctrine to those who have been given evidence that they are of the Lord's portion, for it means that the same surety applies to them.

*(Deut 32:8-9) "When the most high divided unto the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."* This is the when,

where, how and why there are two manner of people in the world; they were separated by God, to show forth his love for those that he had formed for himself. It was in such a way and manner that they will forever be a separate and distinct people, diverse one from the other, and the enmity that was placed between them will never let them be reconciled with one another. (*Jer 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.”* It would be just as possible for either of these two events to occur as it would for one of either of these peoples to become of the other grouping.

There are the same two manner of people on the face of the earth today, they are denoted as the elect and the non elect, and this also is according to the grace of God, and not as a results of any action, or merit on the part of the people involved. There is one group that acknowledges that, they are but a remnant (very small part) of the whole, and that their salvation is by the grace and mercy of God, if indeed they are saved. They have no confidence in the flesh, depend solely on the truth of scriptures such as the one at the heading of this article, for their hope of eternal life. They know, better than anyone else, that if they were to be judged according to the law, there would be none saved, but, they have learned from their experi-

ence that although they are indeed sinners, that where the grace of God abounds it is sufficient to cover all of the sins of the Lord's people. Their solemn faith is that they, have received this grace in the person of the Lord and Savior Jesus Christ, and, that this is sufficient to insure their eternal salvation. It covers the sins of all of the Lord's portion, and will preserve them until the day in which he comes to take up his bride, the Lamb's wife, and present her unto the Father, without the loss of one, and without spot or blemish of any kind.

The other group, if they even claim allegiance unto God, maintain that they work out their own salvation by their making a decision, utilizing their natural mind, to accept their god as their own personal savior, and then by their joining his church, they may help him build his kingdom here on earth. No mention of a spiritual birth, or quickening by the Spirit, but just by making a conscious decision, which anyone can do at any time; they believe that they enroll their names in the Lamb's book of life, take up their cross and follow him. All of these are natural activities performed by the man in the flesh, and since the scriptures declare that the natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned, we must come to the conclusion that these are definitely of the manner of people as represented by Cain, the



seed of the serpent, the goats and Esau. These are those of whom Jude wrote, (*Jude 1:19*) "*These be those who separate themselves, sensual, having not the Spirit.*" and they are definitely not of the Lord's portion, by any stretch of the imagination. Theirs is a proud, boastful walk, confident of their ability to maintain their standing before God, and believe that they can add to his church daily such as should be saved, by their ability to persuade their fellow man to follow in their footsteps. They spend untold millions in money, and limitless time and effort, working on this project, and they have yet to add one to the kingdom of God, because the church was complete, in the mind and purpose of God, before time began, and, the Lord is the only one who adds to the church such as should be saved.

This is all according to the arrangements of the one that declared unto Moses, (*Ex 3:14*) "*I AM THAT I AM*" and told him to say unto the children of Israel, "*I AM hath sent me unto you.*" when God called Moses and told him to go before Pharaoh and tell him to let his people go. This is the same one that is saying above "*I AM the Lord. I change not; therefore ye sons of Jacob are not consumed.*" or who, by the mouth of the prophet Isaiah said, (*Isa 46:9-11*) "*Remember the former things of old: for I AM God, and there is none else, I AM God and there is none like me,*

*declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoke it, I will also bring it to pass; I have purposed it, I will also do it.*" In all cases whatsoever God declares comes to pass as ordered, without any exceptions. There is absolutely no indecision, variableness, nor shadow of turning with this God, no dependence upon man to help him do his work, but rather as per the above scripture, he says exactly what he means, and means exactly what he says, and that is the way that it shall be. Nothing can be added to it, and aren't you thankful that nothing can be taken from it, although it is assailed by thrones, principalities and powers, the rulers of darkness of this world, spiritual wickedness in high places; yet, nothing can separate one from this bond of love which Jesus has for those which his Father has given him.

The power behind the above statement will stand the test, in all ages of time, regardless of what man may do or say. David realized this when he wrote, (*Psa 2:1-4*) "*Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against his*

*anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*" This has ever been the reaction of the man in the flesh to God and his dominion over them; they just cannot accept the fact that they are passive in the whole scheme of things. Their pride and vanity, causes them to seek out all manner of devices to disprove this truth. This is just as true today, as it was in David's day, they are still raging against the church, the truth and the anointed of the Lord, making false accusations which have no basis in fact, pointing the finger of suspicion at the true believers, by saying, just look at them and then look at our numbers, our immense success in evangelizing the world; behold our churches, our educated ministry, our massive communication systems by which we can reach so many to teach them to know the Lord. The world does not show forth any improvement in their moral character, righteousness, or godly pursuits as a result of this massive effort, over many generations. God declared by the mouth of many of the prophets, that this is the way that it shall be, and therefore it is, regardless of the efforts of men.

They can boast of their successes, as though it was something new that they have developed, but, it is actually only the fulfillment of the prophesy by John, (*Rev 12:15-*

*16) "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."* The serpent is the devil, making war against the true church, and the flood which issues out of his mouth is that which the world considers the doctrine as taught in the scriptures, but it is not even similar. The world thrives on the doctrine of devils, because it contains that which is appealing to the natural man, and fits right in with their vain thoughts and imaginations. In reality, it manifests a complete lack of any real understanding of God and godliness, completely void of any spiritual knowledge, but this also is according to the purposes of God. (*II Thes 2:11*) "*And for this cause God shall send them strong delusions, that they should believe a lie.*" and because of this they have their own form of religion and they do not attack the true church as vicious as they would without their own idols to worship. They hate the true church, but they would be gathered against it even more, without this false religion to occupy their minds.

Solomon said, (*Pro 19:21*) "*There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.*" We see these devices of

men in action all around us today, in the attitudes of the world toward those who contend for the faith once delivered unto the saints, and their frantic efforts to convert the world to their own particular form of doctrine. Matthew speaks of such, (*Math 23:15*) "*Woe unto you, scribes and Pharisees, hypocrites! for ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*" When they depart from the truth, if they follow a straight course, they will get farther and farther from the truth with each succeeding generation, and this is a perfect example of what has been happening to the religions of the world in this day and age. Paul wrote of these, (*Tim 4:3-4*) "*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 from the truth, and shall be turned unto fables.*" Doesn't this sound familiar?

There are many scriptures in the bible setting forth the absolute decrees of God respecting all events, his predestination of all things, his omnipotent, omniscient, omnipresent characteristics, and the unerring immutability of his counsel, but the one at the heading of this article is one of the most inclusive of them all, and yet the world ignores them all in their man centered beliefs. God

is declaring, by the mouth of the prophet Malachi, that he is the Lord, and that he changes not, he is of one mind and purpose in all of his ways, and because of this, none of the sons of Jacob shall be consumed, or separated from the love of God that has chosen them for his own peculiar treasure. The reason given for this choosing is that he has created them for himself and loved them with an everlasting love, and nothing can separate them from that love.

For there to be a change from this plan of salvation, or anything else that he has determined and declared, there would have to be a basic change in himself, and therefore he would cease to be the God of the scriptures, the one who declared the end from the beginning, etc. and that would nullify the very foundation on which the hope of all the saints rests. Their complete faith is in the fact that as he has declared it, and so it shall be. If he were subject to change, who could possibly say, with any degree of certainty, what shall be at any point in time, much less, what will be the final results, in the end time. If this were possible, we would be in the same dilemma as is stated by Paul, when speaking of the resurrection, (*I Cor. 15:14*) "*And if Christ be not risen, then is our preaching vain, and your faith is also vain.*" If these prophecies and promises are not absolutely true and certain, then our hope is vain and our faith has no

foundation of support, it would be as a house built on the shifting sand.

The apostle Paul said, (*Gal 1:11-12*) "**But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**" and again, (*I Tim 1:16*) "**Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.**" All of these, and many other scriptures are all very positive and deliberate statements that it is the work of God that any believe on him, and then the apostle Paul is saying here, that his personal experience and calling, is by the revelation of Jesus Christ to him, and that this is the pattern by which all that are saved and called with a holy calling shall be brought. There is only one plan of salvation, and the above scripture says that it shall be thus, because God changes not.

I have always heard it said, that with God it is one eternal presence; no past, present or future, and according to the scriptures, this seems to be true, (*Heb 4:13*) "**Neither is there anything that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**" It is God who has determined and purposed all things, and

he did it, in the six (dispensations) days of creation. (*Gen 2:2*) "**And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.**"

All things were complete at that time, and God viewed all of his creation and pronounced it very good. It is just with man that there is time, and time is but the making manifest the works of God, which he had created and made before time began, as a results of that counsel that was held between God the Father, Son and Holy Ghost. All of these created things occur in an orderly sequence, with man, but they are according to the determinate counsel and foreknowledge of God, and they are all ever present before him. Their coming to pass in an orderly sequence, one following after another brings in "time"(which is a relative term) into the equation to which man is subject, but God is not: for they are all ever present before him. Time enables man to relate to these occurrences in a way that they can understand and identify them, as does the regularity in the rising of the sun and moon each day, and certainty of the seasons on the earth.

(*Gen 2:4-5*) "**These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth,**

*and every herb of the field before it grew: for the Lord has not caused it to rain upon the earth, and there was not a man to till the ground.*" All things were created, in the six days of creation, but they had no physical existence, until the days of formation began. These days of formation being the days in which the things created in the first chapter of Genesis begin to have a physical existence, as well as all of the events which God, in his infinite wisdom, had determined that they should occur, began to be come to pass. When he says, I am the Lord I change not; he is but confirming the fact that all things were, set in stone, as it were, before time began and therefore could not be changed. The infallible God that established all of them in his mind and purpose, before time began, could not make a mistake which needed improving or correcting because of unforeseen occurrences, or circumstances. All things were ever open and present before him who inhabiteth eternity.

*(Isa 55:9-10) "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."* God works in a completely different realm from man, and is not subject to the same laws and limitations which man is subject to. God is everywhere

present, and this includes all of time and space. *(John 3:13) "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."* This is saying that the Son of man, which is Christ, is in heaven even while he is standing there talking to Nicodemus, how great is the mystery of godliness.

Just as God rested on the seventh day from all of his works which he had made, so do his children enter into his rest, as Paul records in *(Heb 4:3) "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."* and again, *(vs 9-10) "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."* God did not have to go back to work, again, after he had once completed his work, and pronounced it very good? When man is born of the Spirit he is made to realize that there is no work that he could possibly do, to inherit eternal salvation, it has been accomplished already, but, he still must endure the race that is set before him so that he realizes what God has done for him.

When Jesus said, *(John 14:27) "Peace I leave with you, my peace I give unto you: not as the*

*world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*" I believe that he was speaking of this rest that his children enter into when they are given to experience the security of their salvation, and especially when they are blessed with those seasons of refreshing which shall come from the presence of the Lord from time to time. When they are blessed to remember how they were called and separated from following after the things of nature, by the sovereign work of God, they cease to strive to improve upon that which God has done for them, and rest in that blessed hope, and look forward to the time when they shall receive the inheritance promised them. They only have the earnest here in this time world, but this is enough to strengthen them as they run the race that has been assigned unto them. (Acts 3: 19-21) *"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the lord; And he shall send Jesus Christ, which was before preached unto you: Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."*

May the Lord richly bless us all, and enable us to enter into that rest; in the comfort of the knowledge that the salvation of each and every child

of God is already completed. That our experience here in time is but an evidence of the earnest of our own inheritance which is laid up for us and which we will receive, if we indeed be one of his, when he comes back to receive his bride, his purchased possession unto himself. We will enter into the courts of glory to dwell forever in the presence of God the Father, God the Son and God the Holy Ghost. O' what a glorious and blessed thought to have, as we journey through this low ground of sin and sorrow. The above truths are the real essence of the declaration by Malachi, *"For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."*

In bonds of love;  
Richard H. Campbell

---

*Job 37: 20-24.*

*Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.*

*And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.*

*Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.*

*Men do therefore fear him: he respecteth not any that are wise of heart.*

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**CORRESPONDENCE**


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El Dorado Arkansas  
December 7, 2002

Signs of the Times  
202 Carousel Lane  
Meadows of Dan, Va., 24120-4403

**E**nclosed find a check for \$50.00 which I am sending in Remembrance of Elder E.J. Lambert; Pastor of Bethel Primitive Baptist Church near El Dorado, Arkansas. It was in the mid forties and fifties that I first heard him preach, I did not like any part of it at first. Later I began to love what was preached, and I still do. Bro. Lambert has been gone a long time but I never shall forget what I heard and believed from the scriptures he so aptly taught.

Sincerely,  
Mrs. Mary (Amason) Russell  
115 Neel Street  
El Dorado, Arkansas 71730

---

Elder William Hale Terry  
Circulation Manager and Treasurer  
Signs of the Times

12/24/2002

Dear Elder Terry:

**I**t is time for me to renew my subscription for the Signs for an-

other year. I am enclosing a check for \$25.00 - \$15.00 for the subscription and \$10.00 for a contribution.

I have been receiving the Signs for several years now and I always enjoy reading the entire contents. I hope that God will continue to bless it to be published for as long as there is a desire by brothers, sisters, and friends, not only of the Old *Baptist* Faith, but of the many individuals of other faiths and denominations that read the Signs and tell us how much they enjoyed it The Truth will stand when all else fails.

A brother in hope,  
George W. Hyslip

---

Dear Elder Key;

**I** want to thank you for an excellent issue of the "Signs" for January. Each article was encouraging and enlightening, including the letter from Sister Edrie Clifton. Elder Beebe was, as usual, very insightful. But the article that seemed to speak to my condition was the reprint of Elder Griffin's editorial on the blessed relationship of the beautiful bride with her Beloved. While reading this testament, I recalled John's declaration in Revelation 19:7-8, where he reported the vision of this bride who is now a wife having made herself ready for the coming of her husband She was able to make herself ready because it was GRANTED to her to be arrayed in the fine linen of righteousness.

The world just simply cannot appreciate the love God has manifested to the elect through his Anointed One. Our common wedding ritual is based on idolatry where the bridegroom is waiting for the appearing of the bride. In this figure, the bride is in control and the center of attention, which is exactly the attitude of the world church. The scriptural picture should be one with the bride and her party at the altar, waiting expectantly for the appearance of the glorious bridegroom. Elder Griffin writes: *"Her love has been stirred by the appearing of her Beloved."*

Again, thanks for your faithful labor as Editor of the paper.

Yours in hope,  
Wade Johnson  
P.O. Box 872  
Athens, Tx. 75752-0872

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**PSALMS 26:7-9.**

*The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

*The LORD is their strength, and he is the saving strength of his anointed.*

*Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.*

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**VOICES OF THE PAST**

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**BORN OF WATER AND  
OF THE SPIRIT  
(John 3:5-8.)**

*"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

*Marvel not that. I said unto thee, Ye must be born again.*

*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is everyone that is born of the Spirit."*

**T**he scriptures under consideration are a key that unlocks the door of salvation by free and unmerited grace in the revelation of God to every heir of grace and glory. Man born under the condemnation of a just and holy law, which he transgressed in Adam, is dead in trespasses and sins, having the nature of his father Adam, a sinful nature, from which he is, as unable by any effort of self to free himself, as a corpse in the grave is dead to all things of nature; and unable to think a thought or move a muscle, or manifest any natural life



whatever. Every person born in this world partakes of the sinful nature of his parents, and having the nature of sin, will act out that which is within. The carnal mind is enmity to the law of God and can not be subject to it, for the natural mind receiveth not the things of the Spirit and can not know them. Man may justly reason that there is a creator back of creation, as there must be a designer back of that which is designed, and may call that power God, and rightly so, but that is not knowing God as the Father of Jesus Christ and the author of eternal salvation; That which is natural is one thing and that which is spiritual is entirely something else; therefore the carnal mind can not perceive the things of the spirit of God nor rejoice in the felt presence of Jesus Christ.

The case of Nicodemus illustrates the total depravity of man by nature. He was an educated man of blameless character and a ruler of the Jews and a member of the Sanhedrin and a teacher of the law. Therefore he was acquainted with the teaching of the prophets of old and familiar with many of the precious promises of the Old Testament Scriptures, as far as the letter of the word was concerned. He was a man of honor and held in high esteem and had heard of miracles performed by Jesus, mighty works which had greatly impressed him. Yet he was in total ignorance of the requirements necessary for eternal salvation, and desired wisdom from

God. In this very desire was manifested a spark of spiritual life, and he came to Jesus by night. It is when one realizes the darkness that surrounds one's life that there is given a desire to know the light and to be delivered from the darkness of one's natural birth. Pride and the nature of his high office probably prevented Nicodemus from coming to Jesus by day, which would have marred the typical significance of his nightly visit. Nicodemus was a Pharisee, which means separatist, and it may denote by antithesis the children of God who are separated from this world in their calling and profession. The name of Nicodemus is suggestively important as it signifies "victor of the people," as it is through Jesus that victory is obtained by the people of God through the atonement of Jesus Christ. One begins to seek salvation as he realizes his need of it, and realizes the darkness that is by nature round about him. One does not approach Jesus in the capacity of teacher, so it was necessary that Nicodemus be taught the necessity of the new birth and its supreme importance. One must be spiritually alive to receive teaching and this is typically true of Nicodemus, who realized that it was night and was able to go to Jesus. The weary and heavy laden are bidden to come to Christ for rest as they labor under the law whose demands they can not fulfil. Nicodemus was to learn not so much at first how men are to live who profess Christ,

but how men are made alive spiritually and the means employed to give them that life which is hid in God by Christ. Jesus at once informed Nicodemus that unless a man be born again he could not see the kingdom of God, and answered a further inquiry by saying, "*Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.*" This leads us to consider what it is to be born of water and of the Spirit. While these two are associated in the birth of every child there is a wide distinction. Water often signifies the word of God, as we read of the washing of water by the word; and also the statement by the apostle Paul, "*Husbands love your wives as Christ also loved the church and gave himself for it that he might sanctify and cleanse it by the washing by the word.*" In nature water cleanses and the word of God coming into the heart of a sinner quickens and purifies as it is applied by the Holy Spirit. Water is necessary for life in nature, and so the word of God is absolutely necessary in the birth of a child of God, for, "The word is nigh thee, even in thy heart and in thy mouth, the word of faith which we preach," as declared by the apostle Paul. Water causes growth in nature and the word of God causes a growth in the experience of a child of God. Water refreshes in nature, and the word of God refreshes and enlightens the child of God. Water in nature comes from the

heaven above and the word of God comes from the heaven of eternal glory. The Holy Spirit is the third person of the Trinity and is just as much a person as God the Father, or God the Son; and this Holy Spirit takes the word of God And applies it to the subject of God's redeeming grace in showing him the need of salvation: his lost condition, his just condemnation, and his utter helplessness to save himself. It is the Spirit that quickeneth, the flesh profiteth nothing, and each one who has eternal life is born not of the will of man nor of the will of the flesh nor of blood, but of God. The Holy Spirit imparts life through the word of God, which is Christ who is the Eternal Word, and who was made flesh to assume the condemnation of his people, and take away their sins by his obedience and death and resurrection.

The word of God shows the quickened sinner his heavenly inheritance and gives him an earnest of it and guides and instructs him in the things of righteousness as the Holy Spirit takes these things and applies them in his experience. The Holy Spirit is the person and the water is the instrument, and must work together. In the seventh chapter of John we read that Jesus said of the believer, that out of his inward parts should flow rivers of living water. "*This he spake of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.*"

This living water of the word is given and applied by the Holy Spirit: therefore a saved sinner is born of water (the word) and the Holy Spirit and is kept by that power through faith unto salvation. The word and the Spirit are alike the gift of God and can not be obtained by human effort.

Another figure used in Scripture in reference to the operation of the Holy Spirit is wind. The wind is unseen by man and the Holy Spirit is invisible in all its work of salvation. The Spirit is an indispensable necessity in the life of a child of God, just as wind is necessary in natural life to bear the clouds that drop rain upon the earth. Where there are no clouds there is no rain, and a desert results. One can not control the wind naturally, and so the Holy Spirit is not governed by man in any sense (nor responsible to man), but flows where it listeth (where it pleases) , and comforts with its invigorating effect the child of God who needs consolation.

Water in the scripture quoted above has no reference to baptism by immersion, as many are saved who never were immersed. The woman at Sychar's well was told that the water given her by Christ would be in her a well of water springing up into eternal life. Belief, or faith, is as necessary to salvation as the operation of the Holy Spirit, and the water of the word imparts that faith which is accounted for righteousness, in all of its effective and invisible work.

No man can enter into the kingdom of God unless he is born of water and of the Spirit, and his state there after his new birth depends upon the application of the cleansing water of the word. The blood of Jesus Christ cleanses from sin judicially, so that the saved sinner is released from the penalty of sin, as his standing before God depends upon the blood and righteousness of Christ; but he needs to be cleansed from the daily defilement of sin that he may be presented holy and without blame before the Father in love. Therefore the cleansing water of the word must be applied daily by the Spirit to insure his state in the sight of God. The feet or walk of the Lord's people need to be washed, as emphasized by the fact that Jesus took a basin of water and a towel and washed his disciples' feet. The shed blood of Jesus testifies to the efficacy of his atoning death in the justification of his people; while the operation of the Holy Spirit denotes the state of the saved sinner in his experience and life after he has been born of an incorruptible seed by the word of God, and his soul cleansed when he is defiled by daily sin. Even the thought of foolishness is sin, therefore the water of the word is necessary to a new birth and for the maintainance of the redeemed sinner's state before God.

(Elder) Arnold H. Bellows

*“Now of the things which we have spoken this is the sum: we have such an 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. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.” (Hebrews 8:1, 2, 3.)*

In the first verse Paul says, *“Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens,”* meaning the greatest and most important, not only of what he had spoken, but all that he or anyone else would speak in the future. He is the sum and substance of all the ceremonial offerings and sacrifices made under the law, above all the high priests that were before Him, and has sat down at the right hand of God as the greatest Priest of all, whose offering has been accepted by His Father. Well could the apostle say, *“For I determined not to know anything among you, save Jesus Christ, and him crucified.”* He is, *“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things*

*under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.”* This high Priest hath been *“appointed heir of all things, by whom he also made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”* To this name every knee shall bow and every tongue shall confess to God. God hath anointed Him with the oil of gladness above all others.

A sum is the result of putting two or more things together. We read that Jesus, *“Who of God is made unto us wisdom, righteousness, and sanctification, and redemption,”* and when we add all these together, we have a complete Saviour as the result. He is our high Priest; He is our elder brother and the captain of our salvation. *“We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens,”* that is, at the right hand of His Father to make intercessions for the household of faith. The word *“such”* means the exact kind of priest described or implied in the preceding portion of this epistle. In the preceding chap-

ter Paul says of this priest, "*Who is made not after the law of a carnal commandment, but after the power of an endless life.*" Then Paul quotes from the 110th Psalm and says, "*For He (the Lord) hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek.*"

This Melchizedek, who was without father, without mother, without descent, having neither beginning of days, nor end of life, was a type of the Son of God, who as God, is without mother, and as man without father; the high Priest over the house of God, and whose Priesthood will never end, nor His law ever change. He is not like the Levitical priests who continued their offerings year after year for the people; but His one offering which He has made, and is accepted by His Father, is not only adequate for the past and present, but for all succeeding generations. He has therefore, sat down at the right hand of the throne of the Majesty in the heavens permanently. He is a Priest in another sense. Paul tells us "*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*" If He had not suffered and been tempted as His people are, He would not be able to succour them that are tempted. If He were not a man of sorrow and acquainted with grief, He would not be touched by the feeling of the infirmities of His

people. It is good to know when doubts and fears arise within us, adversity and disease befall us, sins arise before us like mountains, when persecution arises because of the word, and we feel to say with the apostle Paul, "*In me that is in my flesh dwelleth no good thing,*" that we have one unto whom we can go, who hath a hearing ear and an understanding heart.

We are not inclined to call upon a physician until we feel the presence of some disease or infirmity in the body. We may have some malignant disease that is eating and sapping our vitality and not be aware of it, until it has weakened us beyond that of anything more than a temporary relief. So, sin may reign in our mortal bodies and we not be aware of it, until it begins to prey upon our consciences and manifest a disease that we were not before aware of. Just as sure as this disease is manifested, we will call upon the Great Physician for the disease of the soul, as we call for the family physician for the infirmities of the body. This Great High Priest - this Great Physician is touched when His children cry unto Him by reason of the feeling of their infirmities. When the men of Genesaret had knowledge of Him, "*They besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.*" (Matthew 4:36.)

*“A minister of the sanctuary”* is a minister of heavenly and spiritual things from where He sits at the right hand of the throne of the Majesty in the heavens. Where He has immunity from the ceremonial law, and is under no obligations to administer daily and yearly offerings as did the Levitical priest. A minister is one who waits on, or serves another. *“The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”* While on earth He healed the sick, unstopped the deaf ear, opened the eyes of the blind, caused the lame to walk, and raised the dead, prayed for Peter that his faith fail not, and that His people be kept while in the world. Jesus is a minister to all those who are sanctified by God the Father, and unto whom He is made *“Wisdom, righteousness, sanctification and redemption.”* To these He ministered when on earth, and now He is in heaven as their minister and intercessor. *“Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”* and then Paul tells us what these gifts were for, *“For the perfecting of the saints, for the work of the ministry, for the edifying of the body: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a*

*perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”* Each of these gifts and the effectual exercise of them in the position for which He has qualified them, are according to His ministration. He is minister of good things, and these gifts are good gifts, because they come from above.

*“And of the true tabernacle, which the Lord pitched, and not man.”* Some believe that heaven where Jesus is at the right hand of God is the tabernacle meant in the expression, “true”. A tabernacle is a place where people meet for public worship, and in this sense, the church is a tabernacle of which the Jewish tabernacle was a type. The tabernacle of Moses was a type of the gospel church, the true tabernacle, which the Lord pitched (built) and not man. *“The hands of Zerubbabel have laid the foun-*

*dation of this house ; his hands shall also finish it; and thou shalt know that the Lord of host hath sent me unto you.” (Zechariah 4:9.) Jesus asked His disciples saying, “Whom do men say that I the Son of man am ? And Simon Peter answered and said, thou art Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock ( the same principle that Peter knew Him) I will build my church; and the gates of hell shall not prevail against it.”*

*I think it better however, to consider that the human body in which the Son of God walked on earth and still occupies is seated at the right hand of the throne of the Majesty in the heavens; the true tabernacle, the conception of which, man had nothing to do with; and according to the two men in white apparel; “Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” We assume therefore, that as He left this earth in this tabernacle, and is coming again in like manner, that is, in the same form in which He left, He still*

occupies it as the Great High Priest over the church of God and minister of the sanctuary. And the fullness of the Godhead dwelleth in Him bodily, He has in His possession all the gifts and qualifications that His people stand in need of and, as the ministrator thereof, He will supply them in due season.

*“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”* The sacrifices under the Levitical priesthood would not suffice, because they could not take away sin. Without the shedding of blood there is no remission of sin, and as the blood of bulls and goats could not take away sin, it was necessary to look to another source. The Son of God was God, and as God in the abstract, that is apart from any other object, did not possess that which the law required for an offering. God is a Spirit and blood. After Jesus arose from the dead Reappeared to His disciples, *“But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled ? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”*

Many doubt the eternal Sonship and argue that there was no Son of god until Mary conceived and

brought forth a Son. But the person, or body that Mary brought forth, was the child that was to be born, in whom the Son of God was to be manifested. The child Jesus was born, but the Son was given. Paul says, *“For verily he took not on him the nature of angels; but he took on him the seed of Abraham.”*

Elder H. O. Nash

Mr. and Mrs. R. H. Houk  
Altus, Oklahoma

Dear Brother and Sister in Christ :

**Y**our precious letter, heavily laden with the drippings of the good things of our heavenly kingdom, came a few days past. We have shared, as we hope, the joys that you have experienced in this wilderness road; we have drunk with you the cup of sorrow which has been so brimming full to you. We have, dear tried ones, a fond hope that our hearts beat in perfect unison with yours.

Dear sister Fay we know something of your bodily ailments, for we too have felt the afflicting hand of our heavenly Father. To our dear brother Henry we know what it is to be kept from making anything for the daily needs in a natural way, and we know something of how sad it is to have to stand helplessly by and see our dear ones

sick and unable to lift our hand towards healing them.

These things all happen to all the race of Adam. We cannot take courage, nor can we have faith, when we are sick just because it is common with the sons of men. Nor can we be comforted when in the throes of pain and suffering, just because the Bible speaks of the suffering with him having a reign going on. For the intensity of our daily warfare gets so trying and exacting that we just do not see how we can be a child of God.

All the outward marks and rites and ceremonies of men are not enough to convince us of our acceptance with him. All the comfort that is lasting and worthwhile is that work in the heart – that still work that comes unsought and unlooked for.

It gives us great regret that it will be impossible for us to visit you all this year. The calendar just does not have enough days, and the days just do not have enough hours for us to get around to seeing all the dear saints, and doing all the many things that are demanded at our hands. Work keeps mounting up, and while the work and demands on my body mounts up, my physical powers are on the wane. Not too much time is left I am sure, speaking from a human standpoint; but plenty left for ev-



ery step from the standpoint of divine and eternal things, for did not David say that all his times were in His hands; and did he not also say that all his springs were in the Lord. If all of our times are in his hands, then we are safe and heaven will be ours when we have waged the last conflict with the ravages of sin. If this is so (and it is), then when we are well it is in the Lord, and when we are sick it is in the Lord. When times are good it is from the Lord, and when we fall into evil days it is from the Lord. To the little gods of this world who the times may look bad now, and if there is such a thing as the independent creature to any extent whatsoever, then to that much, no more, no less, a time comes when God is not in our times. But this is not so, for he has declared the end from the beginning. This being so, you do know that your trials are now, and always have been, included in his eternal will.

If all of the springs of the child of grace are in the hands of God, that is plenty to bring us to silence before the throne of his grace. Now springs rise in the valley, do they not? And a valley is a low place between two hills, is it not? Now who can make a hill? The ones that He had made when the oldest country in the world was first discovered are still there. The valleys are still in their place. Out of the, valleys comes the spring, and that to water the low spots. Do you often feel to

be excluded from communication with him? Is your view often cut off that you cannot behold the glorious countenance of his face? This is the valley that you are in, but in the valleys shall arise a stream out of what you thought was an affliction. It comes from under the throne of grace, and it is a stream that breaks down every barrier and comes in to water the little plants of the kingdom of our God.

We feel to know that the Lord displayed his sovereign power to you both. Oh, dear ones, what a comforting thought it is that we have, as we hope, a great high Priest who can be touched with the feelings of our infirmities, if your body becomes broken and feeble, may God give you to stop just a moment and think upon the body of another dear one. No suffering of ours is ever worthy to be compared to that that he did in his body. And here is another precious thought: if we are his, we never suffer alone, but in his suffering he went up the hill to Calvary's rugged tree alone. Not a friend to lend a helping hand; not a cherishing word spoken to him; even deserted by his own Father. Oh, little ones, if I could just feel the accompanying power and assurance that my bodily pains were given me as a token of reigning with him, I feel that I would be happy indeed. And, sometimes I feel this, and there steals across my mind the most solemn and serene peace that this world has never been able to copy.

Dark clouds often hover close o'er me. The hand of Saul often seeks my poor life, and if it were not for Jonathan, who knows all about me, and knows my enemies as well, I would have fallen long ago. But David and Jonathan alone knew the matter, and as they are the Christ and the Spirit in type, just so does he know all about Saul's maneuverings, and a city of refuge is always near at hand. So far he has led me on, as I hope, and my song today is the song that I learned in the school of grace long, long ago. When these scenes arise, fellowship for the sufferings of my Redeemer God are sweet, and I am given, as I hope, to believe that his feet were broken that I might walk; his hands were broken that I might handle the Word of life; His brow was caressed by a crown of thorns that I might wear a crown of righteousness; his side was opened that my running sore might be healed and closed (Psalms 77:2); he drank the bitter cup of the wrath of God, that I might drink the water of life; he dies that sinners like us poor ones might live; he was buried that just such poor and afflicted ones as we feel to be might be justified.

What is the connection? What does it teach us concerning these things? Just this, dear ones; That through the fiery trials of life the gold may be tried and made fit for the Master's use. Cheer up in the Lord, and rest assured that not one sorrow will be given you but what

there will be an equal joy. Why? Because the day of prosperity is set against the day of adversity. Write when you can. May the Lord lead and guide you in the way of all truth.

Yours unworthily,  
(Elder) W. D. Griffin

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### NATURE AND FAITH

*We wept - 'twas Nature wept - but Faith  
Can pierce beyond the gloom of death,  
And in yon world so faith and bright  
Behold thee in refulgent light!  
We miss thee here, yet Faith would  
rather  
Know thou art with thy Heavenly Fa-  
ther.*

*Nature sees the body dead,  
Faith beholds the spirit fled;  
Nature stops at Jordan's tide,  
Faith beholds the other side;  
That but hears farewell and sighs,  
This, thy welcome in the skies.  
Nature mourns a cruel blow;  
Faith assures it is not so.  
Nature never sees thee more;  
Faith but sees thee gone before.  
Nature tells a dismal story;  
Faith has visions full of glory.  
Nature views the change with sadness;  
Faith contemplates it with gladness.  
Nature sorrows, Faith gives meekness-  
"Strength is perfected in weakness."  
Nature weeps, and dreads the rod;  
Faith looks up and blesses God.  
Sense looks downwards; Faith, above;  
That sees harshness, this sees love.  
Oh! let Faith victorious be,  
Let it reign triumphantly!  
But thou art gone! - not lost, but flown;*

*Shall I then ask thee back, my own?  
 Back, and leave thy spirit's bright-  
 ness?  
 Back, and leave the robes of whiteness?  
 Back, and leave the Lamb who feeds  
 thee?  
 Back, from founts to which He leads  
 thee?  
 Back, and leave thy Heavenly Father?  
 Back to earth and sin? Nay, rather  
 Would I live in solitude!  
 I would not ask thee, if I could;  
 But patient wait the high decree  
 That calls my spirit home with thee!*

*Elizabeth Webb*

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**CONTRIBUTIONS**

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DECEMBER 2002

|   |       |
|---|-------|
| Agnes Sutphin, VA .....   | 2.00  |
| Norma Locke, KY .....   | 7.50  |
| Lena Duncan, VA .....   | 5.00  |
| Buford Thompson, VA .....   | 5.00  |
| Dora Vick, NC .....   | 5.00  |
| Billie Dunn, LA .....   | 10.00 |
| Joyce Ingram, VA .....  | 5.00  |
| Mary L. Russell, AR - <i>In Memory<br/> of Elder E.J. Lambert</i> - ..... | 50.00 |
| Charles Alders, TX .....  | 25.00 |
| Willie Shelton, VA .....  | 5.00  |
| Tommy Wall, VA .....  | 5.00  |
| Elder H. O. Ballard, OK .....   | 3.00  |
| Edna D. Shipman, TX .....   | 5.00  |
| George W. Hyslip, TN .....  | 10.00 |

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**OBITUARIES**

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**ELSIE RUTH MCGEE HUSTON**

**T**he members and friends of the Old School Baptist Churches in Maryland and Delaware bow in humble submission to God's having removed from their midst our dear sister in Christ, Elsie Ruth McGee Huston. Sister Elsie was the last member of the Little Creek Primitive Baptist Church in Sussex County, Delaware. Sister Elsie was born January 1913 in Laurel, Delaware, to parents Jacob Benjamin McGee and Emma Galena McGee, a part of a long line of Old School Baptists. Preceding her in death were her brothers and sisters, Mary Ellen McGee, Emma Teresa Roberts, Estella Hastings Martha Frances Morris, Sally Mae White, Sarah Elizabeth West, Alfred Burton William Benjamin McGee, and an infant sister.

She was married on September 22, 1934, to Clarence Alfred Huston who predeceased her on December 15, 1992 at age 82. They were blessed with a loving and caring son, Richard Edwin Huston and wife Lillian, and a loving and caring daughter, Norma Ruth Dukes and husband Bill. They had one son Raymond who died at age 8 on March 6, 1952. Survivors include, in addition to Richard and Norma Ruth,

grandchildren Chrystal Lynn Huston Willey, Angela Lee Huston Howard, and Donna Sue Dukes, and great-grandchildren Megan Nicole Howard, Daniel Huston Howard, Aaron Christopher Howard, Joshua Lee Willey, and Jared Lane Willey.

Sister Elsie was in every respect a lady, a devoted mother, and grandmother. And greatest of all, she was a devoted lover of the truth. She and brother Clarence loved the Old Baptists with all their hearts, entertaining in their home as long as they were able. They had visited Churches in other areas on numerous occasions and enjoyed the fellowship of all who knew them.

Brother Clarence and Sister Elsie joined and were baptized into the fellowship of LittleCreek Primitive Baptist Church in the spring of 1975. Brother Clarence served the church faithfully as deacon until his death in 1992.

Sisters Elsie's earthly journey ended on August 14, 2002, at the age of 89. She had suffered several physical setbacks in her latter years, but was completely given to trust in her God to supply all spiritual comforts. She bore her physical discomforts with the full knowledge that when her release from mortality came, her soul rested in the hands of a loving God who had called her into His earthly family and she fully believed into his Spiritual family.

Those who knew her as an humble woman who did for others in a quiet way, not seeking for earthly praise, but doing what she knew was right. *She* knew that her salvation lay in God, not in any work which she could do. She did her deeds because of what God had done for her.

Her funeral was conducted at the Watson-Yates Funeral Home in Seaford, Delaware, on August 18, 2002, by Deacons Victor Laws and Elbert Robbins. Sister Elsie had requested that the deacons have the service so that her dear and faithful Pastor Elder C. B. Davis would not have to drive so far in the heat or bad weather (as she said) just for her funeral. Elder and Sister Davis had faithfully visited her on each trip to Maryland when she was unable to be at the meetinghouse. Her burial was in the Odd Fellows Cemetery in Seaford beside her companion where their bodies await that great resurrection when that which was sown a natural body will rise a spiritual body to be reunited with that immortal part which has gone on to Paradise. Our loss is her eternal gain.

Submitted respectfully by  
one who loved her as a sister,  
Elbert Robbins  
(with information supplied  
by her daughter Norma  
Ruth Dukes)

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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## PROSPECTUS OF THE "SIGNS"

*The existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah -- the revelation which God has given of Himself, as Father, Son and Holy Ghost. "These three are one." John 1-8.*

*The absolute predestination of all things.*

*Eternal, unconditional election.*

*The total depravity and just condemnation of fallen man.*

*That the atonement and redemption of Jesus Christ are for the elect only.*

*The sovereign, irresistible, and in all cases, effectual work of the Holy Spirit, in regenerating and quickening the elect of God.*

*The final preservation and eternal happiness of all the sons of God, by grace.*

*The resurrection of the dead, and eternal judgment.*

*That the church of Christ is composed exclusively of baptized believers -- that to her are given able ministers of the New Testament; that the scriptures are the only divinely authorized rule of faith and practice for the saints of God.*

*That there is no connection between church and state.*

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EDITORIAL

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## DEATH



Elder C. C. Wilbanks

**T**he holy scriptures tell us there is a time to be born and a time to die, that the day of death is better than the day of one's birth, and precious in the sight of the Lord is the death of his saints (Eccl. 3:2 — 7:1, Ps. 116:15). This can mean corporal death when he calls us home to glory, or when we are crucified with Christ and planted together in the

likeness of his death. Paul describes this as the death of the "old man", and this is the man that dies that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Christ died once unto sin, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. (See Rom. 6:6-11)

Death is a subject that is principal in the scriptures and should be greatly considered, for every thing that has life is subject to it. Yet there are many who give no thought to its importance and do not understand what it is. Most people realize that when we die we are buried or cremated and our bodies return to the dust from which we are made. To many that is the complete end, and they know not that there is a life beyond the grave.

Now may God give us grace to search the scriptures and rightly divide the word of truth, that our efforts may not be vain but of comfort and edification to one or more of his little children.

What is the meaning of death? It is a separation from something. When man dies a corporal death he is separated from life in this world; and there is a death that separated man from God in the Garden of Eden. When God made man and breathed the breath of life into his nostrils and placed him in the garden of Eden he gave him a commandment, saying, "*of every tree*

*of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" Although God commanded him to eat not of this fruit God did know that he would do so, for he did not say, "if ye eat," but, "in the day that thou eatest thereof." God had a just and holy purpose in this, as well as all things that come to pass, for, "To every thing there is a season, and a time to every purpose under heaven." "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." When God gave this commandment to Adam, Eve and all his posterity were in him and therefore received the commandment also. Eve had not yet been taken from his side when the commandment was given, yet she said to the serpent who beguiled her, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die," The serpent beguiled her, saying, "Ye shall not surely die: for God doth know that in the day thou eatest thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." We know that Eve partook of the forbidden fruit, and gave unto Adam and he did eat. In doing so he transgressed the commandment of God, and God's holy justice demands the death of the transgressor, for sin is the transgression of the law. Paul said, "Wherefore,

*as by one man sin entered the world, and death by it; and so death passed upon all men, for all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law.) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one (the first Adam) many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many."*

(Rom. 5:12-15). Adam was not deceived, but the woman being deceived was in the transgression. Adam was not deceived for he was a figure (image) of him that was to come, Christ, and Christ certainly could not be deceived. Eve, being a figure of the church, was in Christ before the foundation of the world. Adam had no power to redeem his bride from death, but because of his love for her, and legally being responsible for her debt, he went down into death with her. Christ would also die for his bride, that he might redeem her, "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) Nothing can be redeemed by anyone other than the owner, and we were Christ's in ancient eternity, for

God chose us in him before the foundation of the world and predestinated us unto the adoption of children. (Eph.ch.1). To this end Christ stood as a Lamb slain from the foundation of the world. (Rev.13: 8) There was a covenant made, and, *“When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoptions of sons.”* (Gal 4:4-5)

God is love. He has loved us with an everlasting love and bestowed upon his sinful children his great love and mercy, but all of his holy attributes are equal and just, so that one cannot annul another. His love and mercy did not save us, but is the reason for the salvation given us. It was the shed blood of Jesus Christ that satisfied God's holy justice and brought salvation to his lost people. His holy law demands that the soul that sinneth must die, and without the shedding of blood there is no remission. (Heb. 9:22). *“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. 9:12) *“For by one offering he hath perfected forever them that are sanctified.”* (Heb.10: 14).

For the joy set before him, Christ endured agonizing death on the cross, despising the shame, and is set down on the right hand of the

throne of God. How was it lawful and just that Christ could shed his blood for ruined, lost sinners who were justly condemned to death? There is not a just court in the world that would allow a substitute to be executed in the place of a man who was justly sentenced to death. But should this be permitted, would justice be satisfied? Certainly not. A substitute can never satisfy justice, for the one justly condemned would surely continue to be as guilty as before. Jesus Christ, therefore did not die a substitute for us as many believe. God forbid that I should ever think of his Holy Son as being a substitute for me or anyone. If he died only as a substitute, then all of us are yet in our sins, having no redemption from them, and we shall never see nor enter the kingdom of heaven and immortal glory. A substitute can only do what the guilty one can do for himself, but a sacrifice does for us what we cannot do for ourselves. If we could offer ourselves to be sacrificed it would accomplish nothing, for the thing sacrificed must be perfect and without blemish according to the commandment of God. See Ex.12:5 & 29:1. Also Lev.1:3 &10. Our sins make us unfit; but our Lord and Saviour Jesus Christ was the perfect sacrifice, and with one offering he hath perfected forever them that are sanctified. (Heb.10:14).

There is no denying that Jesus died for his people, but how was holy justice satisfied when the just



died for the unjust? It is because they have a living unity with him. It is in him that we live and move and have our being. (Acts 17:28.) Col.3:3, *"For ye are dead, and your life is hid with God in Christ."* Ps.139: 15-16, *"My substance was not hid from thee when I was made in secret, and wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."* This substance was obviously none other than the body of Christ. *"Now ye are the body of Christ and members in particular."* ( 1 Cor. 12:27). *"And he (Christ) is the head of the body, the church."*

The church is composed of the children chosen in him before the foundation of the world, and we read Heb. 1:14. *"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage."* In his Godhead he could not die, therefore he must become incarnate; he must be made flesh and blood and born under the law. Gal. 4:4-5, *"But when the fullness of the time was come, God sent forth his*

*Son, made of a woman, made under the law, that we might receive the adoption of sons."* Christ had to be under the law in order to fulfill it, which he did to a jot and to a tittle; and he is the end of the law for righteousness to every one that believeth. If we are given to believe, by his grace, we are no more under the law, but under grace, for he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. (Col. 2:14).

In Heb 2:17 we read, *"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and high priest in things pertaining to God, to make reconciliation for the sins of his people."* Let us consider this high priest. The priests under the old law were made without an oath, but Jesus with an oath: *"The Lord sware and will not repent. Thou art a priest forever after the order of Melchisedec."* The sacrificial offerings made by the priests under the old law made nothing perfect, but the bringing in of a better hope did: by which we draw nigh unto God. (See 9th. ch. of Heb.). Jesus is the better hope, for he is the High Priest, and also the perfect offering: *"For by one offering he hath perfected forever them that are sanctified."* (Heb. 10:14). *"But of him are ye in Christ Jesus, who of God is made unto*

*us wisdom, and righteousness, and sanctification and redemption.” (1 Cor. 1:30). The word sanctify means to be set apart as holy, and the word Saints is derived from it. “For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren.” (Heb. 2:11). In his prayer to the Father in John 17, Jesus said, “And the glory which thou gavest me I have given them; that they may be made perfect in one.” In Eph. chapter 5 we read, “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, or wrinkle, or any such thing: but that it should be holy and without blemish.” This glorious church is the body of our living Saviour Jesus Christ. “For we are members of his body, of his flesh, and bone.” Eph. 5:3 tells us that Christ is the head of the church, therefore, we being his body there is a living unity with him that can never be severed. In the light of this unity how can Jesus Christ be considered a substitute? NO WAY.. When Christ laid down his life on the cross, as a sacrifice for our sins, his church was in him, we were baptized into his death. “—wherein also ye are risen with him through the faith of the operation of God, who hath raised him up from the*

*dead.” Christ also blotted out the handwriting of ordinances (of the old law) that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Therefore we are no longer under the law, but under grace.(See Col. 2:12-14)*

Read Romans, chapter 6 & 7 for I for brevity must paraphrase some of it. For as many of us as were baptized into Jesus Christ were baptized into his death. We were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. If by the glory and grace of the Father we are given to walk in newness of life, shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? There was a time when we lived under the law of sin and death, but we have become dead to the law by the body of Christ; that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. But when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in in newness of spirit, and not in the oldness of the letter.. Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lusts, except the law

had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just and good.

Brethren, as long as we live in this world we are going to sin, for we are carnal and sold under sin. But that beloved apostle John admonishes us to confess our sins to God. Let us seek to do this, for, *“If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* Let us also pray that he lead us in the holy path of righteousness for his namesake.

May God bless all truth herein and forgive any mistakes.

Clifford Wilbanks  
8/17/2002

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#### NOTICE FROM EDITOR:

**A**s we are well into this another year, we want to thank God for his blessings. The editors have been blessed with wisdom and liberty to supply editorials that has proved to be comforting and edify-

ing to our subscribers and readers.

On behalf of all the staff of the “Signs” we again pledge to hold fast to the prospectus the paper was built upon. I believe all are pledged to hold fast to the basics and principals of the prospectus. However we realize that there are subjects that different ones have different views. Sometimes their views are not the views of all. Paul says let them be persuaded in their own minds and we respect that. I believe we are in unity of those things upon which our hope rests, with one eye single toward God. The Lord has placed the same laws in each of our hearts and minds and so indelibly written they will never be changed, and by the grace of God we will hold fast to the end.

This past year has been a fruitful year, blessed with love and fellowship with so many lovely travelers. There has also been much sadness as we have had to say good by to so many of our friends. We sorrow only that we will see their face no more, knowing the Lord has given and has taken away. He never makes a mistake.

Now may we be blessed to press on, running the race that is set before us and looking unto him the author and finisher of our faith.

Elder Kenneth R. Key, Editor

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**QUERRIES**


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November 1, 2002

To: Editors of the Signs of the Times

Dear Brethren In Christ:

I am writing to submit a request and to present a viewpoint concerning items published in the Signs.

First, kindly publish at a future date a treatise by one or more of the Editors or a contributing pastor, should there be any inspired of the Lord with spiritual understanding on what thoughts or actions constitute "presumptuous sins" so as to edify me and other readers.

**PRESUMPTUOUS SINS**

David, praying for grace, wrote *"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the word of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer"*, Ps. 19: 13-14.

As a presumptuous sin is stated to be a "great transgression" is it the unforgiveable sin; or can it be something other than blasphemy against the work of the Holy Spirit? Do presumptuous sins always rise to the level of sins unto death, I John 5:16; James 1:15. Are popular works made by self-righteous persons to seek eternal salvation presumptuous sins? Are good works in the absence of regeneration and the reception of the Divine gift of faith presumptuous sins, James Ch. 2? Is it presumptuous sin to make a profession of religion for the purpose of seeking baptism, membership, or ordination to the ministry before one has received a Divine calling, Matt. 25: 1-13? (See also the gainsaying of Korah, Num. 16 and Jude 11) Are willful disobediences of the Lord's commandments presumptuous sins? Is it a presumptuous sin to alter or modify the Bible, Rev. 22: 18-19? Is it a presumptuous to boast of its richness and lack of need of anything when in God's sight it was wretched, miserable, poor, blind and naked, Rev. 3:14-18? With the rich doctrines of election and predestination, and with a shortage of fear of the Lord, is it not easy to become at ease and comfortable and be a modern Laodicean Church?

Oh, dear Brethren, how many of our thoughts and actions are presumptuous? Is it presumptuous of me to pray for edification?

ANSWER:

December 8, 2002

Dear Brother Osborne,

**I**T was good to hear from you by way of the letter you sent to the other editors of the "Signs of the Times" and to me last month. I have read and reread it with much interest. I am inclined to write to you briefly about some of the questions you posed and some of the things you stated in your letter. Having much assurance that no person is able to understand the deep things of God, or to relate them to anyone, apart from the revelation of God, I enter into this with much fear. The Lord willing, this will be very brief, and hopefully be written in love and kindness.

Dear brother, you pose the question, "*what thoughts or actions compose 'presumptuous sins'?*" You quote part of the 19<sup>th</sup> Psalm where David prays, "*Keep back thy servant from presumptuous sins; let not them have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*" To me, the starting place for the understanding of the scriptures is to have a correct natural understanding of the word or words under consideration. The Hebrew word translated "presumptuous" by the King James translators, according to the very trustworthy "Strong's Concise Dictionary of the words in the Hebrew Bible", literally means "arrogant" or "proud".

The wicked are characterized in the book of Job, as the children of pride. They are presumptuous and self-willed, according to the scriptures. The wicked always do wickedly. They are the unpersuaded ones. They are like unto their father the Devil, that old serpent, which has no ears with which to hear. God made the serpents with no capacity for hearing. They have no ears. The wicked cannot and do not hearken to the voice of God as far as obedience is concerned. Therefore, the wicked go on in self-assurance, arrogance and pride, thinking that they are as good or maybe a little better than the next fellow. They have neither a real knowledge of what is good, nor do they know that their ways are evil. They do not see themselves as sinners in need of a Savior. I am made to believe that all the works of the wicked are presumptuous continually before God. They sin willfully and voluntarily. May God keep us from sinning this way.

*"For if we sin willfully 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."* This fiery destruction is for the wicked, not for the righteous ones in Christ. I am made to believe that children of God sin, not willfully as the wicked do, but in ignorance and unbelief, as the apostle confessed about his own sin. I am

made to believe that David, as well as all of God's little ones, were and are made to beg for mercy, that they not be found walking among the congregation of the wicked and not doing their deeds. They are given to desire to walk in the light and not in darkness. They are given ears to hear and hearts to understand. A tree is known by its fruit. The children of God bear the fruit of the Holy Spirit and not that of the Devil.

So, to my understanding, the presumptuous sins are willful, and are performed by the wicked only. And they shall never be forgiven. The children of God are kept back from willful and presumptuous sins by the mercies of God. All their sins have already been atoned for in Christ. They are altogether under grace.

Dear brother, you give many examples of sins, and ask whether each one is a presumptuous sin. I am made to believe that any and all sins committed by the wicked are necessarily presumptuous, because they are not kept. If one is in Christ, his sins are necessarily unintentional and not willful, because he is kept. Jesus said that, *"All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."* To me, the sin of blasphemy against the Holy Ghost is this - wicked ones not recognizing God and His work, and thus, speaking evil of Him and His work. David prayed that God

would cause him to be innocent of the great transgression. Is not the great transgression, blasphemy against the Holy Spirit? I am made to believe that David's prayer was given of God and answered by God, as are all the true prayers of God's children. According to their true, effectual, fervent prayers, they shall be kept from the great transgression. The children of God are *"kept by the power of God through faith unto salvation, ready to be revealed in the last time."* Jesus said, *"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 the last day."*

It is my assured belief that the children of God are kept back from presumptuous sins by the Spirit of God, Which is in them, and Which is keeping them. *"Greater is He that is in you than He that is in the world."* The precious promise of God to His people is that, *"sin shall not have dominion over you."*

Dear brother, you pose the question, *"Was the Laodicean Church presumptuous to boast of its richness and lack of need of anything, when in God's sight it was wretched and miserable, poor, blind and naked?"* The church being of God, and presumptuousness being of the wicked, I do not see how the church could have been presumptuous in the way of blaspheming against the Holy Spirit.

I believe this scripture, along with the accompanying ones in Revelation concerning the seven churches of Asia, have been taken many times at face value. And some have tried to explain them, I believe, without revelation. Taken naturally from a works point of view, they have been set forth to mean that some of the churches fell into disorder. And that Jesus rebuked some of the churches and commanded them to repent. And that Jesus threatened certain things, even to take away the candlestick of one, if the church decided not to repent. This view puts the emphasis on man and his supposed responsibility to do right. Grace is not in sight.

The blessed apostle said that, *"...it is a good thing that the heart be established with grace."* The explanation from the grace point of view, and we believe by revelation, says that God is sovereign. He rules and reigns. It is His church and He alone is keeping it. If a church gets puffed up in nature about its wealth or any other thing, God shall reprove it. And He will cause it to suffer Godly sorrow which works repentance. His word is power. When He commands His people to repent, this, they shall do. And He gives grace for repentance, so that His people shall not suffer His wrath along with the wicked. Repentance is part of that great salvation, as also is obedience. *"He which hath begun a good work in you will perform it unto the day of Jesus Christ."*

Jesus also said unto the church of Ephesus, *"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."* There was a church in connection with us many years ago which had a majority of members who were constantly complaining that the meetings lasted too long, that they were being kept from doing things with their children, etc. They also thought the Old Baptists were too strict in their code of personal conduct. A preacher came in among us, who also shortly went out from us, who just suited them, and they followed him. When the two sound and faithful members of that church were made to see the direction of the majority toward disorder, they asked for letters, which they placed in another church, which was walking in love and peace and order. After they were led out, it was only a short time before the disorderly ones fell into complete confusion and quit meeting. The church ceased to exist there. I believe we have been made to see this scripture fulfilled. When disorder will not, neither indeed cannot, be repented of by the disorderly ones, and when the faithful ones are taken out, the candlestick is removed. The church is gone from that place.

Dear brother, you pose the question, *"With the rich doctrines of election and predestination, and with a shortage of fear of*

*the Lord, is it not easy to become at ease and comfortable and be a modern Laodicean Church?"*

Apart from the grace of God, I believe that it is not only easy to fall into pride, arrogance, and presumption, but that it is a sure thing. But thanks be unto God, He gives grace for grace unto these He loved with an everlasting love. He is keeping His church perfectly. *"He is the Rock, His work is perfect."* The beloved and inspired apostle wrote, *"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?"* God knows just what the church is in need of and is well able to supply all her needs. I am made to believe that all things needful for her are stored up in Him, and have always come and are yet coming to her in great supplies, and in His perfect time. God is all sufficient. We are but worms of the dust.

Dear brother, this has been more lengthy than I intended, and I have replied just to the first page of your letter. There are many other things which bear on this, but I think I must forebear for brevity's sake. I hope that this is received in love, and in compassion for my weakness in the flesh. Please forgive all mistakes. May God be praised in all things.

I am sending this to you. And I am also sending a copy to the "Signs" according to your request.

Your little brother, I hope, in Christ.

Elder J.B. Farmer

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## VOICES OF THE PAST

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### SPIRITUAL SONGS ACCORD WITH GOD'S STRINGED INSTRUMENTS

**M**y 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 peo-



ple 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 key-note. 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 mu-

sical 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.

Elder E. J. Lambert

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MARK X. 18.

*"AND Jesus said unto him, Why callest thou me good? There is none good, but one, that is, God."*

**T**hus the Lord of grace and glory by one breath of his mouth sweeps away forever every vestige of creature goodness from the realm of his holiness and his perfection. But through what depths of sorrow, trouble and self-loathing must we pass to learn the wonderful truth set forth by the Master in this text. Although the great religious world will utterly ignore *it* in its teaching, and we may think but little about it, the declaration is an eternal truth: *"There is none good, but one, that is, God."* This language of the Master is a reply to an interrogation by one who wanted to know what good thing he should do to inherit eternal life. Let us notice first the question of our blessed Lord. How pertinent it is. It is as if he said, What do you see in me? What think ye of me? Yes, what think ye

of Christ? Do you regard him as some great, moral teacher that shall give you lessons whereby you shall obtain merit and be exalted above your fellows? Do you think his purpose is, to give you a chance to obtain this wonderful gift and thus get glory to yourself? Such seems to be the very highest conception of Jesus by the great religious world of today. The thought is expressed by the query of Jesus to his disciples: *"Whom do men say that I, the Son of man, am! And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them; But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."* O may we know, this, and may our answer ever be the same in all the vicissitudes of our mortal pilgrimage. Yes, may it be written in tablets of the heart; aye, *"with an iron pen and lead in the rock for ever."* Thus taught it by the revelation of Jesus Christ we can say, The Lord is my rock, my fortress, my high tower; yes, the Lord is become my salvation, for he hath saved us and called us with an holy calling. He doth yet save us, and will save us with an everlasting salvation. May this wonderful revelation be ours, may we rest here, for Christ said, *"Upon this rock I will build my church; and the gates of hell shall not prevail against it."* The great

question is, What do we see in Christ? *"Why callest thou me good?"* What we think of Christ, and what we see in him, is the criterion of our standing in him.

"What think ye of Christ? is the test

To try both your state and your scheme;

You cannot be right in the rest,

Unless you think rightly of him."

*"There is none good, but one, that is, God."* What a solemn and awful truth, yet how little regarded, and through what solemn, sorrowful, troublous scenes we must pass to really know it, and we can only know it as we know every other gospel truth, by heartfelt experience. Only by a proper knowledge of it do we come to Jesus. It is written in the prophets, *"They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to me."* Blessed teacher, and blessed results. This knowledge is not a theory, not an abstract truth to be learned in the schools of science, philosophy and human thought, for who by searching can find out God? But if we have the Spirit of Christ we may know it as we are led by the Spirit, *"for the Spirit searcheth all things, yea, the deep things of God."* By this teaching and searching the apostle Paul said, *"In me, (that is, in my flesh,) dwelleth no good thing."* By it he cried, *"O wretched man that I am! who shall deliver me from the body of this death?"* By it also he was

enabled to exultingly say, *"Thanks be to God, which giveth us the victory through our, Lord Jesus Christ."* But *"there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"* As we follow up the narrative we will learn, as we have already learned by experience, that *"it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;"* that no act of the creature can move him, for he will have mercy on whom he will have mercy. But there is a way that seems right unto a man, and he will pursue that way until lost, when Jesus comes to seek and to save, and He always finds, though in a waste howling wilderness and a desert land. Not only so, but he leads us about and instructs us and keeps us, too; yes, *"kept by the power of God through faith unto salvation, ready to be revealed in the last time."* What exceeding great and precious promises are found in Christ, which are in him yea and amen to the glory of God.

*"There is none good, but one, that is, God."* As we know this we will draw nigh to God, yes, and he will draw nigh to us. As we feel and realize this in the soul we will deny ourselves, take up our cross and follow Jesus. As we hunger and thirst after righteousness we are filled, and all by the blessing of God. As we grow in grace and in the knowledge of the truth, there will be

a going out of self into the stature of a man in Christ, for we all, as in a glass beholding the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. In the world we shall have tribulation, because we are not of the world. But O the blessed gospel of the Son of God, and that faith which enables us to glory in tribulation, and even prefer to suffer affliction with the people of God; this teaching which is found only in the school of Christ will often lead us to say with David, *"My soul longeth, yea, even, fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."* Yes, I had fainted unless I had believed, to see the goodness of the Lord in the land of the living. Truly when we are weak then we are strong, for he giveth power to the faint, and to them that have no might he increaseth strength, and the wonderful perfection of his strength is manifested in our weakness. *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."* But as we proceed with the narrative it expands, showing the glorious plan of God's salvation.

About all that I really know of these precious things is how it was and is with me. I was indifferent and careless about these heavenly things until I had reached the meridian of life, fulfilling the desires of

the flesh and of the mind, much more concerned about the honors of this world than the honor and glory of God. At about the age of thirty-five years I began to be seriously concerned about my standing before God. Of course I had thought about it before, but only in a casual way, thinking I would attend to that when my other desires were gratified. About this time I anxiously set about it with, as I thought, some prospect of success; I fled to the law for refuge. Like the young man I inquired, *"What shall I do that I may inherit eternal life?"* I made an earnest effort to reform my life and to keep the commandments as written. As I traveled on, the way seemed to become more difficult; doing the best I could, I found that I had foolish and vain thoughts at times, and realized that the thought of foolishness is sin. I felt that while man looked on the outward appearance God looked on the heart. I began to feel that by the deeds of the law I could not be justified. As I felt to need justification, I struggled on with many anxious forebodings, thinking to find some way of escape. But I met One who seemed to say, *"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* Surely this was the way I had been trying to enter; what a sad failure! But I stumbled on, the way getting more dark and gloomy, every step more difficult;



then I seemed to meet a Man, the faithful and true witness; his testimony was: Without holiness no man shall see the Lord. I did not for one moment doubt the evidence, and the conclusion forced itself on my mind that I was altogether unholy. O the blackness, the blindness and weakness, but, blessed be his holy name, he has said: *"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."* My strength was all gone, but in due time, when we were without strength, Christ died for the ungodly, and as the blessed testimony came home to me it seemed to suit my case, and I trust I found Christ as the end of the law for righteousness, and surely I was a believer. I seemed to see how that God for Christ's sake could pardon such a poor sinner as I. O the joy of that moment; I clasped him in my arms, the antidote for all my infirmities, I seemed to be in his blessed presence, where is fullness of joy, and at his right hand, where are pleasures forevermore.

But where have I come now? Paul says, and I seem to realize it, *"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,"* &c.- Ah no, *"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 firstborn,*

*which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and Jesus the mediator of the new covenant,"* &c. What a blessed thing that we have been enabled to come to Jesus, the mediator of this covenant, and it a covenant of mercy. While justice and judgment are the habitation of his throne, mercy and truth go before his face. But how did we get there? Listen to the sweet voice of the Master: *"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."*

But about my holiness, how is it? *"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."* We were seeking salvation, it came to us, brought by the blessed Jesus. We were without strength, but in the Lord Jehovah is everlasting strength; and now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; power on earth to forgive sin, power over all flesh to give eternal life to as many as the Father gave him. So *"of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord."*

May this blessed truth sink deep in our every heart, that we may rise up as a people praising God, ac-

cepted in the Beloved, complete in him, having neither spot nor wrinkle, nor any such thing.

C. C. MELTON  
Nebo, Illinois.

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### MEETINGS

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#### STAUNTON RIVER UNION

**T**he Lord willing the Staunton River Union will be held at Canaan Primitive Baptist Church located on (State Road 844) Mount Cross Road, the fifth Sunday and Saturday before in March.

The song service will begin at 10:00 A.M.

All ministers, brethren and friends of our faith and order are invited.

Elder Mark Terry, Acting Mod.  
Elizabeth Wood, Clerk

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#### WEST COUNTRY LINE UNION

**T**he West Country Line Union meeting will be held at Dan River Church the fifth Sunday in March 2003.

All who love the truth are invited to meet with us. Song service will begin at 10:00 a.m., preaching at 10:30.

Kenneth R. Key, Moderator  
Alan Carroll, Clerk

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### CONTRIBUTIONS

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#### FOR JANUARY 2003

|                             |       |
|-----------------------------|-------|
| Nellie Dalton, VA .....     | 10.00 |
| Hoyt Sparks, NC .....       | 2.00  |
| Lloyd Spikes, OR .....      | 10.00 |
| Wilma Jacks, AL .....       | 5.00  |
| Joyce Farley, TX .....      | 5.00  |
| Eld. Jerry Farmer, KY ..... | 5.00  |

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#### PSALMS 96:4.

*For the Lord is great, and greatly to be praised: he is to be feared above all gods.*

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### OBITUARIES

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#### JULIA H. ADA

**B**eing full of days, Sister Julia Ada passed from this life August 12, 2002, at the age of 93 years. She was born in Delmar, Delaware, to the late Isaac and Cornelia Hearne and was preceded in death by her husband of 41 years, Robert J. Ada, in 1986. She leaves to mourn her passing two daughters, Nancy King of Seaford, Delaware; and Bette Russell of Bridgeville, Delaware; two sisters, Pearl McNelia of Salisbury, Maryland; and Ida Taylor of Delmar, Delaware; seven grandchildren; eight great grandchildren; one niece; and two nephews Sister Julia

asked for a home with Salisbury Old School Baptist Church the first Sunday in February 1973 and was baptized into its fellowship on February 18, 1973, by Elder James F. Poole. She attended faithfully as long as her health permitted.

She enjoyed those of like-precious faith staying in her home and many Saturday night meetings were held there. Sister Julia loved to kid with those she loved and make them laugh. When her health failed, it became necessary for her to be in a nursing home. She would express to visitors a strong desire to depart this life and be with the Lord. But, as with Job, *"All the days of my appointed time will I wait til my change come."*

Her funeral service was conducted at Bounds Funeral Home in Salisbury, Maryland, by her pastor, Elder Cleo Robertson. Our loss is but her gain.

Elder Cleo Robertson, Moderator  
Phyllis Farlow, Church Clerk

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**MR. HUGHES WOODROW  
"WOODS" BRINKLEY**

**O**ur brother in Christ, Hughes Woodrow "Woods" Brinkley, passed from this life on September 5, 2002, at the age of 86 years. He was the 7th child of 13 born to Willie W. and Viola Carpenter Brinkley in Wake County, North Carolina. He is survived by his wife,

Sister Frances Page Brinkley of Gainesville, Georgia; daughter Linda Daly and husband Jerry of Gainesville, Georgia; brothers, Burke Brinkley and wife Dorothy of Fortville, Indiana; Harvey Brinkley of Little Rock, Arkansas; Ted Brinkley of Texas; and Max Brinkley of Burkburnette, Texas; sister Laura Hall and husband Homer of Gastonia, North Carolina; three grandchildren; and several nieces and nephews.

Brother Woods served in the Armored Division of the U.S. Army during World War II and received a Purple Heart and two Bronze Service Stars. On one occasion, his tank was blown up by a 35-millimeter shell with shrapnel piercing his throat and neck. He was considered "missing in action" until he found his comrades. Still bleeding, he underwent field surgery. He thought much about how the Lord preserved him and brought him home again. All praise was ascribed unto the Lord who watched over him and kept him as the apple of His eye.

Brother Woods was the manager of an apartment building in Indianapolis, Indiana, for seven years. As he and one other person were moving a refrigerator up some stairs, he was on the bottom side of the refrigerator when it became loose and pushed Brother Woods down the stairs and between two studs in the wall below. Again, the Lord was with him and preserved his life for his appointed time to depart this world had not yet come.

Brother Woods asked for a home with Durham Primitive Baptist Church on August 20, 1961, and was baptized by Elder David Spangler on September 17, 1961. The church ordained him to the office of deacon on December 14, 1964. He stood firmly for what he believed and we miss him as a brother in Christ, deacon and friend. May he rest in peace until he hears that summons, *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."*

The funeral service was conducted by his pastor, Elder Cleo Robertson, in the Woodlawn Memorial Park Mausoleum Chapel.

Elder Cleo Robertson, Moderator  
Catherine Humbarger,  
Church Clerk

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### ROBERT NEWTON DUKE

**I** will attempt to write an obituary of Brother Robert N. Duke, 83.

He was born in Harper's Ferry, West Virginia. His parents were Leslie Daniels Duke and Mabel Hendricks Duke. He was a graduate of Harper's Ferry High School and attended Shepherd College.

He was employed by Fairchild Aircraft Division and retired in 1976 with 32 years of service. He was gifted with many talents.

His survivors are his wife of 51

years, Mildred Ingram Duke; two sisters, Margaret Duke Ochi of Gainesville, Florida and Mary Catherine Duke Enright of Silver Springs, Maryland and several nieces and nephews.

He and Sister Duke lived in a motorhome and would spend the Winter time in southern Texas for many years. They would come back to South Carolina, North Carolina, Virginia, and West Virginia in the Spring, Summer, and Fall. They loved to attend the different Old Baptist meetings when they could.

Brother Duke came before the Church and asked for a home at the Smith River Association on Sunday, September 3, 2000.

Wanting his membership to be with the Long Branch Primitive, Baptist Church, he was baptized on September 9, 2000 by Elder Mark Terry assisted by his pastor, Elder Carl Terry. At this time Sister Mildred was received by relation having been a member of New Valley Church in the Virginia Corresponding Meeting, which had disbanded.

He died at his home in Pauline, South Carolina, Oct. 24, 2002. His funeral was held Saturday, Oct. 26, 2002, at Lanford - Pollard Chapel, conducted by Elders Carl Terry and Mark Terry. His body was laid to rest in the Glenn Springs Presbyterian Church Cemetery to await the coming of our Lord in the Resurrection.

Written by request of  
Sister Duke by,  
Elder Carl Terry

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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## SONG

*Whilst thee I seek, protecting Power!  
Be my vain wishes stilled;  
And may this consecrated hour  
With better hopes be filled.*

*Thy love the power of tho't bestowed;  
To thee my thoughts would soar;  
Thy mercy o'er my life has flowed:  
That mercy I adore.*

*In each event of life, how clear  
Thy ruling hand I see!  
Each blessing to my soul most dear,  
Because conferred by thee.*

*In every joy that crowns my days,  
In every pain I bear,  
My heart shall find delight in praise,  
Or seek relief in prayer.*

*When gladness wings my favored  
hour,  
Thy love my thoughts shall fill;  
Resigned, when storms of sorrow  
lower,  
My soul shall meet thy will.*

*My lifted eye, without a tear,  
The gathering storm shall see;  
My steadfast heart shall know no  
fear;  
That heart will rest on thee.*

*Helen M. Williams*

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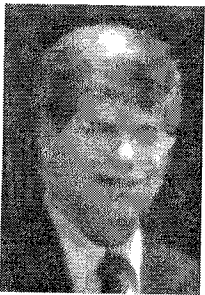
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 EDITORIAL
 

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Elder J.B. Farmer

**B**ut God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might shew the exceeding riches of his grace in his kindness to us through Jesus Christ." Eph. 2:4-7.

What does it mean to be dead in sins? What does it mean to be raised up together and to be made to sit together in heavenly places in Christ Jesus? What are the exceeding riches of His grace? These are great mysteries. We cannot know the answers unless the God of all wisdom makes them evident. May God be merciful and show us of His truth.

To be dead is to be lifeless and to have no activity, feelings or thoughts. To be dead to anything is to be without any strength concerning that thing. A blind man is dead to vision. A deaf man is dead to sound. Likewise, the natural man has no activity, feelings or thoughts and is dead concerning the spiritual realm. He is lifeless, blind, deaf and powerless to the things of the Spirit. Is not this the same death indicated when the inspired apostle said "*O wretched man that I am. Who shall deliver me from the body of this death?*" Sin abides in the flesh and has made the flesh dead unto God. "*The sting of death is sin.*" He is dead in sins. Anyone walking in the flesh and living for pleasure is dead while he lives.

The next principle is concerning quickening. According to the scriptures, if we be the children of God, "*he hath quickened us together with Christ.*" What does it mean to be quickened, what or who is quickened and when did the quickening occur? To be quickened is to be

made alive. Does not the doctrine of Christ maintain that the quickening of God took place in the past? It is not true that all the children of God were made alive in Christ before this world was? They were foreknown, predestinated to be conformed to the image of His Son (raised in his likeness), chosen, called, given grace, justified and glorified in Him before the world was. He stood as a lamb slain from the foundation of the world and all His own were in Him. They are His seed and were made alive in Him. They are bone of His bone and flesh of His flesh spiritually. He is the Rock from which they were hewn. Christ is our Life. He has been our dwelling place in all generations. This is a great mystery and who but the children of God can receive it? *"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."* *Eccl. 3:15.*

The children of God, being quickened in Him before the world was, are given a lively or living hope in this life. They are given eyes to see, ears to hear and hearts of understanding for spiritual things while in this present world. They are made to know the true and living God and His Son which He has sent. They are given eternal life. They are alive unto God spiritually although they are dead (in the flesh) and their life is hid with Christ in God. Has He not raised us up above this world and made us to rest (sit) in His fin-

ished work of redemption?

The quickening which is to come is that of our mortal bodies. It is written *"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."* *Rom. 8:11.* The children of God must be conformed to the image of his Son. They will receive the adoption (the redemption of our body) of children by Jesus Christ to Himself according as they have been predestinated of God. They will be made like Him and be given a glorious body like His own and will be satisfied. Will this not be the ultimate manifestation of the exceeding riches of His grace in His kindness toward us through Jesus Christ?

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

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*1 John 5: 7-8.*

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

*And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*

*If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.*

**ADMONITION FROM  
NEW TESTAMENT CHURCH  
ORDER OF  
STRICT BAPTIST CHURCHES**

What of the church members' loving responsibilities to each other? In a brief word it is to use a beautiful New Testament word which today has been spoiled-FELLOWSHIP. It is a beautiful word, but it has been perverted. It is laid upon church members, in all their actions, to promote *the fellowship* of the church (in a New Testament sense).

In other words, the members are:

To love one another, to dwell together in the love of Christ.

To keep the unity of the Spirit in the bond of peace, sacrificing everything but the truth for unity; to seek peace, and pursue it.

To sympathize with other members of the church and the congregation in their various burdens and sorrows.

To communicate to each other in spiritual things, and where needful, if there are poor members, in providential things.

To watch over one another in love.

To bear with one another's faults.

To pray for one another continually, bearing one another's burdens.

To be separate from an ungodly world.

To assemble consistently for worship, "not forsaking the assem-

bling of ourselves together, as the manner of some is."

To have no respect of persons, showing no particular preference for one member (a friend or relative), and prejudice against another, but seeking grace to treat all as brethren in the Lord.

To contend, earnestly for the truth.

To be examples, walking worthy of the Lord unto all pleasing.

What a standard — for pastors, deacons, and members! This is the beautiful order laid down by Christ as King in Zion, and the more we approach to this beautiful order, the more Christ is glorified in the church.

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**PSALM 123.**

*Unto thee lift I up mine eyes,  
O thou that dwellest in the heavens.*

*Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our god, until that he have mercy upon us.*

*Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.*

*Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.*



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**VOICES OF THE PAST**


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TRANSCRIBED AND EDITED  
 SERMON OF ELDER  
 JOE HAMRICK PREACHED AT  
 SMYRNA CHURCH (LA)

II CORINTHIANS CHAPTER 3

**A**s the brother was speaking of the well being too deep for sinners to draw that water of eternal life it brought my attention to the third chapter of II Corinthians. I believe where God sends a minister forth to preach the gospel, and He sends them forth, because we certainly find in the tenth chapter of Romans where it says, *“And how shall they preach except they be sent? As it is written How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”*

Now if a person that has not had experiences of a child of God I like to ask you how he can go to a university or seminary and learn from man how to preach to people who have experienced the dealings of the Holy Spirit in their hearts and soul? It is impossible to do that that man has been through the fire. You don't go through the fire unless you go to the university that God creates for His ministers.

My dear ones, the apostle Paul experienced both of these. He experienced high learning from men and

he was preaching that which he learned of men. But how dissatisfying to God's people and how he hated God's people for loving this wonderful doctrine. He hated them to the extent that he cast both men and women into prison. Ah, but later on when he was schooled by that heavenly Father he took an about face. Did he not? That which he thought was right he found to be nothing but trash, nothing that God's people could feast upon. So then later on he made it very plain as to where the doctrine he preached came from. He said, *“I certify unto you, brethren that the gospel which was preached of me was not after man. For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ.”* So now he had been schooled by that heavenly Father and now he was sent forth.

So then I ask you again, how can they preach except they be sent by almighty God? But remember this one thing, that where God qualifies and sends forth one minister the devil follows behind with about a hundred. Yes, I believe God's ministers are outnumbered by about a hundred to one and maybe more. It may even go up unto the thousands. Yesterday the brother was so wonderfully gifted to bring out these false prophets concerning the devil also. He has three loaves too, just the same as the three loaves that represent the true God and the true Saviour and the true Holy Spirit. The

devil is going to have three loaves and he is going to make them look just as much like the loaves of the living God as he possibly can. Ah, but there is a difference in those loaves, look at the first loaf concerning God the Father. False prophets make him a weak creature, they make him to have power in this regard to look in the future to see if man will do good or not. Then if he does he includes him and he writes his name in the Lamb's Book of Life. But that name can fall out of the Lamb's Book of Life. You have to do certain duties in order for it to stay there, so you see then that this god that the devil is bringing forth is a weak creature. He doesn't know the way of salvation actually.

This lord and saviour Jesus Christ that he brings forth in this second loaf, oh how weak he is. He is not a saviour that came down here and said he shall save his people from their sins; but he is a saviour that comes down here and gives everybody an opportunity. He wants you to come forth in this second loaf he wants you to give your heart to him but unless you are willing he can't do anything about it. That is the loaf that the devil puts forth, but God's people don't eat of that loaf because it is not satisfying to them.

And that third loaf, my dear ones, which is of the Holy Spirit, the people themselves take this loaf as themselves because they tell you they don't need the Holy Spirit that they are not dead and they believe

exactly what the devil said back in the garden of Eden when the devil told Eve that God knoweth that in the day thou eatest thereof thou shall not surely die, but thou shall become as God knowing good and evil. So the people then that put themselves here in this third loaf, they think they are not dead, that they can accept Christ and come to Christ anytime they so desire, and that they are not dead in trespasses and in sin as the scripture teaches and our own experiences tells us at one time.

Now I want you to notice the third chapter of II Corinthians. In this chapter you notice at the beginning there were certain false prophets that needed a recommendation, a written letter, to take with them to the different churches to recommend them to the people. The apostle Paul is bringing this out, "*Ye are our epistle written in our hearts, known and read of all men*" and he says in the third verse, "*Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, ...*". If God sends forth His ministers and qualifies them to preach the gospel of Jesus Christ with power, not in word only, but in power and in the Holy Spirit and in much assurance they don't need a letter of recommendation because their gift is going to make way for them among God's people and that is what the apostle Paul here is speaking of. "*Written not*

*with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward; Not that we are sufficient of ourselves ...*". Oh no, he knew that and I believe that if we be God called ministers we realize it too. *"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;"* and I believe we are taught that. If a person thinks otherwise it does not take God very long to dress him down and let him know where the power comes from.

*"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, ..."*. And I want you to pay attention here now. *"If the ministration of death,"* This is referring to the mortal law. *"But if the ministration of death written and engraven in stones,"* You know when Moses was with the Lord upon mount Sinai that the Lord wrote these laws with His finger upon stone known as the ten commandments. *"But if the ministration of death written and engraven in stones was glorious."*

Now look at that word glorious and keep that in mind. *"... so that the children of Israel could not steadfastly behold the face of*

*Moses for the glory of his countenance; which glory was to be done away. How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, ..."*. Now if the law and if the condemnation of that law be glorious, *"much more doth the ministration of righteousness exceed in glory."*

Now we come down to the eleventh verse and here is what I want us to begin to think about. *"For if that which is done away was glorious", which was the law, "much more that which remaineth is glorious ... And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."* Now if you read back in the 34th ch. of Exodus you will find where Moses went upon the mountain of Sinai and there met God and you know of all that took place there, the thundering and lightning and the mountain quaked. Moses said that he exceedingly feared and quaked. That was showing the wrath of the law. Notice that when Moses came down off the mount his face shown with such brightness they could see his face shine from afar off. Moses came near unto them and what did they do, what did Moses do? He put a veil over his face because of the shining feature that was upon his face. Now this veil which was put upon his face seems to me was a type and

figure of the law.

Now the Israelites could not look and see the glory of Jesus Christ because of the law. They trusted in the law and they went about to try to fulfill the law. In other words there was blindness that came over their hearts. In the temple there you know the curtain that separated the Holy from the Most Holy place was hung. It was four pieces of cloth because it speaks of it as being blue and purple and scarlet and fine linen. So we have four here pulling together and making something that it would be impossible for the natural eye to penetrate. But when the Lord and Saviour came forth from the grave this curtain did what? It rent from top to bottom and it made a way then unto Almighty God.

There are many coverings over the faces and hearts of the people when they are in the unregenerate state before being born again of the Spirit of God. We have these coverings one on top of the other so that we cannot see the beauty, we cannot see the glory of Jesus Christ. We cannot see it because of the veil upon our hearts. We can't penetrate those veils when we are dead in trespasses and sins. Let's look at the veils that are over our hearts. The first veil then that I might say is over our heart is that of ignorance, yes, ignorance. What does ignorance mean? It means darkness. We are ignorant to the things of Almighty God my dear ones. We are in com-

plete darkness. With this cover we can't see our ignorance, we can't see the way of salvation. No, no, we can't see that. We are ignorant to the truths of Almighty God. We are ignorant to the inward dealings of the Holy Spirit in turning us around and then pouring us from vessel to vessel. We know nothing of those experiences because we are ignorant of them. Because of our ignorance there are coverings over our eyes and hearts and our hearts cannot be a partaker of the things of the Spirit of God. So don't you see then that it is impossible.

And you know the Scripture says that darkness covered the whole earth and gross darkness the people. This gross darkness then is because of these veils being over our hearts and our minds that we cannot see the glory of our Lord and Saviour Jesus Christ. We can't see that my dear ones. So we have a covering over our hearts and over our souls and this is not the only covering that we have. We also have the covering of unbelief. Yes, that is there too, we can't believe in the things of God. You know the people saw Jesus when He brought forth so many wonderful miracles. He called Lazarus to come forth from the tomb. There were people there that saw this and He gave sight to the blind and many people saw and they knew he was blind from his youth and yet they saw that Jesus brought sight to this man and how He cured the lame that he could walk again

and how He gave hearing to the deaf and yet my dear ones because of unbelief they couldn't accept Him as the Messiah. You might say, well if I had been there I would have accepted Him as the great Messiah. But you wouldn't have my dear ones because it takes something more than flesh and blood to accept these things. Peter brought out what it takes to accept this when Jesus asked him whom do ye say that I am. He said thou art the Christ the Son of the living God. He said it from his heart, he said it because he believed it. There was given him faith to believe that Jesus was the Son of the living God and he brought it out in boldness. What did Jesus say to him? He said blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee but my Father which is in heaven. So when divine revelation comes my dear ones and when that old belief is carried away, it is carried away by the power of God for as long as it is there we can't believe upon Jesus Christ. We might think we do but we believe on that kind of Christ that is in that second loaf that the devil puts there. Christ that wants to do things, that's an antichrist not the real Christ. We might be given to believe in an antichrist if we are given any belief at all. If we are not given to believe in the real Christ then it has to be an antichrist that we are given to believe in. There are coverings then of ignorance and of unbelief and of self-righteousness. Oh, that cover-

ing of self-righteousness is something is it not? Oh how we cling to our own self-righteousness, how we cling to it as long as we possibly can. That is a part of this old flesh and we don't want to give it up because the flesh produces self-righteousness and we are going to cling on to it as long as we possibly can. People will fight for it because that is all they have. This self-righteousness enables them to do things that would assure them of their eternal salvation. So they are not going to get rid of it. This old self-righteousness has to be torn away. When it is there it acts as a covering, it acts as covering that we cannot see the glory in the face of Jesus Christ.

There also is pride. Pride is a covering that covers us up. You might not be able to point to pride as a covering. I believe we have pride toward many things that we do not want to cut loose from. So it takes the power of Almighty God. And there is enmity against God and there is the enmity against the truth of God. It is such strong enmity in our hearts and this is a covering over our eyes and over our hearts that we cannot penetrate the glorious doctrine of our Lord and Saviour Jesus Christ. We can't do it and we can't believe on it. I don't care how hard we might try, we can't believe from the heart the true doctrine of our Lord and Saviour Jesus Christ not when the scripture says, "*the carnal mind is enmity against God; for it is not subject to the*

*law of God, neither indeed can be. So then they that are in the flesh cannot please God."*

So don't you see how these people are; yet everybody is in this state including God's people my dear ones. They are in this state and they have all these coverings over them and how in this world can you penetrate those coverings. You can't do it, it is absolutely impossible. Don't you see you can no more do it than you can go down and get water out of this deep well without anything to get it with. You just simply can not do it because my dear ones it is hidden from you. Gross darkness has covered His people so they are in this ignorance and they are in this darkness. But you know when it comes time and for each of God's children there is going to be a time the Holy Spirit begins to blow upon a little of this. He blows a little corner off here. He blows a little corner of this covering off.

You know the Holy Spirit is likened unto the wind. For it says, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.*"

So that when that wind begins to blow on all these old coverings over our hearts and over our minds and it blows off a little bit of corner here do you know what's going to happen then? Oh, you begin to see a little bit through this hole. You

don't see the fullness of it. No, you don't see that at all but you see just enough to bring a little fear into your heart, a little fear into your soul. This covering had everything hid and you believed in this self-righteousness and you had confidence in the flesh but now you have just enough light here to shine in that you began to doubt; you began to wonder am I mistaken. You had plenty confidence at one time in yourself but now you began to wonder my dear ones. Your confidence began to fade because the fear starts coming into your heart and into your soul, a fear that you might not be right, a fear that you might be on the wrong track, my dear ones. You hate to give it up and you are going to stay with it just as long as you can. But I'll tell you the bigger that hole becomes and the more you are given to see the more you are going to have this fear.

You know this fear is a wonderful thing. Yes, it's a wonderful thing to have fear because scripture speaks of it as the beginning of knowledge. So this fear then gives you doubts about all these other things you had so much confidence in at one time. So this fear is the beginning of knowledge that these things aren't perfect. Now you begin to see them come down just a little bit. Has this been your experience along this line that this fear began to creep into your heart and soul and cause you some concern? Oh you had a great desire to read

more and find out more because you weren't safe any longer with your refuge that you felt you were riding to highest of heavens on. It was beginning to crumble underneath you just a little bit. You didn't feel safe upon it any more so my dear ones you began to look and began to read and you began to search and you began to want to hear more and more concerning the things of Almighty God.

Now I want to bring in the glory of these two ministrations here. Concerning the first one it says, *"Moses for the glory of his countenance ; which glory was to be done away:... For even that which was made glorious ..."* So we see one glory here being done away with to pave the way for another which is far more glorious. So we see the law here, we see the law coming in and why was the law pronounced to be glorious? Because my dear ones it did something that was absolutely necessary to take place in your heart and soul. That's the reason it is glorious and it is glorious because it came from Almighty God and it is holy. It was a divine law but my dear ones when it began to come into your heart and soul it did something to you. Oh it wasn't glorious to you but it was a glorious thing for you because it did something for you that was absolutely necessary in the experiences of a child of God. And what is that my dear ones? It brought you down. The apostle Paul said I was alive once

without the law. Oh yes, he went about, he did not have any worries but he said when the commandment came sin revived and I died and I tell you my dear ones right here when the Holy Spirit begins to blow here upon your heart then the fear comes in. You see God's just and holy law. You see God's holy law, *"thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ...and Thou shalt love thy neighbor as thyself."* You realize that you can't do this. No, you can't do it because you can't love God with all your heart and all your soul and all your mind because if your heart is like mine it is ninety-five percent of the time upon the things of this world away from the things of God. How in this world can you fulfill that law? You can't do it; it's impossible. What did James say concerning this? He says, *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,"* What does the law say to you? It curses you, does it not? It is the ministration of death and condemnation.

It is a fiery law and the glory part of it is that it brings you down to see yourself as you actually are. It brings you down to nothing; it strips you of everything you had confidence in toward your own salvation and it leaves you naked and empty handed at the foot of Jesus Christ. You say if it is not by grace then I

am lost and I am justly lost because I know my sins. When Jesus puts the sheep on His right hand and the goats on His left hand and says go ye cursed into everlasting punishment prepared for the devil and his angels, I can see myself there on His left hand because I am guilty of everything that anybody could be guilty of. I am as the apostle Paul said, the chief of sinners. So that's the way you feel and you feel like if God's justice would rain down upon your head it would send you to the very depths of hell. But there is something else that is pointed out here, Now that the veil is going to be taken off your face and you are going to see the glory that's in Jesus Christ. Yes, that's where the glory is for God's people. It is in Jesus Christ. We must be brought down to nothing in ourselves first before we can see the glory in Jesus Christ, When the veil is taken off our face, it will not be all taken off, it will be taken enough off that we will see as through a glass darkened. We can see the glory of Jesus Christ to the extent that we realize if we have any salvation that it is going to be in our Lord and Saviour Jesus Christ.

Then isn't that a wonderful thing that the Holy Spirit has come along and He has paved the way for it says you hath He quickened who were dead in trespasses and sin. Yes, from whom He has blown these coverings away who were completely covered in unbelief, ignorance, darkness, in pride, in self-righteousness

and all these coverings that were over your hearts.

Bless be unto God that our Lord and Savior Jesus Christ came down here upon earth to pay the price for His people. We find in Matthew where it says when the angel was speaking to Joseph *"...in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."* And you know He did not come to call the righteous but He came to call sinners and those are the ones that feel to be sinners and the others feel to be righteous. If we did not have these coverings blown away from us by the power of the Holy Spirit we would feel to be righteous. We would have confidence in our own self-righteousness. We would have confidence in everything; but when the Holy Spirit blows them away we are those sinners and felt to be sinners and those are the ones that Jesus Christ came down here to save. He came not to call the righteous but came to call sinners unto His glorious kingdom. He does everything for poor unworthy sinners who are made to feel themselves as sinners and not just to speak as being sinners but to feel themselves as being sinners. That's what counts my dear ones and I trust that each and everyone of us here have



been made to feel ourselves as poor unworthy sinners, Sick of ourselves, sick of our sins, sick of ourselves from the crown of our heads to the soles of our feet as Job was sick with sores.

All those sores represented sins and we feel our sins from the crown of our heads to the very soles of our feet but we have a great physician. Yes, He came not to minister unto the whole but to the sick. Those that are sick of themselves, those that are sick of their sins, those that are sick of themselves because they cannot do the things they would but seem to get around to doing those things that they hate. They are sick of these things but remember, Jesus came down to minister unto the sick and not to the whole. He didn't come to minister to the self-righteous. He didn't come to those still buried in unbelief He didn't come to minister unto those. He came to minister unto the sick and those that are heavy laden, those that feel the burden of their own sins because did not He say, come unto me all ye that labor and are heavy laden and I will give you rest. Yes, you have rest in Christ Jesus. There is no rest in this world for you. No, there is no rest for one of His little ones passing through this world because this world is nothing but a wilderness for God's people. It is a desert land. For that which is born of the Spirit of God there is nothing pleasing to it. As far as the old flesh is concerned yes, it is still pleasing to the old flesh. But,

thanks be unto God we are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in us.

I would like to turn for just a moment to the seventh chapter of Romans and read just a verse or two. It is wonderful not to be under this law. Ye are no longer under the law. Why, because Jesus Christ fulfilled the law for His people. Now I want you to notice the first verse of chapter seven of Romans. The apostle Paul is speaking here, "*Know ye not, brethren, (for I speak to them that know the law,)*". Who is it that knows the law? The ones that the law comes to them and acts as a schoolmaster to teach them of their evil condition; to act as a schoolmaster to bring them unto Christ. Yes, that's the glory of the law, but if the law has any glory in it, it is to bring us down to nothing and the greatest glory of all is having a way unto salvation where Jesus says "... *I am the way, the truth, and the life: no man cometh unto the Father but by me.*" He is that way, don't you see, that's why this glory here outshines the glory of the other. The letter killeth but the spirit giveth life. The law puts you in prison but the gospel opens the doors of the prison and frees you. Yes, it frees you from being in bondage to that law. That is why there is so much more glory pronounced in the gospel by the apostle Paul than in the glory of the law. "*Know ye not brethren, (for I speak to them that know the*

*law,)*”. Those that have had some experience of being brought down dead inwardly speaking. “... *I speak to them that know the law, how that the law hath dominion over a man as long as he liveth?*” As long as we have these curtains of unbelief, self-righteousness, and ignorance, and all those things before us we know nothing about the law. But when the Holy Spirit begins to blow there and fear comes into our hearts and knowledge of the law begins to come into our hearts and souls that we can't fulfill it, then we know something about the law in that respect. “*For the woman which hath an husband is bound,*” now this is spiritually speaking and not naturally speaking,

“*For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth,*” now what do we mean here by husband, in a figurative sense we are married to the law. The law is our first husband. We come under the law. We are married to that law and as long as we remain married to that law it is going to curse us and we are going to everlasting hell. How is the way to become separated from that law? It is this death I have just been speaking of. We must die under this law, just as Jesus died under the law. We find scripture saying when the fullness

of time had come God sent forth His son made of a woman, made under the law, to redeem them that were under the law. Jesus was made under the law then, He experienced the killing letter and we must experience it if we be in Christ Jesus, we must experience that death to some degree too. It is not a natural death I am speaking of but it is a death to those things that we once believed in and once cherished. We must die to those things. We must be brought down inwardly to nothing, unable to do anything. We must be brought down as the apostle Paul said, Oh wretched man that I am, who shall deliver me from the body of this death. This is the death I am speaking of. But let me tell you, we cannot go below God's everlasting hands. We can't go below His everlasting arms. We think that we go low, low but His arms are always there to lift us up, if we be cast down we are lifted up again by Almighty God.

“*So then if, while her husband liveth, she be married to another man, she shall be called an adulteress:*” You know these people that claim they belong to Jesus Christ and have never been killed by the law. What is that? That is adultery. You have two husbands; you have adultery. Let me tell you that is spiritual adultery. Such a one will never enter into heaven. “*But if her husband be dead then she is free from that law so that she is no adulteress, though she be*

*married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another.*" We have become dead to the law by the body of Christ that we should be married to another even to Him who is raised from the dead, Jesus Christ, that we should bring forth fruits unto God.

Let's look now at the glory as it is in Christ Jesus. Oh what a wonderful glory that is. We have been under this law and been under sin and have seen glory in it, yes there was glory in it to bring us to our senses you might say. But the glory now that shined on Moses' face and the veil has been taken away by the Holy Spirit to the extent now that we can see the glory of Christ and then we say Jesus Christ, it is all Jesus Christ. All my hope is in Jesus Christ, a risen Saviour. That's what shines to us, that risen Saviour. He's the one that shines. He's the one we look to and not to any thing else. Our hope is in a risen Saviour. If Jesus had remained dead in the tomb, how cut off our hope would be, as the apostle Paul said, *"If in this life only we have hope in Christ we would be of all men most miserable."* But our hope is in a risen Saviour and our hope goes on with Him into glory. This second glory here as the apostle Paul is speaking about in this third chapter oh how it does outshine the first glory. They are both important, they are both necessary, but oh how it excels

that of the first glory. May God bless the truth and pardon any error.

Elder Joe Hamrick

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## 2 CORINTHIANS 6: 16.

*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.*

---

## THE WIND

*"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, whither it goeth: so is every one born of the Spirit."* (John 3:8)

**T**hese two things are produced by the Lord. Not the first created thing had the least part of these two productions being carried or developed to full fruition. Furthermore each and everyone from the first one in the pristine morning of time, have, if they have, come into the kingdom of heaven under just such trying circumstances as are described here by our Saviour. That is not the construction that I put on what He said, but it is the experience that I hoped to have passed through at the time.

That early experience was something terrible to endure, and it

is still that way. I know that what the Bible says does not mean anything to anyone unless they have (and are) experiencing the things described. Therefore, I do not appeal (I do not preach nor write to those that have a vain philosophy) to those that have not, nor do not experience the power set forth by the Saviour's description of the New Birth.

Although the learned Saul had never bowed the knee to anyone, nor to anybody, yet, I have never, in all of my reading, come across a man as helpless and ignorant as he had shown himself to be on the Damascus road. While we are at this particular place in the travel of one who has come under the experience and power of this wind, let me go a step further and say that anyone that leaves the spot where this wind has blown, that comes away knowing where it came from and what it is about, and what they are to do, one and all of them are mistaken about the Lord having demonstrated His power in their life.

Now I did not say that there wasn't a voice or a thunder or some other demonstration of great affairs. Many such occurrences happen which get a lot of attention, but when the dust has settled the Lord was not in any of them. Moreover, some of the time there is not a voice from outside the hearer. Only his or her imagination is using them. In what I desire to call your attention to, each and everyone is brought into the presence of this devastating storm,

and each one is brought into the scene when everything is yielding to this gigantic wind they feel the tremors that involuntarily pass through them; they bow down to great buildings that they have built to house their goods, and these are all laid waste about them; they feel the surge of the mighty power within and around them, Yes, they are aware that their house has been wrecked for all time to come. But they fail to learn one thing that multiplied tens of thousands are learning every time that a breeze rises, to wit, they know where it comes from, and, as they arise, and pick up the fragments, they soon have still greater blueprints for better barns and storehouses in which to store their goods.

Not so with the true Israelite, the true child of God. He or she leaves that stormy ground in a lot worse state than when the wind arose. They know something happened to them that had never occurred before, but they spend the balance of their days in amazement and in wonder. What did happen to me? Where did it come from? Where did it go? Did it come from God or did it come from my depraved mind?

This was indeed the greatest wind to ever blow. It does not leave you with a lot of goods intact. It spoils all of that which you laid up. It does not take this great spoil away. You have to live with the spoiling goods (they get worse as time goes on), and you need not think

you are going to find out where the wind came from, neither are you going to find out where it goes. There is not a shred of conditionalism that you can perform and get some relief. You will never get any while you live. For you see a Stronger Man than you has come on the scene and has from the start routed you. He spoils your goods and then binds you. People talk about that they are free to perform this and that and get blessings, or to leave off this and that and miss them. That is not true. When this wind arises and blows itself out it leaves everyone a poor helpless sinner not knowing anything as he or she ought. They do not know where the storm comes from much less do they know whether it is of God or not.

Once again I would urge that where this wind (Spirit) has blown there is not one that knows whether it is God that has dealt with them or not. Instead of all of those born of the Spirit being godly, they do not any of them know whether they are godly or not. Thus, as I leave this phase of the subject, I would kindly ask, have you overcome this wind, or has it overcome you?

Now let us follow the wind and the storm. Let us see if we ever do get to where we can master this Spirit. In order for us to have power to save ourselves, we must have power over the Spirit. Do we have this? Have we the ability to retain the Spirit? If so, we must also have the will to do so. Have we got that

power? The question is: Are we able to stay in the Spirit or to retain that Spirit? If there is a passage of Scripture that declares that wonderful fact, certainly, I desire to find it. I find to the contrary. There cannot be any mistake about two things. Even though there is right much in writing and more still of loud talking that any child of God can walk in the Spirit at will, yet the wise man declared that no man could retain the Spirit anymore than he could retain life in the day of death. It is passing strange that those professing to be saved by the grace of God, yet boldly and blindly declared that if we just would do it that we can walk in the Spirit at all times. Or have I misunderstood you — do you mean to suggest that you can save yourself whether in or out of the Spirit?

All of the great blessings in nature are also spiritual gifts. Ever so many times, in divers manners, the written word is teeming with references about the wind in the travels and experiences of those who are of the members of the kingdom of heaven. As far as the references to the wind it always finds the poor sinner at its mercy. At this period in our dealing with the subject, let us remember that God is the direct and immediate cause of there being any natural wind. Of course, if you have some kind of a book that gives a source of wind in a nature other than our wise and gracious Creator, you get all out of it that you can, but

for those who learned in the outset of their experience that it blows where it listeth, and that is in keeping with what our heavenly Father does, we that hope in Him will continue to believe that He holds it in His fists, and thus that every cooling breeze from the south, as well as every frigid blast out of icy lands, together with every tornadic wind that ever hit Kansas came as a result of Him opening His fists. If those that can master the winds will be so kind as to tell us where they find that fact in the Bible, we will appreciate it so much. But I think that they have an insurmountable problem to begin with for we are all reminded that the wind blows where it listeth, which is to say that it blows where it pleases and in relation to it blowing where it pleases, we are likewise reminded that God holds it in His fists, and that not only does that wind blow where God pleases for it to blow, both the wind of the Spirit and that in nature, but likewise that bound the waters in a garment that He has established all the ends of the earth, therefore, not only is every item of nature bounded, but that each time any of these natural gifts are spiritualized that in each case the Spirit is settled, fixed, arranged so definitely that happen so or maybe so or conditionality just cannot be found in the Bible concerning them by the children of God.

The people of God went down to sea to do business in great waters and on good ships. The wind

arose, a storm was sent. The wind became quite rough. They could not master their vessels. They were tossed to and fro. About the time that they thought the storm was abating, lo and behold, the wind tossed them to and fro. Every last one of them lost their wits.

A man and a woman that has lost their wits is not able to rescue themselves, to save themselves. It is useless for you to write me that you are able to maintain your wits at all times. If you have ever been to sea, you have, and you didn't know what to do, and like these that I am describing, you would have been lost had not He that sent the storm caused it to abate. Salvation is of the Lord.

Jonah determined not to go to Nineveh. God determined that he go.

He used what he had to keep from going, but he did not have the power to keep from going when the storm broke in its fury on him. At that time he said, even declared, that salvation was of the Lord. Both the wind of the Spirit, and the natural wind were effective in making Jonah renounce all subterfuges and all dodgeings of the flesh and to say without reservation that salvation comes from the Lord.

In the 148th Psalm we have a long list of things that fulfil the word of the Lord. If the Lord spares my unprofitable life, I may at a future date touch upon all of these things, but right now I am delighted to call your attention to stormy winds ful-

filling His word. and His word in every way that it is used in the Bible is used for the mutual benefit of His children these stormy winds are kept harnessed in the strong hands of the Lord and will never blow in a way to destroy their hope, their heritage, their home beyond this travail.

If I am not mistaken, I have seen and felt the tossing of the wind of the Spirit. I have felt, as I hope, the bending down of every plant that I have planted. I have known that a power greater than I was laying waste what I had thought to have done. I did not know then, as I would have liked to have known where the wind was from. I have sought time after time that He in whom I sometimes am given a faint hope that it was He at the helm, but that this has been nearly sixty years ago. and my testimony today is the same that it was that day of yore. I do not know as I would like to know that it was the Spirit of the Lord. If I got brave and said that I did know I would then be subjected to the same rebuke that is due all these that have withstood the Spirit and the wind in salvation.

But I write in hope. I do hope that I have been to sea, and that the storm has been furious, and that I, together with all of those whose hope of salvation now and hereafter is in the hands of the Mariner that rests in His own love (Zeph. 3:17), but is ever kind and merciful to the cry of His sea and wind tossed trophies of His covenant, and that he rebukes the wind and the waves and

out of His fulness gives them to rest also in His redeeming love.

Elder W.D. Griffin

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#### WASHING OF REGENERATION.

*“Not by works of righteousness which we have done, but according to his mercy, he saved US, by the washing of regeneration and renewing of the Holy Ghost.”-Titus iii. 5.*

NEW VERNON, N.Y., August 2, 1841.

**T**he salvation of Paul and Titus is the same salvation that embraces the whole election of grace; for there is but one method of salvation brought to light in the gospel. *“Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved.” Acts iv. 12.* We therefore understand the salvation spoken of in this text in its application to all the redeemed of the Lord. The declarations of this scripture are as follows: first, God hath saved us—his people; second, that salvation is not according to or in consequence of any works of righteousness by us performed; but thirdly, by the washing of regeneration and renewing of the Holy Ghost, and all in accordance with the sovereign mercy of God.

Could we, with old Jonah, take a voyage to the secret channels of

the mighty deep, and like him feel ourselves pursued by the sovereign hand of the omniscient God, on account of our rebellion against him, and, with that disobedient, peevish prophet be locked up in the *belly of hell* for three days and three nights, until we were perfectly convinced, as he was, of our helplessness, our total inability to deliver ourselves from our deplorable condition, we incline to the opinion that we would say, as he said, "Salvation is of the Lord;" and with Peter, as above cited, "Neither is there salvation in any other." By this sweeping declaration, however, the fallacy of all the popular institutions of the day, and of all other days, as having in view the salvation of the world, is laid bare. All such pretensions are therefore deceptive, hypocritical and vain; as

*"None but Jesus, none but Jesus, Can do helpless sinners good."*

"He saved us." In the past tense. The work is done ; the salvation of God's people is complete. *"He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."*-2 Tim. i. 9. Many there are in these days of delusion and anti-christian rant, who say, *"Truly the Lord saves us; there is salvation nowhere else; but"*-but what? *"God works by the*

*use of means. We are not machines; we must use the means of grace; we must give up our hearts to God; we must sit on an anxious bench; or we must do something else, and then we must say that God has done it."* That must be, at best, but a lying system which requires that we should tell lies even in what is called *getting religion*, and it must certainly be a lie, if we have done anything in the work of salvation, to say that God has done it all.

But while we are upon this point, let us inquire a moment into New School consistency. They tell us there is something for the sinner to do; if we wait for God to work we shall die in our sins; they ridicule the doctrine of man's entire impotency and helpless condition, and command him to be up and doing; they tell him that the provisions of the gospel are such that if any sinner chooses he can secure an interest in the salvation of the Lord. With this theory for their platform, they hold protracted meetings, erect anxious benches, and perform many wonderful feats, and declare to the unregenerate that God is now offering them salvation, is knocking at the door of their hearts, wooing and beseeching them to comply with the terms of the gospel. They tell sinners, in so many words, if they will do these things they shall be saved; but if they refuse, they shall be damned. Suppose the sinner should be kind enough to consent to be



saved, and to perform the prerequisites as instructed by these teachers, if by these means they obtain salvation, they are saved according to their works. These works are either works of righteousness or works of unrighteousness; if of righteousness, they cannot contribute towards the salvation of those by whom they are performed; and if of unrighteousness, they are sinful, and can only expose their performers to the curses of the law. Not by works of righteousness which we have done; and as in the parallel, *"Not according to our works,"* and again, *"Not of works, lest any man should boast; not of yourselves, it is the gift of God."* - Eph. ii. 8, 9. If by grace, it is no more of works, otherwise grace is no more grace. The man who, in opposition to this array of scriptural testimony, would dare proclaim salvation as depending in part or entirely on works, whether good or bad, is an enemy to God and a base deceiver. Of all such men it is written, *"Their judgment now of a long time lingereth not, and their damnation slumbereth not."*

Having shown, negatively, that salvation is not according to our works, and consequently that the doctrine of all Arminian work-mongers is false, we pause to notice how this salvation is brought home experimentally to the heirs of promise. *"By the washing of regeneration and renewing of the Holy Ghost; and according to his mercy."* By

the *washing of regeneration* we understand the cleansing operation of the Holy Spirit in the work of regeneration. We have attempted to show, when dwelling on the subject of regeneration, that as the effect of being quickened into life we are brought to realize ourselves vile and polluted, and; as no unclean thing can enter the kingdom of God, we require to be washed; and as no blood of goats, or other Jewish sacrifices, can cleanse from sin, we require a washing of far superior efficacy. Connected with regeneration there is a fountain opened for the house of David and for the inhabitants of Jerusalem, for sin and uncleanness; and when the sinner is brought, by the Spirit, to the fountain of that blood, that speaketh better things than the blood of Abel, he finds that the blood of Christ cleanseth from all sin; his heart is sprinkled from an evil conscience, and his body is prepared to be washed in pure water. The *renewing of the Holy Ghost* is that work by which a new principle is implanted, an incorruptible seed by which old things are passed away, and all things become new. And this work of the Spirit is wrought in the saints in accordance with a fixed and immutable standard. *"According to his mercy, not according to our works:"* But brother Fox may inquire concerning the character of this standard. His mercy it is sovereign. *"For he will have mercy on whom he will have mercy, and*

*whom he will he hardeneth."* Such is the mercy of God, sovereign, discriminating, immutable, and his own. It is according to his own purpose and grace which was given us in Christ Jesus before the world began.

Elder Gilbert Beebe

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*"Wherefore gird up the loins of you mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." — 1 Peter i. 13.*

**H**ope chiefly regards "the end"; for that is "better than the beginning," the crowning consummation of all that faith believes, hope expects, and love enjoys. But through what dark and gloomy seasons has hope often to look before this end comes, being sometimes sunk so low as almost to despair even of life! How it has in these low spots to muster all its evidences, look back to this and that Ebenezer, this and that hill Mizar, this and that deliverance, manifestation, and blessing; how it has to hang upon the word of promise, cry out for help, and that mightily, as if at its last breath, and hope against hope in the very face of unbelief, infidelity, and despair. An end must come to all our struggles, trials, exercises, afflictions, and conflicts. We shall not be

always struggling and fighting with a body of sin and death. We shall not be always exposed to snares and temptations spread in our path by sin and Satan, so as hardly to escape falling by them as if by the very skin of our teeth. Every day reminds us with warning voice that an end must come. But now comes the question, and often a very anxious question it is, What will that end be? Here hope comes in to sustain and support the soul, enabling it to look forward, that it may prove to be a hope that maketh not ashamed, a good hope through grace, and a hope of such a complete and enduring nature that the end may prove it was a grace of the Holy Spirit, and, as such, stamped with his own perfecting power.

Elder J. C. Philpot

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## MEETINGS

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### NOTICE

**P**leasant Hope Church, near Bevins, TX., will no longer meet on the fourth Saturday of each month. We will, the Lord willing, continue to meet at 10:30 AM on the fourth Sunday of each month. Please come and meet with us.

Elder Truman Bradshaw  
Church Clerk

**CONTRIBUTIONS**

**FOR FEBRUARY 2003**

|                            |      |
|----------------------------|------|
| Mrs. Ira Bell, VA .....    | 5.00 |
| Gayle Phillips, AL .....   | 5.00 |
| Malcolm Nichols, TN .....  | 5.00 |
| Cora Cantrell, TN .....    | 5.00 |
| Inez Gearner, TX .....     | 2.00 |
| P. T. Phillips, VA .....   | 5.00 |
| Millard Sizemore, WV ..... | 5.00 |
| Phillis Stroud, VA .....   | 5.00 |

**PSALMS 26:7-8.**

*The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

*The LORD is their strength, and he is the saving strength of his anointed.*

**OBITUARIES**

**JOHN HENRY COKER**

**I**t is with a feeling of selfish sadness that I attempt to write the obituary of our dear brother in Christ, John H. Coker. Brother Coker had been a soldier in the church from the time I first knew him, approximately fifty years. Unworthy and insufficiently capable to write the things I would like, I'll make a feeble attempt to fulfill that which has been requested of me.

Brother Coker united with the Tarboro Primitive Baptist Church in Tarboro, NC on April 30, 1949, ordained as a deacon on June 3, 1950 and served the church well until his death. After the demise of the last male member of Old Sparta Church, Brother Coker was called to serve that church in the capacity of acting deacon. He gave them the same dedication that he extended to his home church. He was faithful to his duties and was blessed with a dedicated family who fully supported him in his duties as one who was called to serve. As one called to serve, so was his family who was always at his side. More than once, commenting to him how blessed he was to have a family so compatible to his calling, he always said, "They have sure been good to me, but I'm so unworthy."

Brother Coker enjoyed the church wherever he went, but having the brethren in his own home was a constant longing. When departing the company he was in, he would always say, "Don't forget Tarboro first weekend." Many of the brethren and friends will miss him when they continue to visit in his home. In his last few years his health had failed him to the extent that he sat quietly while his guests enjoyed conversation and fellowship. You might think he was asleep in his chair until someone mentioned the fact, but he was very much awake and would let you know he was enjoying all that was going on.

He and his family have, for fifty years, cared for the association in such a special way. Taking care of company overnight/s was always done in such a caring way. I'm sure we have many readers who will vouch for that and have experienced the good times in his home.

He was a man of few words, always softly spoken, but never speaking unkindly about anyone. Even through his last illness he did not complain about his afflictions, but his family said he always told them he just wanted to go home. We have reasons to believe Brother John Coker has gone home and I feel we should be rejoicing for him.

He was married to the former Margaret Blow on June 24, 1945, and to this union were born five attentive children: John H. Coker, Jr. (Ann) of Greenville, NC; Rebecca Coker, Sister Naomi Coker, Sallie C. Denny (Ricky); and Frances C. Liverman (Stanley) all of Tarboro. Other survivors included sisters, Nancy Trevathan and Ella Gallop; and grandchildren, Tracy, Julie, Kristy, Chad, Stan, and Ashley. He was preceded in death by several sibilings, one who was known throughout the Primitive Baptist ranks, Elder Leslie Coker.

Brother Coker's funeral was conducted at Carlisle Funeral Home by Elders Joe Sawyer and Harold Pittman who spoke befitting words in his behalf. Interment was at

Greenwood Cemetery, Tarboro, NC. A throng of brethren and friends filled the space under two tents and were yet surrounded by those who could not gather under shelter, but stood in the quietness of the cloudy sky that seemed to be weeping for those of us left behind.

J. Carroll Williams

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#### SISTER EVELYN R. PRATT

**S**ister Evelyn R. Pratt was in every respect a lady and a devoted wife, mother, and grandmother. One of the greatest things about her was that she was a devoted lover of the truth. Evelyn loved the Old Baptist with all her heart. She also enjoyed entertaining in her home for as long as she was able. On numerous occasions, Evelyn would visit churches in other areas, and she enjoyed the fellowship of all those that knew her.

On September 3, 1950, sister Evelyn was baptized into the fellowship of the Primitive Baptist Church, where she remained devoted for 53 years. Evelyn was called to rest on December 29, 2002. She was married to Charles Pratt for 58 years. Her pastor was Elder Gene Lupton.

Our loss is her eternal gain.

Submitted respectfully, by  
one who loved her as a  
sister and a wife,  
Bro. Charles Pratt

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## SONG

*Breathe from the gentle south, O Lord,  
And cheer me from the North;  
Blow on the treasures of thy word,  
And call the spices forth!*

*I wish, thou knowest, to be resigned,  
And wait with patient hope;  
But hope delayed fatigues the mind,  
And drinks the spirits up.*

*Help me to reach the distant goal;  
Confirm my feeble knee,  
Pity the sickness of a soul  
That faints for love of thee.*

*Cold as I feel this heart of mine,  
Yet since I feel it so,  
It yields some hope of life divine,  
Within, however low.*

*I seem forsaken and alone,  
I hear the lion roar,  
And every door is shut but one,  
And that is mercy's door.*

*There, till the dear Deliverer come,  
I'll wait with humble prayer;  
And when he calls his exile home,  
The Lord shall find me there.*

Newton

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 EDITORIAL
 

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Elder R. H. Campbell

*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption, That according as it is written, He that glorieth, let him glory in the Lord. (1 Cor 1:30-31)*

**T**he above scripture is the all inclusive formula that the man, as he is in the flesh, needs to make manifest that he is one of the elect of the heavenly king, and it is

all of the sovereign work of God, for it's accomplishment. It is all treasured in Christ, and sovereignly bestowed upon the chosen vessels that were prepared unto glory; before the foundation of the world, that they should shew forth the praises of him who hath called them out of nature's darkness into the marvelous light and liberty of the kingdom of God. This is the only way that the natural man can become a new creature in Christ: Christ must have been made all of these things unto him and then they become, as Christ, unto the Father. Then it says, he that glorieth, let him glory in the Lord; not by the efforts of man, nor wisdom, nor the might of man, but in the Lord. These are the words of the apostle Paul, in the gospel day, under the influence of the Holy Ghost, proclaiming that salvation is all of the Lord, and that all of the glory pertaining thereto belongs unto Him. Who is better qualified to declare this than this servant of the Lord? the apostle Paul. who said, (1 Tim 1:16) "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." He is but declaring the way in which man is justified before a just and holy God, not of himself, but of Christ first, last and always.

Jeremiah declared the same truth this way, (Jer 9:23-24) "Thus

*saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.*" These truths are applicable, under the law, and under grace, although the administration of them may be different, under the two covenants, as Jesus described in the sermon on the mount. Jesus said, the law says, "*Thou shalt not commit adultery, but I say unto you any man that looks on a woman to lust after her hath committed adultery with her already in his heart.*" and Jesus said, on another occasion, (1 Cor 12:5) "*And there are differences of administrations, but the same Lord.*" The law was a type, or shadow of things to come, and the events occurring in the gospel day is the substance of those things which were prophesied under the law, and are but being made manifest, under the grace covenant, in the birth, life, death and resurrection of our Lord and savior Jesus Christ.

The Mosaical law was written on tables of stone and were to the natural man, in his own worldly language, which can be understood by the all men. The gospel is to the spiritual man, the new creature in

Christ, and it is in that pure language, on the fleshly tables of his heart, that language of which Zephaniah spoke in, (Jer 3:9) "*For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent.*"

This is the language in which the gospel is preached, not in words of the wisdom of this world, but, rather in this pure language, which can only be discerned by those who have been born again. This is that, which is foolishness to the world, but to them that are saved, it is the gospel, which is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. (1Cor 1:21) "*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*"

The natural man's normal response to this message, in the wisdom of the world, is usually in this manner, "*Have you ever heard such foolishness in your life? just imagine anyone preaching and believing in the absolute predestination of all things from before the foundation of the world. That would not be fair, it would not be right for everything to be already determined before we were even born, and had any input into the equation, no choice in the matter whatsoever; God loves every body alike and his*

*mercy is available to all that will accept him as their personal savior, and obey him, for he wants everyone to believe in him; that spurious doctrine would not give everyone an equal opportunity.*" Now wait a minute, I don't find anywhere in the scriptures where the plan of salvation is described as a democratic process, with equal rights unto all, yet it is written that by the preaching of this very foolishness (to the man in nature) that God chose to save them that believe. He will save the ones to whom the scriptures are sent, without the loss of one; and they are the only ones who have been given eyes to see, ears to hear and a heart to really understand the preaching of these truths.

On one occasion, one asked Jesus this question, (*John 14:22*) "*Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*" and Jesus's response was, (*John 14:26*) "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This is how the distinction is made, the Holy Ghost teaches, those who are his sheep, the doctrine that Jesus taught his disciples, while he was here on earth. Jesus, speaking of this comforter, which is the Holy Ghost said, (*John 16:15*) "*All things that the*

*Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*" Now, the world hears the words, but they do not understand the doctrine, as we said above, the truth can only be understood by those that have been quickened, by the Spirit, and made a new creature in Christ. Only those that have been born again, have the ability of discerning these truths.

There is no contradiction between the various scriptures, each agrees with and supports all others, but the natural man sometimes uses phrases and parts of sentences to support what he believes in the heart. For instance, take, (*John 3:16*) this is only one verse in a dialogue of many verses, between Jesus and Nicodemus, and from the world's understanding of the truth of this verse, it does not agree with (vs, 3) which says, "*ye must be born again*". For these two statements to be reconciled, the "whosoever" in (vs 16) must apply to the same ones that are born again, (vs 3) and the world does not believe this. Furthermore, John, the same author of both of these verses, proves this connection by his tying both together in one statement, (*1 John 5:1*) "*Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*"

Many times, someone will read a verse of scripture and use it to support their belief, evidently, never



realizing that one verse is not the whole sentence, or statement that was made on the subject. Example; (John 1:11-13) *"He came to his own, and his own received him not. But as many as received him gave he power to become the sons of God, even to them that believe on his name:"* I have heard this scripture quoted many times to support the theory that all you have to do is receive him, or accept him, and you become one of the sons of God. This is only part of the statement made by John; the qualifying portion of the text is (vs 13) which says, *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* Not only this, but each verse of scripture must be read in context with all that is said on the subject, and also there must be consideration given to who's talking, who they are talking to, and what they are talking about. All scriptures agree, whether written by the prophets under the law, or the apostles in the gospel dispensation. They all must of necessity, agree, because they are all inspired by the same source, which is the wisdom of god.

Christ Jesus, who of God is made unto us wisdom: This is not the wisdom that man is born with, in nature; because that wisdom is the one by which they know not God. The preaching of the cross, and all of the other basic points of doctrine is to the natural man, foolishness. The apostle Paul said, regarding his

preaching, (I Cor 2:1-4) *"And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of Power: that your faith should not stand in the wisdom of men, but in the power of God."* The world contends that if you get a proper education, apply yourself, are sincere in your efforts and utilize the wisdom which all men possess, you can understand the scriptures, make your decision, and come to know God. This is directly contrary to the word of god, which states that the natural man receiveth not the things of the Spirit of God, and this means, any man, regardless of how much education and worldly wisdom he may possess.

(I Cor 2:9-10) *"But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God."* The apostle Paul was of above the average intelligence, was

a man of authority in the Jewish religion of that day, but, he did not claim this as a reason for his conversion. He related his experience in the Jewish religion on one occasion, and then he said simply, (*Gal 1-15-17*) *"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned unto Damascus."* He did not need to confer with those who were apostles before him, because, he preached his experience, that which had been given him, and this will be true of all God called ministers, they will rely on what has been revealed unto them rather than on hearsay evidence from someone else. He said that he did not learn it of man, neither was he taught it of man, but by revelation of Jesus Christ to him personally, and therefore this is what he preached.

Now, this having been established, how can anyone, using the scriptures, claim that they can worship him whom they have never seen, nor heard spiritually, and that they can do it anytime they choose at their own volition. Surely they have read the scripture that says they must be born again, to be active in the spiritual realm, and this

means that something must be done for them, and not by them. To say otherwise but proves their ignorance of God, and his ways, as Jesus told some on one occasion, *"ye do err, not knowing the scriptures."* It is very evident, by their talk, that Jesus has not been made unto them the wisdom that is necessary for them to see, or to enter into the kingdom of heaven. Jesus told Nicodemus, that unless they are born again they could not see the kingdom of heaven, and unless they were born of the water, and of the Spirit they could not enter into the kingdom of heaven, and these are actions outside the possibilities of man.

*(John 4:23-24)* *"But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth."* This was a part of a conversation between Jesus and the Samaritan woman at the well, and this truth applies to all men since that time, and for man to say that the natural man can worship God in Spirit and in truth otherwise only demonstrates his lack of knowledge of the ways of the Spirit. As a story goes, two were discussing the Spirit, and one said there was no Holy Spirit in this day and age: and the other said, *"Oh! brother, don't say there ain't one, just say, that there*

*ain't one that you knows of.*" The whole truth of the scriptures, and foundation of the truth is based upon this fact, because it is all spiritual, not natural, and is not reasonable to the natural mind.

(I Cor 2:16) "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." There it is, the wisdom by which man comes to know God, and are therefore enabled to worship him in Spirit and in truth. It is that they have received it by the revelation of Jesus Christ, as the above scripture states, we have the mind of Christ. Having the mind of Christ, is the way whereby he is made, unto all of the saints, the wisdom that is from above.

Christ Jesus, who of God is made unto us righteousness: (*Rom 3:10:10-12*) "*As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*" This includes all men, regardless of their natural intellect, their lineage, or any other thing that sets them apart from their fellowman; and it is stating as candidly as it can be said, that all men are sinners, on an equal level before God, and none will seek him of their own desire or from a realization of their need. Their feeling is that they are just as good as anyone else, and this

is true, the only thing is, they are all lost and undone in nature. Isaiah says, (*Isa 64:6*) "*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*" These scriptures apply to Jews and Gentiles alike: and it is proof that the natural man, is in a state of ignorance and unbelief in regards God and to spiritual matters, as Paul said that he was in before he met Jesus, on the road to Damascus. This is the same lost and undone condition that all men have been in since man was driven from the Garden of Eden in the beginning, and it is the way that they would depart from this world, if left to their own abilities, or desires in nature.

This is the state of death that God declared would happen to Adam because of his eating of the fruit of the tree of the knowledge of good and evil, and this death was passed on to all of his posterity. They, being in Adam, were separated from God, and the original environment into which they were created, and driven from the Garden of Eden, to dwell in this low ground of sin and sorrow, which has been their home since that time. They were given, coats of skin, the clothing of the inhabitants of this world, they are under the dominion of the old serpent, the devil, and are clothed with the filthy rags referred to in Isaiah above. They have no righ-

teousness, of their own, to plead before a just and holy God, nothing to commend themselves unto him, that should cause him to show them any mercy. Mercy is an act of grace, not a reward, and this grace is the only manner by which faith is sovereignly bestowed upon the creature, (*Eph 2:8-9*) ***“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any should boast.”*** Now, try to reconcile that with the statement above as some claim, that man is saved as a results of his decision and efforts.

(*Gen 6:5*) ***“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them.”*** This shows the hatred that God has for sin, and for the wickedness in the natural man. All men are sinners, but all are not classified as wicked, as is declared by Solomon, (*Ecc 8:12-13*) ***“Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the***

wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.” Man cannot cause himself to fear God, he must know him first, so those that do not fear him is because that they do not know him. If it depended upon man to retrieve himself from this dilemma; there would be none to inhabit the portals of glory; that place, that Jesus said that he was going to prepare for them that he loved. This love was the reason for the mercy being bestowed upon the elect, not because of any merit to be found in man, but because he had formed them for himself, and had called them, by name, from the beginning. All men were under the same judgment that was justly pronounced upon Adam, because of his partaking of the forbidden fruit, and the condemnation was the same, for them, as for the ones who were not of the elect. Because he loved them with an everlasting love, grace and mercy was shown to them, in the form of his only begotten Son who took their sins upon himself, laid down his life to ransom them, and rose again for their justification. Where sin did abound, grace did much more abound, and therefore overcame that just condemnation because of their sin.

This was not a change in the original plan, or an adjustment for something unforeseen that had gone wrong, for God planted the tree of life, the antidote for the disease,

before he planted the tree of the knowledge of good and evil in the Garden of Eden, and this was the source of all of man's trouble. The remedy for the sin of those that he loved was prepared before sin entered the world. God's command was, to Adam and all of his posterity, that they should not eat of the fruit of the tree of the knowledge of good and evil, for in the day that they ate thereof they should surely die. They did partake of the tree of the knowledge of good and evil, and they did die, but God's grace intervened, and he said, now lest they (all men) put forth their hand and take of the tree of life and live forever, the tree of life was placed in a very restricted area, eastward in the garden of Eden, guarded by Cherubims, and a flaming sword to keep the way of the tree of life for those for whom it was created.

Jesus said, *"I am the way, the truth and the life, no man can come unto the Father but by me"* Partaking of the tree of life in the Garden, would have caused man to live forever, and Jesus said unto his Father, speaking of himself, (*John 17:2*) *"As thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him."* the same results as partaking of the tree of life, and then he said *"I have finished the work which thou gavest me to do."* and this forever assures that all whom the Father gave him, shall come unto the Fa-

ther by him.

Speaking of the children of God, Isaiah said, (*Isa54:17*) *"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."* Jesus Christ, who of God is made unto his elect, righteousness, or, perfection in the eyes of God, and this scriptures says that, nothing shall be able to separate them from his love, or from his promise of eternal life.

Christ Jesus, who of God is made unto us sanctification: Sanctification is the act of being separated from one position unto another, specifically as in regards to holiness. One's, being set apart as being holy, is their being made free from sin, their being declared a vessel of mercy which has been afore prepared unto glory, when used in the above text. The word, sanctify, or sanctification appears numerous time, in the scriptures, and it is always the sovereign work of God applied to the lives of his chosen vessels. A perfect example of the definition of the word is found in, (*Jer 1:5*) *"Before I formed thee in the belly I knew thee; and before thou camest forth from the womb I sanctified thee and ordained thee a prophet unto the nations."* Jeremiah did not, and could not, sanctify himself, in fact he declared

that he could not be a prophet, because he was but a child and could not speak, but, did that deter that which God had declared? No, it did not, and nothing will ever undo the work that God has determined, in the lives of his children. God does not consult man, or any other level of authority regarding his determinate counsel and foreknowledge, regarding all things. He speaks, and it is done, he commands and it stands fast, and it always accomplishes that which is well pleasing unto Him, with the ultimate goal, being the salvation of every heir of the promise, and this begins to be made manifest with their sanctification.

(II Thes 2:13) But, we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The sanctification is the work of the Holy Spirit, because there are none, who are born again, that have not been set apart and made fit subjects for the Master's use, whatever that change may require. He calls them, for a specific purpose, and qualifies them to fulfill that calling. The apostle Paul declared this when he said that before he was a blasphemer, and a persecutor, and injurious to the cause of Christ, but that he obtained mercy because he did all of these things, in ignorance and unbelief. This can be said of all men, until they are changed, born again, or sancti-

fied and set apart unto the work of the Father, they are all in ignorance and unbelief, and are by nature the children of wrath, even as others. Paul, in his calling, was told by Jesus, that he had appeared unto him to make him a minister and a witness, of the things that he had seen, and of the things in the which he would appear unto him, and this he did for the rest of his life, even unto death. Sanctified by God the Father, preserved in Christ Jesus and called.

Christ Jesus who of God is made unto us redemption: The apostle Paul told the church at Ephesus, speaking of their condition before they were quickened, (*Eph 2:12-13*) "*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus ye who some times were far off are made nigh by the blood of Christ.*" The law required that a perfect sacrifice be made for sin, and under the law an animal, without spot or blemish, was sacrificed to make an atonement for the sins of the children of Israel, but, even this did not make the comers thereunto perfect, for in those sacrifices there was, but made, a remembrance again of sin every year of sin. Each year another sacrifice must be made, which was but an acknowledgment that they were still sinners.

That made them realize their need of a cleansing from sin, that would be eternal. (*Gal 3:24*) "*Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith.*" They could see this, but could do nothing about it, so they looked for the Messiah that was to come, as declared by the prophets..

(*Heb 10-14-18*) "*Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second, By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sin: But this man, after he had offered one sacrifice for sin forever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering he hath forever perfected them that are sanctified.*" This is the complete story of redemption: as is typified under the law; the sacrifice of an animal was but a type of the true sacrifice that would be made when, Jesus Christ, the only begotten of the Father, came into the world and offered himself, without sin, a perfect offering for the sins under the law, to redeem those who were under the law. Those who would have been forever lost because of sin, and thereby he redeemed them unto him-

self, even as they were in the garden, without sin and well pleasing unto God, as he pronounced them to be, very good, in the days of creation. In the Garden when he beheld his creation, which included man, he declared that it was very good, man walked and communed with God in perfect peace and harmony, but, when sin entered the world they were separated from him, and Christ's sacrifice was necessary to redeem them from their lost and undone state, into fellowship with Him again. Redemption, means being restored, or brought back to a position which they had previously occupied. In his death, he made atonement for their sin, and in his resurrection, since they were one with him in the resurrection, he insured their eternal home in glory with the Father, Son and Holy ghost. (*Col. 2:13-14*) "*And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross.*" Christ, the end of the law for righteousness to every one that believeth. It is probably best stated in, (*Heb 9:11-12*) "*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 bulls, and of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."*

He that glorieth, let him glory in the Lord: With all of the foregone testimony, of the salvation of the children of God, there is no way in which man can have any reason to glory in regards to his salvation. When anyone comes forth claiming any part in obtaining their salvation, I say unto myself, you're not talking about the God, that I hope to worship. The one that I hope to worship says, *(Isa 46:9-11)* "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." He leaves absolutely no room for man to glory in anything; the man who has had an experience of the grace of God will acknowledge, that but because of this amazing grace, they would have continued on in the ways of the world, and died, with no knowledge of the kingdom of heaven. Jeremiah, the one whom God declared that he had or-

dained a prophet, before he was born said, *(Jer 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." He is saying, if you can do either of these utterly impossible things, then you could change yourself regarding these things, otherwise forget it, for it cannot be done. This is the God that I hope to believe in, and to whom I try to pray daily, that I do know and understand him, and have experienced his lovingkindness and judgment, and do trust in his righteousness to suffice for my complete lack of it, in and of myself, here in this time world.

When Jesus said unto his Father, in his prayer, in the seventeenth chapter of John, "I have finished the work which thou gavest me to do." he was referring to the above things, in which the apostle Paul said that he, Jesus, was made unto all of the elect, their wisdom, righteousness, sanctification and redemption. They stood before God, in the perfection of Christ, joint heirs with him, that as they must suffer with him here, they also would be glorified with him in heaven, with the glory that he had with the Father before the world was. Joint heirs do not receive a portion of the inheritance, they all receive the entire inheritance, and therefore they all share the glory



that he had with the Father, before the world was.

Believing these things, we are sometimes made to wonder, why is it that we ever have any doubts and fears of the future? Surely the doubts and fears that all experience are the thorn in the flesh, which Paul was given, due to the abundance of revelation, lest he become puffed up above measure. They are to make his children humble, ever realizing that it is not in man that walks to direct his steps, and that he will be forever dependent upon God to sustain him in all of his ways, and render praise unto Him that it is that way.

May God bless the truth, and pardon any errors that we may have made in the above. May he enable us to see, by faith, that the above is the only way that we can ever have any real hope (or, earnest expectation as Paul says in one place) of heaven and immortal glory. We realize what we are by nature, and yet we are made to hope that we have experienced the change that is being described above, and if we have, then all of the glory of heaven is ours, in spite of what we see ourselves to be here in this time world. As the above text says, "*He that glorieth, let him glory in the Lord,*" And if we have any glorying, it is indeed, in him, and, in what he has done for us.

In bonds of love;  
Richard H. Campbell

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## CORRESPONDENCE

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March 4, 2004

Dear Elder Terry,

**T**his morning I received my copy of the March 2003 issue of the Signs of the Times, and I noticed that my subscription is due this month. Therefore, please find enclosed my check for fifteen dollars to renew for another year.

As soon as I received this month's issue I looked inside at the list of contents on page 50 and then the Editorial. The subject Death by Elder Clifford Wilbanks caught my eye, and I began reading it right away. This article is good. Also, read the Notice from Editor by Elder Kenneth R. Key. It is also good. I look forward to reading the article on Presumptuous Sins, too.

I hope all is well with you and your family. My wife, Ruby, and I have much to be thankful for and are in pretty good health.

Yours in a sweet hope,  
Bill Clinton

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*PSALM 136 : 26.*

*O give thanks unto the God of heaven: for his mercy endureth for ever.*

March 5, 2003

Dear Elder Wm. Hale Terry:

I'm sending a small contribution to the Signs of the Times. I truly enjoy my magazine, and to read about my Brethren's experiences.

I love to read about the truth, the world knows nothing about. Only God has to visit their hearts for them to ever know who takes care of them in their low ground of sorrow. Please keep sending it.

Been a member for 55 years of the Primitive Baptist Church. I am a widow I hope in Christ of 84 years.

Lovie R. Thompson  
Rt. 1, Box 146D  
Warrenton, N.C. 27589

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## ARTICLES

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### GOD HEARD PRAYER

Dear Brother and Sister Adams,

It was a great pleasure to meet both of you at Raleigh Church at Raleigh, North Carolina, last Sunday. About three weeks ago I had a mind to call Elder Charlie Thomas, whom I had not talked with in about eighteen years. While we were talking, he spoke of the meeting that would be held at the Raleigh Church, the second Sunday in August and it impressed me in such a way that I decided to go if my husband agreed

and he did, so we took the trip and I enjoyed it very much. It seems that here and there the Good Lord sees fit to lift us up when we feel so low and cast down, for He is the only One who knows our hearts and what we are in need of.

One of my uncles sent me some copies of Zion's Landmark several weeks ago. In some mysterious way, the effort to write seemed to give me some comfort and relief. For over three years I believe I have actually walked through the valley of the shadow of death in tribulation, but I can say for the past few weeks there seems to have been a great calm. Through it all we can say as did Job, *"But He knoweth the way I take and (I hope) when He hath tried me, I shall come forth as gold."* I was reared in the Primitive Baptist Church and it seems some of the sweetest memories, although I could not understand the preaching until later years. After I married I very seldom had an opportunity to go to any of the churches and practically drifted away from them. It was after World War II when a great change began to take place in my life. My husband had been drafted and sent overseas for two years, leaving me with one small child. While he was away, I tried to live the very best that I knew, particularly for the sake of our child and my husband who meant more to me than anything else on earth, but after he returned and, as time went on, I began to realize that my righteousness was nothing but filthy rags in

the sight of the sin-avenging Lord.

I believe my experience was a lot like that of the Apostle Paul, for I was struck down and brought to the end of my strength; my whole life came before me as filth and corruption and I knew there was no hiding place for such a wretched sinner as I felt to be. I could not live and I could not die, but I knew without God's mercy that hell would be my doom.

I could now see my mother and father as saints of God, and wherever I went, whether walking on the streets or sitting in the Doctor's office, I could almost point out by a mark seen in the forehead of those who claimed a hope in Christ and those who did not. Yet, I felt myself the worst of all.

During the time I was going through this awful conviction, I attended Lick Fork Primitive Baptist Church with some of the family and I will never forget the Heavenly view that I had one morning as I sat in the church meeting. I could see those dear old people there as the true Saints of God and with tears streaming down my face, I wondered how a sinner like I was could ever be enabled to love those Saints.

I did not know who the Elder was that was standing in the pulpit preaching but I knew the power of God was coming down from Heaven through this man. That day my greatest desire was to unite with the church and be carried to the river and be baptized and follow the Old Baptists as long as I lived, but I did

not feel that I would ever feel fit to ask for a home among them and realizing too that my husband could not understand their doctrine as he manifested very little concern for any church. So it seemed there was no way for me until God's own appointed time, but at that time of my great tribulation and during the two years my husband had been in the war, it seemed the greatest desire of my heart and the only ray of hope was that God bless me with a little son just like my husband whom I esteemed so highly. So in all of my suffering I continued to beg God for mercy and for a little son that it might prove a token of God's love for me.

My son was born about a year after my husband's return from overseas. I believe he was actually born with a smile on his face. About a month before he was born, I dreamed I was sitting in a one room log cabin with my younger brother, Hicks (Meeks), who was about ten years old at that time. I thought the floor of the cabin had been cleaned with white dirt and my brother and I were sitting in the middle of the floor capping big red strawberries when suddenly a great ray of light came down from above, through the front door and was shining down at mine and my little brother's feet. I was thinking to myself that I should tell my brother to turn that light out because it was too powerful to shine on earth, but I could not speak.

When I came home from the hospital with my son, it was on the most beautiful Easter Sunday that I had ever seen and I remember my husband bringing in to me some of the first strawberries out of my Father's strawberry patch.

My son is now twenty-three years old. he has completed four years in college and is now married. He was blessed to win a scholarship for his first year in college and many other honors through his schooling due to his God-given talent in art.

When we went to his graduation in Richmond, Va., last spring a year ago tears of joy streamed down my face as my mind wandered back on how this great miracle has brought me out of my suffering in which I felt it had no end. Through it all I was shown the true church of the true and living God and had it not been for the goodness and mercy of God I would not have been spared to sit here tonight trying to tell just a small part of this great miracle that actually took place in my life many years ago.

I have learned through the years the things I have suffered over the most have always proven to be my greatest blessings. My prayer is that God will continue to grant me grace and strength that I may continue on until the end of my journey here on earth and that I may be able to say with the Apostle Paul. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown

of righteousness, which the Lord, the righteous Judge. shall give me at that day: and not to me only. but unto all them also that love His appearing."

I hope you both will have a mind to pray for our home and family.

With spiritual love,  
Mrs. Annie Barber  
133 Burwood Place,  
Danville, Va. 24541

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#### GOD'S REVEALED TRUTH IS HID FROM THE WORLD

*"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." 1st Peter 4:1. "But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy." 1st Peter 4:13.*

**I**n the above scripture we are told to rejoice, but the sum total of mankind, all of them, including us who acknowledge the possession of a precious hope in Christ, as well as those who make no such acknowledgement, are prone to complain of our uneven journey

through this life. Our carnal, sinful mind does this for us. But, we are made to realize, even though the road of our life has been difficult, by reading the scripture, that we have had it easy in comparison with that of our Lord Jesus Christ.

First, we read in Luke 2: 7, *“And she (His mother Mary) brought forth her first born and wrapped Him in swaddling clothes, and laid Him in a manger (why?) because there was no room for Him in the Inn.”* The Lord said of Himself, *“Foxes have holes, and birds of the air have nests; but the Son of man hath no where to lay His head.”* Luke 9:58. Even the most lowly one of mankind has not been denied a place to lay his head at birth. So we see the humble beginning of our Lord and Saviour Jesus Christ. *“No where to lay His head.”*

During His stay on earth He had an humble vocation just an average one like you and me. But He had wisdom which the carnal mind of earthly man has never known, much less will it ever know anything about. *“And when the sabbath day came, He began to teach in the synagogue, and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?”*

Experience of Elder Carl Terry  
*(Recorded as told to Elder Mark Terry, Nellie Terry, Edrie Clifton, Naomi Coker, Ina Wingate, Billy Wingate, Eva Cruise, Carole Cruise, and Bill and Judy Poindexter*

*On the Evening of August 3, 2001)*

I feel like the Lord began working with me at an early age and many of you have heard me relate hearing that voice, *“Comfort ye, comfort ye, my people sayeth your God,”* when I was only four or five years old, before I was old enough to read anything, and that has stayed with me all these years.

Another experience that most of my kin know about but they don't know the preciousness of it -when I was fourteen and riding on the back of Dad's truck and sitting in a chair on the flat bed lumber truck and he went around a curve and I was thrown off that truck. I went down beside the rear wheels of that truck thinking that the wheels would get me. When I hit the road I was still holding onto the chair and the top post of the back of the chair was what hit the road first, which showed the indent of the gravel that hit that chair. Then I rolled a number of rolls there on the ground or the road, probably 40 or 50 times and when I stopped rolling I got up and I heard a voice say, *“Walk, and I started walking back in the direction I came from. “No, go the other way.”* So I picked the chair up and I had cut the tip end of one of my fin-

gers off and it was throbbing real hard.

In the meantime, while all this was going on, knowing how children like to pick and tease each other - my sister, Rosalie, was in the front with Dad and Mom and there were some girls on the side of the road just out of sight of where I landed in the road - Rosalie picking on me, or thought she was, turned around to ask me if I wanted to get off there with those girls. When she turned around she saw that I was gone. In the meantime, the Lord gave me to pray and I believe that was the first time that I really prayed to the Lord, and I have to say that I believe I did pray. But I was not praying that He would save my life or save my soul from hell, I was praying that He would show them that I was not on that truck and actually that was about the time I was praying. They turned the truck around and headed back and they saw me walking. I had my hand up over my head because that finger was throbbing so bad, and I was carrying the chair in my other hand. Mama told me she felt like I had broken my arm because I was holding it up like that.

Anyway getting on with the better part, not long after that (probably a couple of weeks) we were gathered in at Grandpa's and Grandma's and all the grandchildren gathered in then, there were probably 40 or 50 of us. All the grandkids were out in the yard playing and the older folks were inside talking about good

things. Well, I didn't feel like playing. I wanted to hear what was being said - Uncle Sam, Uncle Joe, Uncle Ben and different ones were talking spiritual things and I remember just as good as if it were yesterday, Grandma turned to Daddy and said, "Herbert, we would love to hear from you." Daddy just hung his head and couldn't say a word. She turned to you and said, "Edrie, we would like to hear from you and you couldn't say a thing. There I sat over in the corner and I wanted to tell it so bad that I felt like the Lord had given me to pray but I couldn't tell it. I wasn't asked. Children were taught to be quiet.

So I've been made fun of for being thrown off that truck many times by my cousins but it wasn't anything to make fun of I was skinned from head to toe and I will have to say this, "The Lord saved my life in that. He gave me to hold onto that chair. If it had not been for that chair and me going off that truck like that, showing that the top part of the back of the chair hit the road first, that would have been my head and would undoubtedly have crushed my skull, but that wasn't God's will." So that is one incident that had taken place. Many others and I don't have a thing in the world to boast of either. It is just the Lord's mercy.

On after I got out of the Navy, I was given feelings I didn't know which way to turn. Our families had split and part of them went one way and part another. In my young mind

it upset me greatly. I got out of the Navy in 1952. In the year of '53, I was working with my Father-in-Law saw milling and I could carry you to the very place where this happened. I was doing the logging and I was on a crawler tractor and I could hear the, not the wheels, but the track, and I had a load of tree-length logs swung up on the logging cart behind the tractor and I was going out down a hillside. And naturally when a load is pushing an engine, the engine will make a different sound from when it is doing the pulling, but that day the engine made a different sound from that. It was singing, "Amazing Grace," going out down that hillside. That is another time that was made precious to me.

In 1954 I had tonsillitis in July. I used to have tonsillitis real bad and I was laying on the bed and I can't tell you whether I was in a trance, delirious or whether I was dreaming or what, but anyway my sins rolled up before me as a mighty wave on the ocean, and I have seen many large waves. Many of you have heard me speak of this in the pulpit. But those waves were coming in and just mounting up like big mountains and coming down to crush me. But my sins was that wave. It was my sins that were about to crush me and it had already gotten to the climax of it and was starting to break and fall down on me and I cried out to the Lord, "*Save, or I perish.*" And I heard a voice that said, "*Thy sins, though they are many, are for-*

*given thee.*" And certainly I rejoiced in that, but yet I continued to sin. But what I saw was all my sins, I believe my future sins were included and it was a mighty mountain like a wave and if it had not been for the love of God and His mercies, surely they would have crushed me and cast me into hell.

So while I was in the Navy I developed a very bad habit. You have all heard the term, curse like a sailor. Well I was a typical sailor and even after that experience, I was unable to keep from it, using God's name in vain and all that. In the spring of 55, in March, while working at Stanley Furniture, I dreamed, or whatever it was. It was at night on my bed and I was being pulled into that lake of fire by a power that I could not get out of or get control of. I have explained it that it was as a piece of magnet that you would take and stick to a piece of metal and it would draw that metal to the magnet. That was the feeling that I had of the power that was leading me into that lake of fire. I was fighting it with all my strength but I could not resist it. And I got close enough I could feel the heat of it and I could see the bodies already in that lake all crisscrossed up and I could hear them groaning and it was a horrible place and I cried out to the Lord again, "*Save, or I perish.*" And I got deliverance from that. There was a mighty hand that came down, about that much of a hand (from just below the elbow) and it caught under

me and carried me away. I woke up. The cursing and taking God's name in vain was taken away from me from then on, but that is not saying that I am a good person or able to control my temper. That is some of the things I have gone through.

Another - A little later than that in the same year, Grandpa Terry died and I was real concerned and upset and all the feelings I'd had and I begged the Lord to show me the right way to go. I had a dream right after Grandpa died. He died the 5th day of July and just a week or so after that, I dreamed that I was at a church and saw this big communion ring like they used to have, except it was a ring and I know I haven't told it in the pulpit. But there was Uncle Sam, (Elder Sam Terry), and Elder Cecil Turner was in the dream and my Mama and my Mother-in-Law was in the dream. And in this dream Uncle Sam and Elder Turner were on their knees begging my Mama and Mama-in-Law to forgive them and somehow or other I was made to feel like Dan River Church (they used to set seats out there above the church and it was so lovely) and to me I felt that was the evidence to me to know which way to go since the others were begging them to forgive them, so at the water at the baptizing at Dan River, when they announced the doors open to receive members, I couldn't stay back. I asked for a home and they received me. I went on into the water the same day. It was a joyous

time. That was communion day at Dan River. It gave me much comfort. I have never forgotten those precious times. The night before I was received, I dreamed of going into the water with the other three, so when we got ready to go to the church that morning I packed my clothes, not that I could make it happen, but in case it did. I wanted to have clothes to change and I did. There have been many joyous times.

(Inserted by Edrie Clifton) The night before my husband had a dream and in his dream he looked down at his arm and there were four gashes cut in it. He went to that water to do the baptizing fully convinced that there would be another one. He didn't know who, but just as he was getting ready to go into the water, when he opened the doors of the church and I heard somebody say, "Wait" and I looked up and it was Brother Carl with his hand up making his way through the crowd.

*(Inserted by Nellie Terry) I carried my clothes to be baptized that day, too, but I didn't go. It wouldn't have been four if I had went. It wasn't my time to go. The others baptized were Charlie and Mattie Sue Moore and Gladys Craddock. And Frank Pegram was supposed to have been but he was sick. So Carl was the fourth one instead of him. It was about two years before I joined.*

The following year, (that was the 4th Sunday in September 1955) and the following year about a year later our third child was born. It was born



on the 25th of September and there was something wrong, it wasn't right. It was a blue baby and after the baby was three days old they sent Nell home but the baby stayed in the incubator. We would check on the baby each day and it gradually grew worse. When it was six days old they said something would have to be done and they couldn't do anything more for it at Martinsville so they recommended that we carry it to the University Hospital in Charlottesville. We had to carry it up there in an ambulance and we had to stop several different places on the way to get oxygen for the baby to breathe on the route. I had never gotten to hold the baby until the morning that they sent him to Charlottesville and I let the doctor know that I wanted to hold my baby. He let me hold it for just a few moments and I cherished those times. Anyway, we got to Charlottesville and checked him in and signed all the necessary papers for them to do whatever they thought necessary to take care of him. We didn't have a telephone at that time and I gave them my Mother-in-Law's phone number so they could reach us. We lived a few hundred yards from her house. I got back to the house that night and a little after I got home one of Nellie's baby brothers came out there and said I had a phone call from Charlottesville and they were going to call back in 10 minutes. So I went out there to get the phone call

and the doctor from up there was calling to make sure that I still wanted them to go ahead and do whatever was necessary. He said he had gotten progressively worse since we checked him in, so I gave them oral permission again to do whatever they thought was necessary and I went back to the house and laid down, and laying there crying and talking about it and all this. I was given the feeling of needing to pray.

In the meantime the burden to stand before God's children had been working on me and I guess a lot of people would call me crazy or stupid or whatever, but in my prayer to God that night, I bargained with God for my child's life. I told Him that if He would give me my baby back normal and healthy and not being afflicted and all these things, that I would not refuse him to go and stand before His people. God kept His end of it, but I fought with hands lifted high not to keep mine.

Anyway the doctor was to call back the next morning. So along about 11:00 o'clock that night, I had never been in an operating room or anything like that and didn't know a thing about what they were like, but I was given a vision of an operating room and the big light overhead and the operating table. And I saw the baby laying on that operating table and I saw them take back almost to his backbone and start cutting him open following between two ribs and

they come on up about one-third of the way in to, was about what the incision was. I saw that laying there on my bed that night. I could see the doctors and the nurses in the room 165 miles away from home. I saw them take something - the only way I can describe it is something like they use in a tire shop where they spread tires open with to look on the inside of a tire on a miniature scale - and they opened up that baby's ribs so they could get between the ribs and get in there to work on it. What they found in there was that the baby had a hole in the diaphragm and his liver was sticking up through that hole pressing against his lungs and heart and that was what was making him blue. He was not getting enough oxygen.

Well, let me tell Nellie's part on that. I told her what I had seen and we lay there and cried and finally dropped back off to sleep. Then along about 3:00 a voice spoke to her and told her the operation was over with. She told me that and we looked at the time. When the doctor called the next morning we already knew that everything was all right. He said the operation was successful and the baby was doing fine. The time we saw what we saw was the time the operation started and the time it was over with coincided with our time. So that was when the baby was six days old was when that took place. We would check on him each

day and when the baby was twelve days old they told me I could come and get him. We brought him back in the car. What I saw in the vision was exactly the way he had been cut. And all that incision in six days time was healed except where they had a drain hole for the fluid to drain out from the incision and they had a Band-Aid over that.

Well, there is more to it than that. We were to carry him back in three months for a check up to see that everything was going okay. In the meantime we hadn't received a bill or anything for the operation. I had paid for the ambulance trip and all that, but when we carried him back, they x-rayed him and checked him over real good and made a \$6 charge for that, and we paid that. I told them we wanted to start making arrangements to pay the bill. We did not have any insurance and just a very modest job not making big wages. They informed me the bill had been paid for and we didn't owe anything. You cannot tell me God doesn't take care of you. That is just little of what has transpired with me.

Like I said, God kept His end of it, but I fought from keeping mine. He is now 45 years old and that part has not given him any trouble. He has had other problems, but he was pretty healthy growing up.

These are just some of the things I have experienced.

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## VOICES OF THE PAST

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*“Casting all your care upon him, for he careth for you.” 1 Peter v. 7.*

**B**ut how can that be done? I have tried, oh, so many times, but never have accomplished the task. The care the apostle refers to is evidently of a very special kind. He seems to be talking to ministers of the gospel, and in that case he not only has in mind the care which each individual has in regard to his personal affairs, and in his worldly relationships, but also the care of the churches. It is evident that this care is something that presses heavily upon the mind, causing much anxiety. It claims absorbing attention; it engrosses the mind; it swallows up the thoughts. Now to cast that care upon the Lord is, or appears to be, beyond my power. Many a time I have tried to cast some particular care upon the Lord, but found it impossible. The anxiety, the care, the painful worry, would remain unmoved. It would seem to me that it was presumption in me to think of such a thing as trying to burden the Lord with my affairs, so unimportant, and I so unworthy of his notice.

But the Lord can do it. These words of the apostle came to my mind not long since with some degree of power, and there was felt in my heart a sweet sense of relief; the weight of care was lessened, and a

feeling of thankfulness was in my soul. The words had a new effect upon my mind; the care was in a measure gone; I hope it was cast upon the Lord, but it was his work, not mine. The coming of the words of the inspired apostle has done the work, or had caused me to do it; and it is one of the wonders of the gospel that the Lord's work is manifested in his people, and becomes their work by faith. He works in them “that which is wellpleasing in his sight.” He will fulfill in them “the work of faith with power.”

It is a sweet and comprehensive exhortation, or command, of the apostle to the saints to cast all their care upon the Lord. The apostles have the authority and power to issue such a command from their King, as his princes ruling in judgment. (Isaiah xxxii, 1.) He commands those to whom he thus writes to humble themselves under the mighty hand of God, that he may exalt them in due time; then follow the words of the text as a part of the sentence, and as a part of the same work. Casting all their care upon the Lord is a part of the gracious work of the Lord in them, causing them to humble themselves under his mighty hand. Casting all our care upon the Lord does not leave the dear children of God without care, without work to do; does not leave them under the power of indolence, but rather makes them more heartily engaged and abounding in the work of the Lord, more careful to “maintain good works,” more atten-

tive to the needs of others, and more trustful in the Lord, and more abiding in the doctrine and order of his house. It is very wonderful that whenever the Lord's people realize in their hearts and in their lives a gospel work, a walk with God in any measure, they at once give thanks to God for it. They do not seem in their own minds to take to themselves the credit of it, but ascribe it all to the great goodness and tender mercies of the Lord, and this is according to the gospel. We do not read in the Bible of any one receiving honor and praise but Jesus. Faithful servants of God are named, whose praise is in the churches, but one of them, who labored more than others, is very careful to remind his brethren than no one is to be regarded in his person as more to be noted or praised than another; that all are God's laborers together (laborers together with or under God); that all the praise for work done is fully and freely rendered unto God. When the heart and eyes of the Lord's people are lifted up, after beholding the saints, the greatest of them, with Jesus in glory, they see no man, but Jesus only.

"For he careth for you." This is a most wonderfully precious assurance give by the apostle to all of like precious faith with the apostles. "He careth for you." We had not thought of this as being possible, for the psalmist's thought had been ours, when we considered all his power and greatness and glory: "What is man, that thou art mindful of him?"

and especially that are we, poor worms of the dust, that we should dare to think he could care for us? But, says the inspired apostle, "He careth for you." As the shepherd cares for the sheep, as the mother cares for the child, as the father cares for the son; and when that holy persuasion comes fully and sweetly into the soul, how freely and fully the cares that have been burdening us go out to the dear Savior, leaving us free and unburdened in the felt presence of our Redeemer, and then how sober and vigilant we become in opposition to the works of the devil, as the apostle commands us to, and how delightedly we abound in the works of the Lord. How full of tender love and compassionate interest are these words: "For he careth for you."

Elder Silas H. Durand

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| A. U. Hocutt, GA .....      | 5.00  |
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## ALONG LIFE'S WAY

*I feel the need to beg my Lord  
To carry me through the days  
I feel the need to be kept in His sight  
To worship Him in all His Ways*

*I must not worry about the future  
All is in His great hands  
Yesterday is gone forever  
Today I feel the peace in this weary  
land*

*Through all my trials and troubles  
He has always held my hand  
Please, Dear Father do continue  
Through the journey in this weary  
land*

*When this journey is finished  
And I walk here no more  
Dear Father, hold my hand and walk  
with me*

*That I may praise thee on the golden  
shore*

R.B.L.

1-12-03

Elder W.T. Conner

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**EDITORIAL**

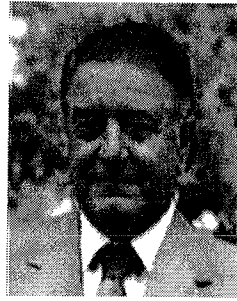

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**GOD'S WORDS**

*“For as the rain cometh down from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”*  
Isaiah 55:10-11.



Elder C. C. Wilbanks

**G**od speaks to his people every day and in many ways. We do not hear an audible sound with our natural ears but with our hearts, for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. The carnal mind of man in the flesh is enmity against God and would reject his word if it should come. *“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”* It is to the Spirit within our heart that the word of God is spoken and the Spirit reveals it to us. (I hope I am one of the “us”.) In Job 33:15-17, *“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.”* We may not realize that we are fulfilling the will of God at the time we do anything, yet we are, for *“it is not in man that walketh to direct his own steps,”* We must be awakened from our dead alienated state before we can receive anything spiritual, but Jesus tells us, *“Verily, verily, I say unto you, The hour*

*is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” Jn. 5:25. “God awakens his chosen people from their dead the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil, unto the resurrection of damnation.”* This will be on the day of the final resurrection. Only those who are his *“—workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,”* will ever do any good works, for Jesus said, *“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”* There are many times we plan to do something but must change for, *“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”* We make our plans but they fail when they are not according to the will of God: but this is for our good. He protects us from many unseen errors and dangers. *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”* There are times when we pray for things that would not be

for our good, but God answers us in ways that are exactly opposite to our wishes. We are admonished to pray, and Jesus himself prayed while here in the flesh, but it was with *“Not my will, but thine be done,”* In Isaiah 65:23-24 God speaks of his people, saying, *“They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”* Paul tells us, *“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercessing for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”* Thank God that we have his Holy Spirit to intercede for us poor sinners.

When some of the Jews asked Jesus to tell them plainly if he be the Christ he answered them, *“I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believed not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never*

*perish.*” Most of the world teaches that all we have to do is believe in Christ. This is truth, but from whence does this belief come? Some of the Jews asked Jesus what they might do to do the works of God. Jesus replied, *“It is the work of God that ye believe on him whom he hath sent.”* Paul said, *“Unto you it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake.”* Therefore does this not teach that only the sheep that have been given eternal life can hear and believe the words of God? Jesus told some of the Jews, *“And other sheep I have, which are not of this fold: them I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”* In this scripture Jesus was speaking of the Gentiles that would be brought into the fold. At that time the Gentiles were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, without God in the world: but now in Christ Jesus ye who were far off are made nigh by the blood of Christ. (Eph. 2:12-13).

Yes, dear brethren, if we have been washed in the precious, holy blood of the Saviour Jesus Christ, then we are in him and he is in us. *“For in him we live, and move and have our being—for we are also his offspring.”* *“But of him are ye in Christ Jesus, who of God is made unto us wisdom,*

*and righteousness and justification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.”*

Brethren, let us worship our Saviour, for *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”* *“Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.”* May God bless us to always hear and obey his commands.

Eld. C.C. Wilbanks

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## CORRESPONDENCE

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4-28-03

Dear Elder Terry;

**W**ell, at last, I am doing what I've been thinking about for quite a while I don't want to miss getting the Signs. I remember seeing my papa & mama reading them by the old kerosene lamp when I was probably no more than five years old. They didn't mean anything to me then, but I did realize they were something very important to them, none were destroyed. Papa would put a nail hole thru the left hand corner of each volume, then put a



strong string thru it and hang it on a nail on the wall. Papa built our home-  
stead house of rough lumber; crude  
for today's style, but it was a home  
where love and happiness prevailed  
till the time of his death in 1917.  
However in all the following years  
our Heavenly Father has greatly  
blessed us all. I am the last one left  
in that family of papa and mama and  
we six children.

I have been here with my daugh-  
ter, Shirley and her husband "Bud"  
ever since I broke my hip, well over  
a year ago. They are all so very good  
to me, for which, I give God all the  
thanks and praise. I feel so unwor-  
thy of it all. We are all helpless and  
can do nothing anyway I feel that to  
be my condition. Each and every  
breath is given me. All is thru and  
by the power of God. I believe that  
God is Supreme and has all power.  
The limits on how far satan can go  
is controled by God Almighty, and  
he makes no mistakes.

With all thanks and praise to our  
Heavenly Father.

Minnie Cunningham

1-31-03

Dear Elder Terry,

**P**lease renew my subscription  
with the Signs of the Times  
for another year. I'm sending a  
check for twenty dollars, fifteen for  
subscription and five for a contribu-

tion. I hope to be thankful to our  
Lord for the truth that is in the Signs  
of the Times of experiences of oth-  
ers.

Sincerely,  
Gayle Phillips

Elder W.M. Hale Terry:

**I** would like to renew my sub-  
scription for two more years  
Feb. 03 to Feb. 05.

I cannot put into words what  
they mean to me. I read them over  
and over. Thank the good Lord for  
them.

Mrs. Rebecca Fuller  
1754 Birkland Drive  
Pineville, La 71360

Bryan, Tx  
2-4-2003

Elder Wm, Hale Terry:  
Dear Sir:

**P**lease renew my subscription  
for another year.

I appreciate the efforts of the  
faithful that keeps the Signs going,  
for many it is their source for good  
preaching.

Thank you,  
Sincerely  
Inez Gearner

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*ARTICLES*

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My dear ones,

I feel loss of a blessing that has been with me for thirty five years. Yes, I believe the Lord gave it to me and He hath taken away. And it is good. Because it is He who hath all praise and all glory is His. Don't you love the prayer that the Saviour cited to us in St. Matthew 6:9-13. Some years ago I heard an Elder speak of death and tell us that death is the way prepared by God to take us from a world of pain and trouble and strife.

The blessing I have on my mind is the gift of those who were as mothers to me; mothers in Israel. There were five Sisters in Springfield Church who were as mothers to me. The Lord took the last one a few weeks ago. She was 99 years old. I had visited her the previous Saturday. She was glad to see me, spoke of the church and going to meeting. Sister Susie M. Willis, I feel, is being carried to that meeting we hope to attend when we are taken from this world.

The other four who were as mothers to me were Sisters Leona D. Dalton, Maude H. Doss, Annie M. Tosh and Eugie W. Tuck.

What a wonderful gift, to be given five dear ones who were as mothers to me. I told one of them not long after I was baptized that

maybe I went to the church too soon because I thought I understood the preaching a little more than earlier. She said to me, "we grow in grace." Now isn't that a beautiful reply.

I remember going to the home of one of them on a Thursday evening prior to our Association. She and another Sister were preparing dinner and talking about association the next day. I told them I had learned a visiting Elder from Alabama had an appointment that night at Dan River and I'd rather go there than eat. They immediately began getting things in a "hold" position and we left for Dan River very shortly. We enjoyed the meeting very much. These dear ones talked and laughed about how they had "dropped" things and gone to meeting.

One of these dear ones had many publications by Old Baptists. She gave me quite a number of these books. I had not been interested in reading very much until those early years (after being baptized). I began to almost devour these books together with Signs I had.

I remember one of the mothers to me once told me she kept all letters I had written to her. Writing became a peculiar thing to me, it seemed I had little control or ability to write. I well remember writing her about my doubts and fears and wondered if I should mail it. I did, and she told me later she enjoyed it so much. I thought that a little peculiar. I remember writing a certain letter,

sent it to her asking if she thought it all right for me to send it to the one addressed. She said "yes, please do."

These five dear ones, Sister Dalton, Doss, Tosh, Tuck and Willis, were as mothers to me. They were kind, gracious, honest and thoughtful. I loved to travel with them to meetings. I loved them, they loved me. They were a gift to me. I believe and hope the dear Lord gave them to me. He gave and He hath taken away. Blessed be the name of the Lord.

Written by one who is the sinner, yet even unto this day hopes God has looked upon me with pity and compassion.

Reidy Pickral  
April 2003

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## VOICES OF THE PAST

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TRANSLATED AND EDITED  
SERMON OF ELDER E. J. LAMBERT

Preached on December 20, 1969  
at Bethel Church (Arkansas)

**D**uring the hymn service my mind was taken to expressions found in the 9th chapter of Isaiah. I would like to read starting at verse six and read through the seventh verse: "*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his*

*name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.*"

We would like to begin in our treating upon this subject with the last expression in the seventh verse. The last part of that seventh verse, he said, "*The zeal of the Lord of hosts will perform this.*" The reason why we met this statement first and talk on this verse is to let you know those things which this text includes are not left to the chance and volition of men as to whether they be done or not done. To let you know that these things which we read in your hearing was to be performed by the zeal of God. To have a zeal is to be mighty in exercise, mighty in working, mighty in enduring. God does not sit on the stool of do nothing and wait and see what man will do. But this which we have under consideration, the prophet made the emphatic statement that the zeal of the Lord of Hosts will perform this. It didn't say that the zeal of the Lord of Host will perform part of it and leave some of it for us to perform. But this which is under consideration, the zeal of the Lord of Hosts will perform this. Now let's take under consideration what it is that the

zeal of the Lord of Hosts will perform. This that we shall take under consideration will be certain; it will be sure; it will be perfect; it will not be lacking in any sense of the word. Why? Because it is based on the exercise not of the beneficiaries but upon the exercise of the giver - of the Lord of Hosts.

Beginning with the first part of the sixth verse of the ninth chapter of Isaiah, "*For unto us a child is born.*" Notice the last statement that I read, "*The zeal of the Lord of Host will perform this.*" That speaks as to the future, but in the first it says "*For unto us a child is born, unto us a son is given.*" That's speaking in present tense. Even though this scripture of Isaiah was written hundreds of years before Jesus Christ made His appearance in the earth I firmly believe Isaiah experienced the real truth of the matter when he wrote: "*Unto us a child is born.*"

Somebody might say those that came before the birth of Christ would be dealt with differently than those who came after the birth of Christ. I do not think so because God is the same God yesterday, today and forevermore. When we speak of God we can not speak of Him as in the past tense or the future tense when we speak of God rightly. But we speak of Him presently because the Scriptures say that the Lord is not slack concerning His promise as some men count slackness, but is long suffering to

usward not willing that any should perish but that all should come to repentance. And just before this expression is made He said this, "*Be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day.*" You know it seems to me that the apostle as he wrote this epistle he emphatically states you may be ignorant of many things and remain in that ignorance, but there is one necessary thing, one thing that you shall not be ignorant of, one thing that should be impressed upon your mind is that one day is with the Lord as a thousand years and a thousand years as one day. What does that mean? That means this, that as it was two thousand years ago as far as man is concerned, that God is. That was present and is present in His mind now as though it was happening at this time, coming to pass at this time, the things that came to pass two thousand years ago. The things that are occurring now is just as present in His mind and the things that shall occur one thousand years hence, should time go on that long, is just as present in His mind as though it's occurring right now. You know that the mind of the Lord is so great that it can comprehend all things at the same time and all time at once and therefore there is no time reckoned with God, but He is one eternal NOW. So when we speak of God properly, we speak of God as being is.

Jesus made a statement that the English perfectionist would say, reasonably and logically, was stated wrong. When Jesus said, "*Before Abraham was I am*" the English critics would say that it was a wrong statement. If it had said, "*Before Abraham was I was*," then that would be in accordance with good English. But the idea "*Before Abraham was I am*," that would be contrary with the right usage of the English language say some teachers.

But to those who are not ignorant of this one thing - that one day is with the Lord as a thousand years and a thousand years as one day - it doesn't sound out of place to them. Why? Because "*Before Abraham was I am*." In other words even in the time of Isaiah, hundreds of years before Jesus was born in the city of Bethlehem in the country of Judaea, Isaiah could experimentally say, "*For unto us a child is born. unto us a son is given*." the present tense.

This question was asked at Antioch church last Sunday afternoon. Do we have any scriptural proof that Jesus Christ was born on December 25th? I said no, as far as I know there is no scriptural proof of that. Commentators have agreed, judging all things that surely it was along about the month of October as far as the season is concerned that Jesus was born. It was in the city of Bethlehem in the country of Judaea almost two thousand years ago. But I said I would like to answer

that question and tell you that it doesn't make any difference when He was born here upon this earth. It doesn't make any difference what day or what month He was born on this earth. But I will tell you what does make a difference. It is when Jesus is born in you the hope of glory. That's the difference and that's exactly when you celebrated the birth of Christ. It was when Jesus was born in you the hope of glory.

There is a great deal to this statement, "*Unto us a child is born*." I had some thoughts upon it a few days ago that couldn't be bought. There is a difference in "*Unto us a child is born*" and "*Unto us a son is given*." If you read a scripture and you don't find Jesus in the scripture you haven't found the core of the text. If you read a scripture and you don't find your own experience there then you haven't tasted the text. Here's what was sought for at the time when Jesus was born. What would be the sign? What was the sign that was given to them.

Would they find a giant? Was that the sign? No, this was the sign: "*Ye shall find the babe wrapped in swaddling clothes lying in a manger*." *This was the sign. "Unto us a child is born."*

Those who have been born of the Spirit of Almighty God have been made sensible to their many sins and brought to serve the law. What a terrible thing this law demanded and the law gave nothing but it de-

manded everything. You did your very best to serve this law. But the law entered that the offense might abound and when this law came into your hearts and minds it showed you the very best of your righteousness was as filthy rags in God's sight. You found yourself feeling to be nothing, less than nothing, vanity, that sin was mixed with all you did and when you would do good evil was present with you. You felt so low down that should a king have come to you or should one in great authority or one mighty have come to you it would have so sunk you that you wouldn't have had any use for it. It would have been too shocking to you. But this is the sign, you shall find a babe wrapped in swaddling clothes lying in a manger. When you were in this condition you said, "*Lord save or I perish.*" You were certain that you were doomed to hell in your own feelings. Did you want to come before a king then? No, you would say I'm unworthy. You said, I am unfit. Oh no, not that!

Let us take the words of Jesus. Jesus said, "*Come unto me, all you that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me.*" What do we first learn about Jesus? What think ye of Christ in your first experience? What did Jesus say?

Did He say to those who were heavy laden and to those who were labouring, come unto Me? Did He say to them that I am the mighty God? No, He didn't say that. Why?

You weren't ready for that. What did He say to you? He said just like He said to those that were heavy laden and labouring. You are heavy laden with your sins and you are labouring very diligently to try to get yourself out from under that terrible weight of sin that has you pressed down so much. Oh how terrible it is. But Jesus said learn of Me. What did He say? He said, "*For I am meek, and lowly in heart.*" He didn't say He was high in heart. He didn't say, I am King and nobody had better cross Me. He didn't say that, did He? No, He said I am meek and lowly.

I have thought about families who are given children; when a child is born the mother says this is mine. She can lift it up. It is little, she can lift it up and caress it. She says this is mine. When Jesus appears to you He doesn't appear as the mighty giant at first but the sign is that you shall find a babe wrapped in swaddling clothes lying in a manger. Learn of me, I am meek and lowly in heart and you shall find rest in your souls. Here you are down; here you are without hope for the future; here you are facing the fiery judgment and indignation of a righteous God. You know if He should do you justice you would be cut off and that without remedy. Then all at once you come into possession of something meek and lowly; something you can caress and handle. Yes, one wrote about what he had tasted, what he had handled, the Bread of Life, to handle Jesus as a babe is handled. What did you want to do with that

child? Did you want to destroy Him? Oh, no, how precious is that One that is born in you the hope of glory. He came as a babe. You know if it had been God's will for Him to come as grown He would have. But it wasn't His will that He come as grown, but He came as a little babe. The Scriptures say that He grew in stature and that He grew in wisdom and He grew in favour with God and man. That's what the Scriptures say. Haven't you felt in your heart and in you experience the growing of the Lord Jesus? Yes, when He first came to you He said I am meek and lowly. You know Jesus said of my own self I can do nothing. He said the Father works and hitherto I work. So He comes to you as meek and lowly and says I can do nothing of myself. What did He say when one said I will follow thee? He said the foxes have holes, the birds of the air have nests but the Son of Man has not where to lay His head. You know there was no room in the inn for Joseph and Mary, no room in the inn for Jesus to be born. But He was born and laid in a manger. He was wrapped in swaddling clothes. Not a very enticing garment was it? No, but it was the clothes that they habitually rubbed the animals down with that the Lord Jesus was wrapped in. It wasn't a beautiful garment. But that should be the Son when He came to you in your experience. When you first tasted of Him you found Him as a babe and oh how you caressed Him. You said He's mine. He's mine. You celebrated His

birth. He was born in you as a child. He came to you as meek and lowly. You think you are low. You think you have been forsaken, but He came to you as the Psalmist David expressed, "*My God, My God, why hast thou forsaken me?*" And as Jesus Christ expressed on the cross, "*My God, My God, why hast thou forsaken me?*" He came meek and lowly. Jesus said that He became poor that we might become rich. Yes, He was born in you as poor.

*"Unto us a Son is given."* That's a different statement. The Son is given and we thank God for the gift of His Son. We didn't say that we merited His birth, no. But we thank God for the gift of the Son. *"Unto us a Son is given."* Aren't you glad it didn't say offered. Because in the offering you rejected Him many times in your experience. Yes, in your experience you rejected Him. But I want to tell you when the proper time comes the zeal of the Lord of Hosts will perform this. He will make you ready. He will make your heart ready to receive Him. To receive Him first as a babe, to receive Him first as a child that you can caress and that you can love.

*"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."* Jehovah created the heavens and the earth. He created and formed all mankind. He created everything and put man as head of that creation to have dominion over the fish of the sea and the birds of

the air and beast of the forest and to have dominion over the things that God created. God gave man dominion over them. He even gave man the power to name the things. He is the creator of Adam and the earth and all things that is. You know that our God, Jehovah, the Father, knows how and does delegate power. In the Scriptures it says to be ye subject to the higher powers for all powers that be are ordained of God. That's a delegation of power, isn't it? He said be ye subject to the higher powers for there is no power but of God for the powers that be are ordained of God. So God delegates power and what did He delegate to his Son? He delegated the government of Israel to the Son. In delegating the government, I want to tell you the government shall be upon His shoulder. Sometimes elders in the church gets to fussing about who shall be the greatest and who will be the boss. Sometimes deacons and elders have it as to who will have control over this, that and the other. But it is all of the flesh. Why? Because God has decreed and God has ordained that the government of His church shall be upon the shoulder of Jesus Christ the blessed Son of God. So He is the governor. There is no pastor that can take that honor unto himself that he is the governor of the church. There are no deacons that can take that honor unto themselves that they are the governor of the church. There are no clubs of pastors and deacons together that can take that honor to themselves, that they are governors

of the church and that the church must look upon them and respect them as such because any time that happens it just proves that it is not the church that is spoken of here. Because the government shall be upon His shoulder and in the New Testament it says that Jesus Christ is the head of the church and it speaks of the church as being His body. So the government shall be upon His shoulder.

I was talking to the pastor of the First Baptist Church in the community several years ago. He came to my home; he had recently moved to this community. He had heard that I was serving as pastor of some Primitive Baptist Churches in the community. He wanted to have a long talk with me. I invited him in and we sat down and began to talk. I have never been blessed in all my life with scriptures coming into my mind just as though I could see them in the Bible and I would quote them to him to every question that he asked. I'd quote the scriptural answer. He became astonished. He became so astonished that he began to talk to me as though he were a little boy and I was his father. He said, Brother Lambert, I have such a terrible burden. The church here has twelve hundred members and oh what a great responsibility that's upon me, twelve hundred members resting upon my shoulder." I said, "I can sympathize with you. I used to feel the same way. I know what a burden it is, but that was too much of a burden for me and the Lord



lifted it from me." I said that He gave me to understand that He assumed that burden. His face lit up and he said, "I never thought of it in that way, maybe you are right." I said, "I think I can tell you that I know that I am right."

*"The government shall be upon His shoulder."* He has the burden; He has the responsibility. Some of us quarrel and some of us complain about how He runs things but I want to tell you that it is the flesh and pride complaining every time. Sometimes its little folks that gets big recognition and people with a lot of pride say now that's just out of this world. How foolish it is that we come complaining about it. I have seen people illiterate, as far as natural education is concerned, that the Lord has raised up and gave them the call to the ministry and qualified them. They were illiterate as far as worldly education was concerned, but when they went behind the sacred desk and the Lord blessed them to preach, they would make the wise and the noble hang their heads down in shame because they could preach so much better than they and so much more effectively. The pride of the flesh will come up and come against such things.

God's tool chest, do you know what God's tool chest contains? God's tool chest contains His instruments. His instruments are those He's chosen and Paul tells us that not many wise were chosen, not many nobel were chosen, not many

mighty were chosen, but God chose the foolish things of this world to confound the wise. He chose the weak things to bring to naught the things that are mighty. He chose base things. What are base things? Base things are lowly things. He chose base things, yea even things that are not to bring to naught things that are. Sometimes we have to take off our high pinnacle and have to be squashed down. I want to tell you we can't pat ourselves on the shoulder and say we humbled ourselves either because a man that is taken down by circumstances over which he has no control must say that the zeal of the Lord has performed this, I didn't get down humbly.

The government shall be upon His shoulder. I want to impress upon you that the governor of the church is the Lord Jesus Christ and He gives in this book the proper procedure for the church to follow.

He said and His name shall be called, first, Wonderful. Was there any thing more wonderful to you than the first child born to you? Here you are without hope in the world and here is one you can caress and love, who says I am meek and lowly. He became poor that we might become rich. How much would you take for a child born to you, a son that is given? Would a million dollars buy it? Would you sell a baby of yours for a million dollars? Would you? Money won't buy it.

Wonderful! We are at the last scheduled meeting at this place of this year, of this decade. What is the

wonderful and the great spectacular of the decade?

Most would agree that it was man's ascension to the moon and walking upon it. That is the wonder of wonders as far as the earthly wisdom, earthly technology, earthly science, earthly astrology is concerned. But you know what I consider to be the wonder of wonders. I read about the moon in Revelation. I read about the woman in Revelation. I read this woman was clothed with the sun and this woman had the moon under her feet. You know it takes a terrible power to draw you from the gravitation of the earth. It takes a terrible power because the earth draws. So it is with the lust of your flesh. It has such a drawing power that it takes a mightier power than you can ever manufacture to get yourself out from the bondage of the lust of the flesh. The gravity of that lust is so great. I tell you what kind of thrust engine it will take -the Holy Spirit - to ever lift you up from the gravitation of the lust of the flesh.

You know that man's first soar into space is the moon. The first spiritual soar after you have been taken from the gravitation of the flesh, the first spiritual lighting place is the law. While you are under the magnetic drawing power and gravity of the flesh you are the servant of the lust of the flesh. After the Holy Spirit comes into your heart and mind and you are regenerated and born again it is a thrust engine that is fueled by the love of Almighty God

that draws you up to the first stage in your space. That stage is the moon which is representative of the law and then you become as a servant of the law.

If you recall on the first trip as the astronauts went around the moon they let down a man to walk on the moon. The last time before the lift off from the moon to the earth they read the true story of creation. As they read in Genesis the purpose of the moon they read it in such a way that I knew that they knew that the moon itself was a dead mass of substance that wasn't worth anything other than what God has ordained it to be worth, to rule the seasons and to be a light by night. So it is in the night time when we cannot see the Son of righteousness that the moon is the only light, the law, that we have. That is when duty religion comes in. That is all we have when the Son is eclipsed from us and it has become the night time where the moon is the only thing that gives any light and that's the duty. That still is a stimulus and that's fine. But I want to ask you as far as the gravitation of the law is concerned what is the next flight? It is to be brought over the law and to be brought out from under its domination. You know the moon is over us. But I tell you we are servants of the flesh until we are drawn by the Holy Spirit into the gravity of the moon or the gravity of the law; then we are servants of the law. The scripture says the law is the schoolmaster to bring us unto Christ and

Christ is the end of the law under the magnetic drawing power and gravity of the flesh you are the servant of the lust of the flesh. After the Holy Spirit comes into your heart and mind and you are regenerated and born again it is a thrust engine that is fueled by the love of Almighty God that draws you up to the first stage in your space. That stage is the moon which is representative of the law and then you become as a servant of the law.

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nation. You know the moon is over us. But I tell you we are servants of the flesh until we are drawn by the Holy Spirit into the gravity of the moon or the gravity of the law; then we are servants of the law. The scripture says the law is the schoolmaster to bring us unto Christ and Christ is the end of the law to everyone that believeth.

The next step is when Jesus brings us up out from under the dominion of the law. Then we are as that woman as the church, that's clothed with the sun and the moon under her feet. The law has no more dominion over us but we have been freed from the bondage of the law. We have become free indeed when we are no more servant of the law but servant of our Lord and Saviour Jesus Christ. His name shall be called Wonderful. It's wonderful that He would take the responsibility of the law and fulfill it to a jot and a tittle in our behalf.

He is Counsellor. How is He a counsellor? He's a counsellor in the counselling: do unto others as you would have them do unto you, in saying love your enemies, pray for your enemies, do good to them that despitefully use you. If you have been favored with Him being born in you the hope of glory, as a child grown up, He has become you Counsellor and your advisor. You say Lord Jesus I want you to direct my way. Not only that but He is you Counsellor in pleading your case before God. He comes before the great throne of God and says to the

Father, *“Father I have taken this person’s sins upon my own self. Father, I have taken the responsibility of the law and paid all that is required. I have done that for him.”* Therefore justice is satisfied because the law of God will not require anything less than the fulfillment of the law in every sense of the word and that all sins must be punished to its extremity. But Jesus Christ took that punishment. He’s our Counsellor that pleads our case. He is at the right hand of the throne of God making intercessions for the saints of God according to the will of God. He’s our Counsellor. Not only that but He is Wonderful, Counsellor, The Mighty God.

He doesn’t come to you first as The Mighty God. He comes to you as a child. He doesn’t come to you first as The Mighty God but He comes to you as a babe. He doesn’t come to you as from a palace and arrayed in fine linen but He comes to you as wrapped in swaddling clothes first, then as Counsellor. He grows in your heart and mind and you grow in grace and knowledge of our Lord and Saviour Jesus Christ and then you can count Him as The Mighty God.

The Mighty God what does it mean? Whatsoever His desire is, that He doeth. He worketh in you both to will and to do of His good pleasure. He runs your life. He controls your actions. He watches over you. He providentially cares for you. You may forget Him but He does not forget you. He’s The Mighty God. He

speaks and it is done. He commands and it stands fast. The zeal of the Lord of Hosts will perform this.

Not only is He The Mighty God but The everlasting Father. Oh, as children we pray to Him as Father. We say, *“Father give us this day our daily bread.”* In that relationship we look to Jesus as the Father of our faith. We look to Jesus as the Father of our salvation. We look to Jesus as the Father to whom we can go to and depend upon for giving us the things best for us. What a great relationship it is that He is Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.

You know scripture says God is not the author of confusion, but of peace, as in all churches of the saints. Any church anywhere that you find real peace Jesus is the author of it. Any church anywhere you find confusion Jesus is not the author of it. Somebody said that the devil is. You know we have a habit of wanting to put off on some strange unseen something that which really belongs to us. When I want to see the devil I look in the mirror. I don’t charge God with my sins neither do I charge the devil with them. *“For I know that in me (that is, in my flesh) there dwelleth no good thing...”* How they make me to cry and how they make me to weep. How afterward when I meditate upon these things I beg God to forgive me. I beg God for His mercy.

***“Of the increase of His government and peace there shall be no end.”*** You talk about the church of the Lord Jesus Christ decreasing. Do you believe it will decrease? If this scripture is true it will not. We get fearful just like the old prophet did. He said, ***“Lord they have killed thy prophets. and digged down thine altars: and I am left alone. and they seek my life.”*** What did the Lord tell him? He said, ***“I have reserved to myself seven thousand men. who have not bowed the knee to the image of Baal.”*** Sometimes we get to thinking that the church of Christ is decreasing; that it is not increasing. According to this I have to say the church of Christ is on the increase. Why? Because it says here, ***“Of the increase of His government and peace there shall be no end.”*** So it shall increase. As the world is becoming more populated every day the number of children of God is becoming more numerous every day. Don't you believe that? I certainly do in the face of this scripture, ***“Of the increase of His government and peace there shall be no end, upon the throne of David. and upon His kingdom, to order it, and to establish it.”*** God orders it and He establishes it.

***“The zeal of the Lord of hosts will perform this.”*** Are you worrying about it? In our pride we worry about it. It is prideful humility. It's hypocritical religion, that's what it is, but we are guilty of it. If we could

only realize that the Lord God Omnipotent reigneth, that all things, in some mysterious way in which we are not now able to understand, work together for good to them who love God, to them that are called according to His purpose. May God bless the truth and pardon error is our prayer for Christ sake.

Elder E.J. Lambert

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January 27.

***“ And you hath he quickened, who were dead In trespasses and sins.” - Ephesians ii. 1.***

**D**EATH in sin is of course a figure, and must be interpreted as such; for moral death is its meaning, and by moral death we understand the utter absence of everything holy, heavenly, spiritual, and divine; the entire want of participation in, and conformity to the life which God lives as essentially and eternally holy, pure, wise, and good, and for ever dwelling in the glorious light of his own infinite perfections. To be dead, then, is to have no present part or lot with God; no knowledge of him, no faith, no trust, no hope in him; no sense of his presence, no reverence of his terrible Majesty; no desire after him or inclination toward him; no trembling at his word, no reliance on his promise, no longing for his grace, no care or concern for his glory. It is to be

as a beast before him, intent like a brute on satisfying the cravings of lust, or the movements of mere animal passion, without any thought or concern what shall be the issue, and to be bent upon carrying out into action every natural purpose, as if we were self-creators, and were our own judge, our own Lord, and our own God. O what a terrible state is it to be thus dead in sin, and not to know it, not to feel it, to be in no way sensible of its present danger and certain end, unless delivered from it by a mighty act of sovereign power. It is this want of all sense and feeling which makes the death of the soul to be but a representation of, as it is the prelude to, that second death which stretches through a boundless eternity.

J.C. Philpot

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*“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.” John 10: 27,28.*

**S**heep are peculiar creatures, being very dependent and unable to provide for themselves. Except for the shepherd’s care the sheep would soon perish. Is this not our case? Our spiritual needs are numerous and pressing, yet we cannot supply any of them. We are traveling through a wilderness that

yields us neither spiritual food nor water. Unless our spiritual bread drops down from heaven and our water flows out of the rock, we would soon be consumed. If Christ were not our Shepherd, we would fall prey to Satan. We are sinful creatures and if we are his sheep, we shall feel it to be a great display of Christ’s love and mercy toward us in coming down to this sin cursed world to bleed, suffer, and die for poor unworthy sinners.

“My sheep,” says Christ. How come the sheep to be Christ’s? They are his because the Father chose them in Christ out of the rest of mankind before the world was. They were given to Christ Jesus as his bride. He, according to the council of His own free will, and according to His own good pleasure, made choice individually of certain persons. For to Him belonged the sovereign prerogative that he might have mercy on whom he would have mercy. “My sheep.” Their names were written in his book of life, so they became his portion and heritage. Christ often speaks of them in this way: “As many as thou hast given me” “Thou hast given them me.” As a gift, the Father committed them into Christ’s hands. Thus they became a token of the Father’s love to his only begotten Son, separating them from among all mankind as a love gift to his Son.

“My sheep,” says Christ. They are his for in addition to the gift, he has bought them with a price. They had sold themselves for nought; but

he has redeemed them, not with corruptible things as silver and gold, but with his precious blood. There is not one sheep of all his flocks but what he can see the mark of his blood on him. In the face of every saint the Saviour sees, as in a glass, the memorial of his bloody sweat in Gethsemane, and his agonies on the cross. So you see, "You are not your own, for ye are bought with a price." Will Christ suffer those whom he has shed his precious blood for, to perish? If Christ has suffered for us, bought us with his blood, will he suffer our souls to be cast into the pit? If so, where has justice gone that the substitute should bear our guilt, and we should bear it too? And where is mercy that God should execute twice the punishment for one offense? No, my dear beloved ones, He will not suffer any, no not one to perish for whom he died. He will keep them "and they shall never perish." Oh, it is a great feeling when a poor hell deserving wretched sinner finds in his heart a hope that he is numbered with those given by God the Father into the hands of the Redeemer, the Mediator and King of grace; and once placed there, it is an unalterable act. No power can change or undo the purpose of the great God of heaven.

"I am the good shepherd." How good? Sufficiently good to draw a former sinful rebel into the enjoyment of His love and mercy, to supply our every need, to stoop down and gather up a weak lamb to His bosom, and to protect his from the

hands of Satan. "Our Lord Jesus, that great shepherd of the sheep." Heb. 13:20. So great as to present to His heavenly Father every member of His flock in a spotless condition, having atoned for them, and having cleansed them from sins, in His own precious blood.

*"And he said: Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."* John 6:65. God's sheep are not only made conscious of their fallen state, but are made willing to return. *"Thy people shall be willing in the day of thy power."* Ps 110:3. Are we so stubborn that we need grace to make us willing to return to the great Shepherd and Bishop of our souls? Yes, dear ones, we are. We cannot of ourselves return. *"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of our souls."* 1 Peter 2:25.

What a mercy it is when the sheep are manifestly brought up out of the ruins of the Adam fall. What a great death that fall was: it was not as many seem to think, losing the sight of one eye, the hearing of one ear, the heart becoming a little hard, a little stumble or slip; but my friends, it was a complete fall, complete blindness, a complete hardness of the heart, it was a complete, total death in trespasses and sins, a complete separation from all spiritual life. *"By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned."* Rom.

**5:12.** But what a mercy it is to have and feel the life giving operation of the Holy Spirit, to have our eyes opened, to have our ears circumcised, to be given a heart of flesh, so as to hear the voice of the Son of God in His sweet gospel. Yea, though we are "wandering sheep" wandering is the outcome of our fallen state; but to know it, to feel it, to grieve over it, and looking up to Jesus and crying with a loud voice, "Lord, have mercy upon me a sinner" is a great favor in disguise.

The Lord makes manifest what His power can do, when he brings forth His own sheep from an ungodly world, when they are called out of the spots and places in which they have been scattered in their unregeneracy. He will then display the power of His divine grace in separating them from an ungodly world. He separates his sheep for himself. The Lord leads His people in paths that they have not known. He leads them into His own fold; therefore they become a separate people. Separate in their desires, in their needs, in their pursuits. "Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you." II Cor. 6:27. It is indeed a great blessing when the sheep are drawn to follow Him. They will not be deceived in following a stranger very far, for they know not the voice of strangers.

"They hear my voice." The Lord makes a contrast between the elect

and the unelect. The Lord's elect will hear the voice of the Son of God. His sheep know His voice because a sovereign God imparts to them the capacity to hear, because "The hearing ear, and the seeing eye, the Lord hath made both of them." Prov. 20:11. Oh, what peace and joy there is in our hearts when the Lord speaks to us in His word. How sweet His voice sounds to a law convicted sinner as we know ourselves to be, when He speaks peace and forgiveness to our souls. How comforting when we are blessed with an inward feeling, a divine testimony in our hearts, when we hear Him say, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. To hear and feel the voice of Christ proclaiming mercy and pardon to our souls is a taste of heaven here upon earth. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they be as wool." Isa. 1:18, Each of the sheep belonging to the great Shepherd will hear when the irresistible call comes to them just as Lazarus heard while in the grave when Christ called to him to come forth.

"And they follow me." When many that were walking with Jesus turned back, Jesus asked the twelve "will ye also go away?" They said, "Lord, to whom shall we go?" Feeling our own inabilities and barrenness, where is there to go? The world cannot help us, man cannot help us. The Lord alone is our ref-



uge. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11 :28. Let us go to Him in prayer. May He give us faith to lay hold of His precious promises, and feel them in our hearts and souls to be ours. May God bless us by His grace to follow Him, for He says, " My grace is sufficient for thee; for my strength is made perfect in weakness." II Cor. 12:9. "Faith which worketh by love." Gal. 5:6. is the mark of Christ's sheep, and it is of true believers that He speaks when He says, "I give unto them eternal life."

"I give unto them eternal life." There is an implication, therefore that they had lost eternal life, not in the mind and purpose of God; but by their fall in Adam and also by actual sin. This eternal life comes to every elect as a matter of gift. He did not possess it when he first entered into the world. Being born of a corrupt tree, they were born to die. Eternal life is not a product of the soil of humanity: it is a gift. Nor is it bestowed as a reward of service done. The term "gift" shuts out all idea of debt or of reward. We were spiritually dead; therefore, Jesus imparted to us a life which we had not before enjoyed. The Apostle Paul says, "You were dead, dead in trespasses and sins." "Eternal life" cannot be earned as a wage for good works, it cannot be merited in any way, because it is a free gift. He does not sell but gives. "Ye must be born again." What He gives, He gives freely and it is forever. "You hath he

quicken who were dead in trespasses and sins." Eph. 2:1. When He bestowed eternal life upon His elect who has it, He knew quite well every imperfection and failing that would occur in that man. Therefore what He saw in man would be a cause for not giving, rather than for giving, so it would be inconsistent with the gift of God for the gift to be disannulled. "The gift and calling of God are without repentance." Rom. 12:29. May we always be reminded of what we were by nature. Do we see the hole of the pit from whence we were drawn? for "The wages of sin is death." Rom. 6:23. Man merits nothing but death, so life is the free gift of God. Now, to some this is a very humiliating doctrine, but to those who have been made alive to their terrible, fallen condition, it should be a precious doctrine. So may we remember the dunghill where we once grew.

Jesus says, "And they shall never perish." His sheep are said to be born again, so this new life within us is a divine life, so it can no more die than the life of God himself. We live because we are one with Christ. The elect sheep are referred to as the body of Christ. Shall Christ's body be dismembered? Shall He every now and then be losing one limb or another? No! It cannot be. The members of His body shall continue to live because He lives. The power that brought His sheep into this precious state is also the power that keeps them there: for " Being confident of this very thing, that He

which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. 1 :6. The spiritual life in them shall never be starved out, beaten out, nor driven out. The elect himself shall never perish. You may feel at times you might; the devil may tell you that you shall. The Lord will seem to withdraw until we lose many joys and comforts; but "You shall never perish." My dear ones, "They shall never perish," takes in all the elect flesh of Christ. If we consider how this doctrine harmonizes with other doctrines of the precious words of God, we will find that these sheep were made "unto honor." "That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." Rom. 9:23.

If the saints of God, just one, should perish will Christ have kept His promise? He is not a man that He should lie. Jesus Christ paid the debt charged to His sheep; therefore, they have no debt to pay. If He has borne their punishment, they have no penalty to suffer. If He has stood in their stead, even justice as well as grace will demand that they be saved. "It is God that justifieth; who is he that condemneth?" Rom. 8:34.

"Neither shall any man pluck them out of my hand." All His sheep are in Jesus' hands. Can you think of a safer place to be? An acquaintance once said to me, "they cannot be plucked out, but they can slip out and perish."

Does not Jesus say, "they can never perish?" Therefore they cannot be plucked out, slip out, fallout, jump out or any other out, they are definitely secure. There are those who, with false doctrine, would deceive, if it were possible, the very elect. "Neither shall any." Not only any man, but the devil, fallen spirits, none will be able to pluck them out of His hands. Oh, what a blessed promise! "Because I live," says Christ, "Ye shall live also." John 14:19. May God bless you to live and rejoice in His precious doctrine and to feast upon His sweet promises is my prayer .

In hope of mercy,  
Elder Joe L Hamrick

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## MEETINGS

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### WEST COUNTRY LINE UNION

**T**he West Country Line Union will be held at the Greensboro Church on the fifth Sunday in June.

The Church is located on the corner of Tate and Carr Streets in Greensboro.

We invite all lovers of the truth to meet with us. We especially invite all ministers of our faith and order.

Elder Kenneth R. Key, Mod.  
Wayne Edwards, Clerk

Dear Elder Key:

**P**lease publish the attached obituary of our dear Sister in the Signs Of The Times and a notice of our Union Meeting.

We hope you can come and be with us at this time.

The Lord willing the Staunton River Union will be held at Weatherford Primitive Baptist Church the fifth Sunday and Saturday before in June. The song service will begin at 10:00 a.m.

Directions: Turn off route 29 business onto Music Street (beside Amos Fine Foods in Gretna, VA) the church is approximately five miles at the intersection of Weatherford Road and Music Street.

We welcome all lovers of the truth to come and be with us.

Elder Raymond Goad - Moderator  
Pam Betterton - Clerk

**GLENWOOD MEETING**

**G**lenwood Church, Princeton, WV, announces a Saturday meeting, June 28, starting at 10:00.

Those coming by way of I- 77 take exit 9. Turn left onto 460W. Go 5 miles, turn right onto 19N, then immediately left on Glenwood Park Road, 1 1/2 miles to the church on the left. Those coming by way of 460, follow the same directions from the 1-77/460 intersection.

Elder Larry Hollandsworth, Mod.  
Marilyn Shaw, Clerk

**CONTRIBUTIONS**

FOR APRIL 2003

*In Memory Of* Lawrence and Ethel Myers - VA ..... 50.00  
Edna Graves - AL ..... 5.00  
Anita Hash - VA ..... 5.00  
Reidy Pickral -VA ..... 25.00  
Elder James Pugh -AL ..... 5.00  
Mary Russell - AR ..... 25.00  
Alma Wilson, WA ..... 5.00  
Cleo Underwood, Va ..... 5.00  
Norvell Godwin, LA ..... 5.00  
J. D. Neely, AR ..... 2.00

**OBITUARIES**

**VERNELLE CLIFTON BOYD**

**A**nother of our Sisters in Christ has been called from us at Dan River Primitive Baptist Church. Sister Vernelle Clifton Boyd died December 19, 2002, making her stay on earth 82 years. She was born in Patrick County, Virginia, to Alga and Rose Rakes Clifton. She was preceded in death by her husband, Oscar Boyd, son, William Curtis Boyd, brothers Raymond and Arzie Clifton, and sister, Dorothy Cassell.

Sister Vernelle joined Dan River Church on June 28, 1981, and was baptized by her Pastor, Elder D.V. Spangler. She was a believer in salvation by grace, loved her church,

and came as long as she was able. Whenever I visited, she would ask about the church and would tell me how she would like to be with the brethren and sisters again.

Sister Boyd fell several years ago and broke her hip. She was never able to come back to Church: She did a lot of suffering, but the Bible says that those who suffer with Him shall reign with Him.

She is survived by her sons, Arlie E. Boyd and wife Patsy of Pelham, and Melvin Ray Boyd of Reidsville. Brother, Bill Clifton of Chicago, Illinois and sisters Lillian Wood and Reva Reaves, both of Pelham, and Essie Cassell of Meadows of Dan, Virginia, 9 grandchildren, 14 great-grandchildren.

Funeral services were held at Wilkerson Funeral Home Chapel on December 22, 2002 at 2:00 p.m., with Elder Kenneth Key officiating. Interment followed in Lively Stones Baptist Church cemetery in Pelham, there to await the coming of our Lord and Savior.

Written at the Request of  
Dan River Church  
by Gracie Strader

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#### OBITUARY OF SISTER EDNA EAMES

If the Lord will bless me, I will endeavor to write the obituary of our beloved Sister Edna Houston Eames. Sister Eames was born August 31, 1909 in Franklin County

and passed away on January 29, 2003 at her resident at the age of 93.

She was the daughter of the late George Henry and Jannie Parcell Houston. Sister Eames was married to the late Carroll Thomas Eames. They were not blessed with any children but was blessed with a special nephew, Donnie Houston and his wife Judy and their daughter Judith and her husband Robert Blankenship who cared for her.

Sister Eames is also survived by sisters-in-laws Edna Smith Houston, Myrtle Perdue Houston, Hazel Bousman, Louise Cundiff and Imogene Bowles, brother-in-law Howard Eames, great great nephew Robert Hunter Blankenship and a number of nieces and nephews.

Sister Eames asked for a home with Weatherford Primitive Baptist Church on March 25, 1979 and was baptized on April 22, 1979 by her pastor, Elder O.K. Tench, along with her brother and sister-in-law Stafford and Edna Houston.

Sister Eames attended her meetings as long as she was able and had transportation. Brother Stafford always brought her to church as long as he was able. She was a believer in salvation by grace.

Written by: Pam Betterton  
Elder Raymond Goad - Moderator,  
Elder Marvin Brumfield - Assistant  
Moderator  
Pam Betterton - Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## GREAT WAS MY FEAR

*("When I was a child, I spake as a child, I understood as a child, I thought as a child.")*

*Taught by a loved one whose word to me*

*Was accepted as the only way to be -  
A Christian.*

*Hell-fire and brimstone each night,  
each morn;*

*Don't-do this, don't do that — Hell  
will be your home.*

*No chance, not one.*

*I couldn't fight, I couldn't quell*

*This mounting fear of self-righteous  
shell -*

*No victory won.*

*My desire to be a perfect son*

*Completely left this erring one -*

*Tempest tossed. -*

*I tried with all my wits to be a top-  
scoring one in deviltry -*

*Completely boss.*

*Nothing too daring, nothing too bold;  
Impudent rascal - my strength, behold*

*No one dare cross.*

*Vile oaths did speak and God to dare*

*My body with a witness ware -*

*A mighty hand,*

*Did grasp my throat. I must say*

*My life was ebbing fast away -*

*A tragic man.*

***“Have mercy, Lord, I did not know.  
That you would my spirit draw,  
A wandering one.”***

***Amazing grace, how sweet the sound  
That saved a wretch like me;  
The Master’s voice, my faith and guide-***

***A work begun:  
And how to perform or What to do  
My stammering tongue will be  
At His command, His word to speak -  
Thy will be done.***

***(“ But when I became a man. I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part; but then shall I know even as also I am known.” - 1 Cor. 18:11-12)***

***A loved one’s experience - told by Margaret Baggett Lassiter, Fayetteville, N.C.***

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**EDITORIAL**

***“And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, when ye be come over Jordan into the land of Canaan; then ye shall appoint you cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgement Then the congregation shall judge between the slayer and the revenger of blood according to these judgements: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil but after the death of the high priest the slayer shall return into the land of his possession. So these things shall be for a statute of judgement unto you throughout your generations in all your dwellings.” (Numbers 35: 9-12, 24, 25, 28, 29)***



Elder J.B. Farmer

**G**od in His mercy appointed cities of refuge for His people to use for the protection and care of those who should not die because of their

deeds. In some cases the children of Israel would find that they had done something that the revenger of blood would consider worthy of death. The offending one may have unawares and without malice caused the death of another. The revenger of blood then would seek satisfaction and require a life for a life. God made provision that the unintentional slayer might flee for his life and stay in the city of refuge. This pursued one would find comfort and nourishment and defence until he would be cleared by the death of the high priest. Then he could without fear return unto the land of his possession.

This principal has been with the spiritual children of Israel from that day until this and will be throughout all generations. God has provided cities of refuge for His people the world over. They are places of peace, love, comfort and joy for the guilty sinner who God has loved with an everlasting love. The accuser of the brethren cannot enter here. He can no longer condemn us for our high priest the Lord and Saviour Jesus Christ has died, yea rather is risen where He now sits at the right hand of God where He ever liveth to make intercession for the saints according to the will of God. There is therefore now no condemnation to them who are in Christ Jesus who walk not after the flesh but after the Spirit. The children of God are in a safe place. They have fled to the city of God.

The children of God have no certain dwelling place on this earth. They know that this world is passing away with the lusts thereof. They are pilgrims and strangers here. They are sojourners and are seeking a city that hath foundations whose builder and maker is God. God in love and mercy has brought them to the church. 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, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

At the coming of Jesus and the restoration of all things, the saints will be returned to the land of their possession and inheritance and will hear these words *“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”*

*“And 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.”* They will be raised up in His likeness that they may be complete in Him.

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

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*CORRESPONDENCE*

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Dear Elder Terry:

**E**nclosed find a check for two years subscription for The Signs of the Times and \$5.00 for the Signs fund. It is always a pleasure to receive the Signs and read the gifted writing of others who are able to put their thoughts to words that confirm the truth to the comfort and consolation of the people who are able to say it is truth.

I trust this finds you and family in good health and prosperity.

Elder J. Y. McCormick

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*VOICES OF THE PAST*

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THE STORY OF RUTH

**N**ot long since, I attended services of the Baptists in the city and heard the preacher tell "the story of Ruth," and also showed on the screen what were purported to be the leading events of her life, and as there have always been two ways of telling a story, it made me want to tell it in my own little way; hence the attempt.

Back in the depths of antiquity God called Abraham out from among the Chaldeans, and told him to get out of the country, and from

among the people, and from his father's house, to a land that he would show him, and it is said that he went out not knowing whither he went. Therefore we conclude that Abraham in all his journey toward the promised land walked by faith and not by sight. So Abraham came to the land of Canaan, and Lot, his nephew, came with him. Abraham was rich in cattle, gold and silver, and Lot also had great flocks and herds. Abraham, Lot and their servants were strangers in the land of Canaan, and in that "their substance was great, so that they could not dwell together," and their herdsmen got to fighting and they had to separate. Evidently this was a sore trial for faithful Abraham, but he bore it patiently, giving Lot his choice: You go to the right and I will go to the left, or vice versa, so Lot "pitched his tent toward Sodom." Later we find him living in Sodom, we find also the men of Sodom were sinners exceedingly before the Lord, so much so that the Lord sent his angels to Sodom to inspect the city, and overthrow it if the report were true, but they stopped with Abraham and told him about their errand, and faithful Abraham sued for the city, for the sake of Lot. He probably did not have faith to pray for Lot's family individually, but he put him in with a number, first fifty, then forty and on down to ten, and the angel granted his every request. But lo and behold, there were not ten righteous people there, but the Lord is ever



mindful of his own, and he led Lot and his two daughters out of the city, hastening them, for, said he, I cannot do anything until you get out. "But his wife looked back from behind him, and became a pillar of salt. " This all looks sad, but remember they were the dark hours before day. Lot and his two daughters went and dwelt in a cave and saw the smoke ascend as of a furnace when the four cities were destroyed, and they naturally concluded they were the only ones of the human race that were left, so these daughters formed a plan to propagate the human race, and both of the daughters became with child by their father. The first-born brought forth a son and called his name Moab; the same is the father of the Moabites. The younger brought forth a son, and she called his name Benammi. He is the father of the Ammonites. Now let us recapitulate a little and see if it is not a fact that all the good things and all the bad things are absolutely necessary to the carrying out of God's great, grand and noble purposes. If the servants of Abraham and Lot had not "stroved together" they probably could have lived together and Lot would not have moved to Sodom. If the men of Sodom had not been "sinners exceedingly before the Lord" the Lord would not have destroyed Sodom. If Lot's wife had not looked behind she would not have become a pillar of salt. Could she have gone on with her husband and dwelt in the cave with him she

would no doubt have protected him from his daughters' incestuous crime, and if his two daughters had not lain with him there would have been no Moabites or Ammonites, consequently no Ruth, for she was a Moabitish damsel. Had there been no Ruth there could have been no Obed, for no other woman in the world could have been his mother. Obed begat Jesse, and Jesse begat David, and Christ came of the seed of David. Look over this line of events as we may, and there is not a single one that could have been taken out or changed without breaking the chain of events that led down to the coming of the Savior. God could, I doubt not, have brought him through some other line, but in as much as he did not do it, but chose that line and method, why not just believe that in his omniscience and omnipotence he has ruled and managed all these things according to the good pleasure of his will and the salvation of his chosen? Then why not say as one of old: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the 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 spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" Notice he does not say, How shall he give us all things? but how can he fail to do it, having given such an enormous price as his only begotten Son? One more point, in Psalms lx. 8, and in Psalms cviii. 9, we find this Scripture: "*Moab is my washpot.*" Every family needs a washpot, and had any one of the foregoing events failed to take place God's family would have been minus a washpot, and his dear little children could not have been purified, and made white, and tried. (Dan. xii. 10.) When the Lord brought Israel out of Egypt, and through forty years in the wilderness, their last camping-place was in the border of Maob (near the washpot), and Balak, king of Moab, was frightened nearly to death at an army of 603,550 and he sent for Balaam to come and curse Israel, and the Lord suffered him to come, with orders that he was to speak nothing but such words as God was to put in his mouth. So he came and sought enchantment, but God put a blessing in his mouth every time. One of the blessings God put in his mouth was this: "*Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and Israel, What hath God wrought!*" As much as to say, Look at Israel (the church) and see the

work of the great God. But Balaam gave Balak this instruction: Send out the daughters of Moab to dance before Israel, and get them to sacrifice to your gods, and so transgress God's law and you will be able to overcome them. He followed the instruction and all the unworthy and unfit of the land of Canaan yielded to the temptation and were destroyed as filth from the washpot. Israel now being washed in the pot (Moab), they were ready to cross over Jordan into the promised land (church).

Just a few more words. As I have shown before, Christ came through the genealogy of Ruth, the Moabitish damsel. In the spirit of the case. Jesus Christ is the great spiritual washpot, whose blood cleanses all his little children from all their filthiness and uncleanness and prepares them for that heavenly Canaan, that rest at God's right hand. So the story of Ruth, the little Moabitish damsel, is a much more interesting story than the one I saw at the picture show.

G. W. Berry

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**PROVERBS 8:21.**

*That I may cause those that love me to inherit substance; and I will fill their treasures.*

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Dear Brother Burnell:

**T**onight as I sit here in my home, this 25th day of July, 1988, I am thinking of you and your family, Sister Mary Frances and the girls. I have told you in times past, about my desire to write to you concerning some of my experiences. I don't know whether God will bless me to do this or not, but if it would be His will, I shall try.

I would desire to write to you concerning my experience in the Lord Jesus Christ. This experience I am talking about has been given by the Lord. I believe this from the depths of my heart and soul. Because of the many conversations we have had in days and nights past, I believe you can witness with me in what I am saying. Do you remember the night I was so burdened and weighted down with a weight I felt I could not remove? This weight I could not take away, because I had not placed it there. We had been to services at Creeches Meeting House that night, and when the meeting was over, you and myself were standing in front of the building talking. I began to talk to you about my feelings and the way I felt concerning the preaching of the gospel of Jesus Christ. I knew I did not know how and could not do it of myself. I knew you, nor any other man, could not help me do it. For it must come from Jesus Christ or it's not preaching. I have not learned this out of any book or learned it from any man. If I

know anything about this, it has been by the revelations of Jesus Christ. Every since I was about eight years old, I have had many down settings, disappointments and heart-aches. I remember being in the yard one day doing some work for my Mother. I felt something come over me, but I did not know where it came from. I have never forgotten it. I now feel it was the Lord Jesus Christ dealing with me, but at that time He did not show me where it was coming from or who was giving it. I was not brought up in the church nor told about the Lord by my parents. It was the Lord Jesus Christ who dealt with me in the past. I have had many experiences since the night you and I talked in front of Creeches Meeting House. I dreamed one night I stood before the people and preached the gospel of the Lord Jesus Christ as it was given to me.

Not me or any other man, but the Lord Jesus Christ was the one over all of it. He was the one that gave me the words to say to feed the flock. Yes, I believe from the depths of my heart and soul that time after time I would have these experiences even before I offered and was received into the church. Long before I was ordained to preach the gospel, I dreamed I was standing in the pulpit behind the book board. The meeting was over and I came down out of the pulpit. The people came and hugged me and embraced me and told me how much they enjoyed what the Lord had blessed me to

say. Well, it cut me down very much, but it also lifted me up in one way, to feel the Lord had used me as His mouthpiece. Today, as well as times past He uses men (and I hope myself) as His mouthpiece to stand before the flock of God and preach to them. I don't believe one can preach the gospel of Jesus Christ to an unbeliever. One must believe in the Lord Jesus Christ and the only way they can believe in Jesus Christ is to be born of the spirit of God. They must be born and brought to the knowledge of the truth as it is in Him. They must be given grace, and grace alone, because it takes grace to have the love and it takes the love to have the grace.

I believe both of us have experienced that love and that grace and not only us, but all of the children of God wherever they are met at. How much I love you and Sister Mary Frances, as well as, both of the girls, through and by the grace of God. We have seen the girls grow up from little girls to grown women, and I hope I love them for Christ sake. I love God's people wherever they are. It matters not where we meet, but if we can only be blessed to talk about the Lord Jesus Christ and what he has done for us. If we can tell the experiences of grace that He has blessed us with from on high. The many times our souls have been fed with the bread that flows from the throne of grace. Not anything have we ever done to inherit any of it, for it is a free unmerited favor that

is given by Christ Jesus, the Saviour of sinners. He came to save the sinners, not the righteous. I know I am a sinner. I have been all of my life and will be the balance of my life that I live here in this world. But thanks to my God, He has given me a promise of a better place than on this earth. I don't know that I will be carried there, I only have a hope that I will wake up in that final home where the whole family will be there all together lovely and be singing the hymns of praise forever. A place that never ceases to be and where there is no darkness, only light. It will be lit up with the glory of Almighty God, so we can see and feel the joy of Thy salvation that we have a hope in now.

I believe both you and I, as well as our companions, all have a hope. I believe the Lord has taught us something that is beyond the teachings of man. People go off to seminaries to learn to preach the gospel, but the one I went to I trust I was carried by the Lord Jesus Christ and did not go on my own. If I know anything He is the one that has taught me. I did not learn it from any man nor did I learn it from any book. If I know anything about it, it is through and by the revelations of Jesus Christ. I have had many down settings in my life, but how wonderful it is to be down in the valley and then lifted up on the mountain top that we can rejoice in a Saviour's love and in the Holy Spirit of our Lord and Saviour Jesus Christ. One that has

looked down upon us and has called us with a holy calling. One who has brought us out of nature's darkness into the marvelous light of the Son of God. Oh, what a light this is. It is so bright, yet it will not blind you. The brightness of the natural sun will bring tears to your eyes. The light of Jesus Christ shining in you will make you cry, but it will be tears of joy and not for sorrow. Oh, how many times have I ever cried for the joy of the Lord Jesus Christ has given me. Dealt with me in that way, in that manner, that I could praise Him. The only true and living God that I have to look to tonight for living grace, that grace that will never die. That grace that will live now and forevermore and that great and holy love that is given us by Him, the only one that shall stand. This natural love that we have for one another here is going to cease to be someday, but that love that God has loved us with, and the love that we are bidden to love one another with, shall never die. It will live in this world with us and in that yonder world if we are only blessed to be carried there.

This is a true and lively hope that I believe God has given me. A hope that no one can take away. A hope that no man had anything to do with me receiving it. In due time, God showed me what I am by nature and what I must be by the grace of God. It didn't come none too early and none too late, because there is a time and season to all things. It

comes times that He gives to me these things that I believe, these things I'm telling you tonight. I believe each one of us has heard preaching from time to time on the mountain tops, on the sea shores, and in the valleys. Oh, how beautiful it is to be lifted up and to be carried to a place that looks and is beautiful. We want more of it, but we can't have anymore than what God would give us to have. What we will have in this life and in the world to come is all stored up in His storehouse of mercy. How we would desire to praise our Lord and Saviour Jesus Christ for the many blessings that He has bestowed upon us all the days of our lives, even when we knew it not.

My mind is carried back from time to time to my Mother. She had no girls, only boys. When I was about eight years old, I was doing some work for her. I did not know then, but I trust I know now, where the mind came from to help my Mother. The Lord Jesus Christ gave me that mind to do the things that I did for her. I would sweep the yard and do things like that and rejoice in it. The reason I rejoiced in it was because the Lord was in the matter. The Lord was showing me, but yet it did not please Him to show me where it was coming from. It did not please Him to show me where all of the goodness and mercy that was in my soul as a little lad was coming from. Years later it pleased Him to reveal to me where these things

come from. He came into my heart and soul and condemned me of this world and the worldly things that I was dwelling in. He turned me from one place into another that was far better than the place I was going into. Oh, yes I'm still in this world, but I'm not of the world. I can truthfully say that I'm not of this world. This world has no charms for me anymore. The only charm I have, the only joy I get in this world, is when I can feel the presence of my God into my heart and soul. He lifts me up from the vain and perishable things of this world where I can feel the joy of His salvation right into my heart and soul making me to praise Him from whom all my blessings have come from.

I need the blessings of my God to bless me to keep pressing toward the mark for the prize of the high calling of God in Christ Jesus. I don't know of any other way that I desire to go but in the way that leads to life everlasting. Straight is the way and narrow the gate and but a few will enter therein. I hope with all my heart and soul that I'm one of those that has been called in that way, that has been called to go in that straight and narrow way that leads to life everlasting. In other words, that highway of holiness that leads to heaven and immortal glory where there is only one way you can get on that highway. That is straight in and through Jesus Christ. He is the only way one will ever walk on that highway of holiness. It is through and by the

leading power of the Almighty God that we believe in. The Almighty God has kept us out of that broad way and that broad gate. He has narrowed the way down so narrow that we are not able to walk by ourselves, but He is able to lead us in it and enable us to walk in that way through and by the power of Him. It is not by the power of our doing not the power of any man.

It must come from the love and grace of our Lord Jesus Christ. Oh, what a wonderful grace that is. It is sufficient for every child of God that is on the face of this earth. That grace will sustain them through every trial and every trouble and every affliction they ever meet up with in this world. It will be right there with them and it will bring them through all of these things.

I know He has been with me through all my trials and troubles. Just like the experience I had in a dream. I dreamed I was driven up to the Red Sea, just as the Israelites were. The enemy was behind them. They couldn't turn back, nor turn to the right or left and they didn't see anyway straight ahead because the Red Sea was in front of them. I want you to know in my experiences I've been carried to that same place. Brother Burnell, I want to tell you the waters were rolled back for me and I was carried across on dry ground just like the Israelites were. And that water, I can see it now, how the Lord Jesus Christ rolled it back for me to go across. I didn't go on my own,

He is the one that carried me. He is the one that rolled the waters back. He is the one that made the straight and narrow way for me to go. He can do the very same thing now as He did then. He does these things day by day and night by night and no one has ever told me anything to make me believe these things. It is through and by the Lord Jesus Christ that has made me to believe it. It is a true and living God that has watched over me every moment of my life, not just a part of it, but every day I live, every breath I breathe in this world here.

I want to tell you about your association of 1988. How much I really enjoyed that meeting. I had been away for three years. I had been sick and in the hospital part of the time it was going on, but my mind was with you all. What a feast you were having there and what a feast I was having in the hospital also. The same God that was with me was with you at the association. This year, 1988, I was blessed to go after missing three associations in a row. Oh, how much those brethren who were called on were blessed to preach the gospel of Jesus Christ. One that was crucified, one that laid His life down, one who took His life and came from the tomb and ascended into the heavens to be with His Father making intercessions for His children while they live here in this world. I believe every one of them will feel the joy of His salvation while they

live here in this world, while they are walking or riding up and down on the face of this earth. They will be ready to give a reason of their hope.

We are told to be ready to give a reason of our hope, and Brother Burnell, I don't know whether you've ever been asked that question or not, but I have. One day I was asked to give a reason for why I was among the Old Baptists to start with. I told the man if he had a few minutes to listen I would tell him why I am among the Old Baptists. I talked to the man, who was my employer, for about fifteen minutes. He then told me anytime I wanted to go to my meetings to go ahead. He didn't want me to work when I actually wanted to be at my meetings. The Lord blessed me in that way to never be hindered from being able to go to Church when I was well, but I have been sick and couldn't go. I couldn't go this past meeting, the fourth weekend in July. I had to stay in bed, both Saturday and Sunday, because I was sick. My heart was beating too slow and I could not go, but thanks to my God, He has blessed me to have a mind to look to Him and write these things down on paper. To put them down and send them to you for you to read for yourself. May God bless you, your companion, and the girls. May the Lord be praised for this writing. May God be praised for everything. I would desire to be a little brother in hope, if one at all.

Elder Henry C. Jones

## THE WEDDING GARMENT.

**W**HEN Jesus came into Jerusalem and performed the miracles, and the blind and the lame came to him in the temple and he healed them, and the chief priests and the elders saw the wonderful things that he did, and saw the children crying in the temple and saying, "Hosanna to the Son of David," they were sore displeased and asked him by what authority he did these things, and Jesus spake to them in parables, and among other things said, "*The kingdom of heaven is like unto a certain king, which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding.*" You will recollect the servants at first were not very successful in procuring the guests, and again the king sent forth other servants, with the instructions to tell them which were bidden. "*Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.*" So these servants went as they were commanded, and gathered together as many as they found, both bad and good, and the wedding was furnished with guests, and when the king came in to see the guests, there was one which had not on the wedding garment, and he said unto him, Friend, how camest thou in hither, not having on a wedding garment and he was speechless, and the king ordered his servants to bind

him hand and foot and take him away and cast him into outer darkness. You will note there were three requirements necessary in order to attend this feast. First, these guests must be bidden, or chosen, by the king himself. Second, they must be in the highway, or in the way. Third, every guest must have on the wedding garment. You will note that these guests could not be found until the servants were sent into the highways. It is written in Isaiah xxxv. 8, "*And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.*" Then it is evident that these guests were already in this highway, which is called the way of holiness, which is the path which no fowl knoweth and which the vulture's eye hath not seen, neither hath the lion's whelps trodden it, nor the fierce lion passed by it. But these guests were already journeying, they were in the way, and like the certain man who fell among thieves, who beat him and robbed him and left him half dead and the good Samaritan came where he was, bound up his wounds, pouring in oil and wine, and put him on his beast and brought him to the inn, and like Saul when he was journeying toward Damascus and he heard the voice calling to him and he fell to the ground and had to be led into Damascus.



These guests did not come of themselves, they had to be gathered or brought in. Neither had they done anything to merit being bidden to the feast, for both the bad and the good were there, and they were furnished with a garment (for the occasion) which was not of their own weaving.

What is this wedding garment?

How may it be acquired, and how may we be able to discern it from some other garment? We are never clothed with this garment until we are stripped of all the Babylonish, garments of self-righteousness and washed pure and white in the blood of the Lamb, and then we are robed in this beautiful garment, which is the righteousness of Christ. For though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. This robe is woven throughout without seam in the mill of tribulation. The ground work is humility, and it is closely woven, or knit together, by the cords of love, and it is embroidered with the older threads of faith, hope and charity, and the most beautiful, as well as the greatest, of these is charity. Not charity in an earthly sense, as the giving of gold to hide a multitude of Sins, although gold is good in its place, yet all of this precious metal which is in the ore, together with all that has ever been taken out and refined, can never buy one of these wedding garments, for it cannot be valued with the gold of Ophir, neither shall silver be weighed for the

price thereof. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. When once clothed with this beautiful garment, which is incorruptible, it endureth forever, and its beauty never fades, and it will ever admit us to the feast. This was the feast which Solomon called to our attention in his Son, when he said, He brought me to the banqueting-house, and his banner over me was love. But Solomon did not come there of himself, for he says, He brought me to the banqueting-house, and when at the feast where the banner over us is love it is a feast indeed. As the queen of Sheba said of Solomon's house and his table, his servants and his wisdom, which were a type of this kingdom, and this table, and of these servants, the half has not been told, and there was no spirit left in her, she had become as a little child.

She was then one of the halt and the lame and the blind, for it is they who are gathered here and made whole, and when seated at this table their lame feet are hidden underneath the table and their imperfections are not seen. The blind are given eyes of faith to see such beauties as natural eyes never beheld. The tired ones who have journeyed find rest; the hungry are fed on the manna and feast upon the Pascal Lamb. It matters not where the table is spread, it is the table of the Lord,

and every guest who has this garment on is bidden to the feast by him, and although Paul may call it his table, or Apollos may call it his table, Paul may plant and Apollos water, but God giveth the increase. Thanks to the Giver of every good and perfect gift, the giving and dispensing, of this beautiful garment are not intrusted into the hands of erring mortals such as we, for if it were there is no doubt that many for whom it was intended, and who wear it most graciously, would be stripped of its every vestige. Therefore, before attempting to bind or cast out one of these guests let us first make sure that they have not on the wedding garment. For Jesus said, *"Whoso shall offend one of these little ones which believe in me, it were better for him if a millstone were hanged about his neck, and that he were drowned in the depth of the sea."* Woe unto the world because of offences, for offences must needs be, but woe to that man by whom the offence cometh.

This garment is also mentioned in Isaiah lii. 1: Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, for henceforth there shall no more come into thee the uncircumcised and the unclean. But every wearer of this, garment has a certain sense of both fear and hope. Of fear as did Paul when he said in *1 Cor. ix. 24-27*, *"Know ye not that they which run in a race run all, but one*

*receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself become a castaway."* The poet has brought this to our attention in the following lines:

*"Did I meet no trials here,  
No temptation by the way.  
Might I not with reason fear  
I should be a castaway?"*

Then a sense of hope, as mentioned by Paul in Col. i. 5, 6, "For the hope which is laid up for you in heaven whereof ye heard before in the word of truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Then we understand that it is by these fruits we shall know them, therefore it is by these fruits we may discern those who have this garment on. What then are these fruits? This question is answered in Gal. v. 22, 23: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. If we

live in the Spirit let us also walk in the Spirit. Let us be not desirous of vainglory, provoking one another, envying one another. Paul has given us further evidence by which we may discern the wearer of this garment, as this garment is not worn by the dead, but is worn by the living, as we were all dead in trespasses and in sins, and in order to wear this garment we must first pass from death unto life, and Paul says, We know we have passed from death unto life, because we love the brethren; and, as Paul says, it is through the hope which is laid up for us that these fruits are brought forth, and as Jesus is the christian's hope, these fruits come to us not of ourselves, but through him, as it is he who hath clothed us with his garment.

*"For Jesus is the christian's hope,*

*Wrought in us by God's power;  
It holds the weak believer up  
In the distressing hour."*

It is this fear and this hope which are given us of the Lord, which saves us from the fall. May it be appointed unto them who are anointed of the Lord, to preach good tidings unto the meek, that he may send them to bind up the broken-hearted, to proclaim the acceptable day 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, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. Therefore awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, that the King who hath chosen these guests, and this Bridegroom, the chiefest among ten thousand, and altogether lovely, for whom this feast was prepared, may be glorified in thee, and thou in him.

Alfred E. Titus  
Trenton, N.J.

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#### ADMONITION TO DO GOOD

New Vernon, N.Y., April 16, 1834.

*"But to do good, and to communicate, forget not." - Heb. xiii. 16.*

**T**hus wrote the inspired apostle Paul, from Italy, to the saints at Jerusalem; and as the middle wall of partition is effectually thrown down, which consisted in meats and drinks, and divers washings, carnal ordinances, and a worldly sanctuary, &c, there is henceforth no distinction to be observed in the church of God; all are made one, in Christ Jesus our Lord. Hence we infer that the above admonition applies to the saints among

the Gentiles with the same force as to those among the Jews.

But as in relation to all other scriptures, so with this, it has its appropriate meaning, and may not be wrested from that meaning with impunity.

We have been led to an examination of this text, by the frequent use to which it has been applied by the advocates of the New Divinity schemes of the day. In the absence of scriptural authority for the popular faith and practices of the great majority of professors, they have endeavored to cover their motives by a reference to this text; let the object to be effected, or the manner of accomplishing it, be what it may, this text is brought forward as a divine warrant. Thus, for instance: The Roman Catholic would say that saying mass, worshipping the Virgin, and advocating their doctrine, is in the meaning of this text to do good; and the paying tithes to the church, and money for the absolution of their sins to the Catholic priesthood, or for the deliverance of the departed spirits of their relatives from purgatory, is to communicate, in the sense of this scripture.

Another tells us that it should be understood differently; and so we find that men professing to be teachers in Israel do not agree. But, is there no rule given by which we are to know the mind of the Lord, as to what is in his estimation, and what is not, good? Are we indeed left to grope about in the dark, and for the

want of a better, to employ human wisdom and providence as our rule, and to conclude that the answering of our own feelings and judgment in our decision will be satisfactory to the sovereign Judge of quick and dead? Let the apostles answer. Peter says, "*We have a more sure word of prophecy, whereunto we do well to take heed,*" (how long?) "*until the day dawns, and the day-star arise in our hearts.*"-2 Peter i.19. And Paul says, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.*"- 2 Tim. ii.16, 17. Here then we find a rule for our proceeding, as the children of the kingdom, and as the men of God, we are thoroughly furnished to all good works. This rule will answer all necessary purposes unto the men of God; they are amply provided for. And while the nominal professor will attempt to justify his conduct in joining with and contending for the unscriptural institutions of the day, upon the general principle of doing good, without considering that "There is a way that seemeth right to a man, but the end thereof are the way of death," the man of God, who feareth the Lord and trembleth at his word, will in all his religious pursuits regard the word of God as his only rule of faith and practice, and disclaim all religious works as evil,

however fair they may seem, that are without example or precept in the good book.

Elder G. Beebe

---

ELD. GRIFFIN TO ELD. MCGOUGH

Covin, Alabama

Elder and Mrs. W. G. McGough,  
Nauvoo, Alabama

**D**early Beloved Brother and Sister: I am mailing you the minutes of the church conference and the work of the presbytery on the day of your ordination. I will, as I am blessed of the Lord, get your credentials to you as soon as I can get them signed by all members of the presbytery.

I am still rejoicing that the dear Lord has called you into the work of the ministry. I feel to know that many trials and affliction await you. But be of good cheer, my brother, for they awaited your Saviour, as well as the eminent apostle Paul (Mat; 16:21; 20:18, 19; Acts 20:22, 23). There is no calling of earth that is worthy of comparison to this calling of God. Every calling and vocation of the earth has to do with the handling of perishing objects, things which are seen, things which do not have anything at all to do with the kingdom of heaven. But your new work is taking from the hand of Christ the things of his, and giving it to the sheep. May the Lord bless you to remember that your preaching must

all come from him before it will prove comforting and profitable to the household of faith.

While I am glad that God has verified his promise to his people of sending them servants, I have a tender feeling for you as you go into the work. Many times you will come in home with a heart broken by unthinking people - the very people that you are striving to serve with the ability God has given you. The word of thoughtless brethren and sisters will often pierce your heart to the quick. I feel to exhort you carefully to bear hardness as a good soldier (2 Tim. 2 :3). I do not mean to tell you that it will not hurt; I do not mean to hint that it will not make any difference. It will hurt; and sometimes you will feel that your misery is more than you can bear. But if the Lord gives you this grace to think, always remember that it is the greatest of blessings to be counted worthy in the Lord Jesus Christ to bear persecutions and to suffer for his sake.

The minister finds himself in a quandary many times. The flesh will rise up for sympathy and for the mastery. It is deceiving slipping up unawares and making sly suggestions to you. Watch this, dear brother, and should you get up on Sunday mornirig and something suggest to you that but few will come today, and perhaps it will be alright for you to go to this singing or to that picnic, may God give you grace to say, Get behind, Satan. Be

alert for these thoughts, for I assure you that they will arise, but never give them place.

Just here is another deadly suggestion that will come your way: often somebody is going to praise some elder in your presence. Sometimes it will be done a seductive intention, but whether thoughtlessly or intentional, never let it upset you. Always remember that if your brethren think more of themselves if the Old Baptists are knowing some men after the flesh, that God will take care of the matter and sift out the all ungodliness and fleshly works; and remember, if the Lord has been pleased to grace your yoke fellows to preach to the satisfaction of the flock more acceptably than yourself, that they as well as you, are in his hands to do with as seemeth good to him.

I do not hesitate to tell you to avoid arguments. They have never settled anything. But here is another place that calls for extreme carefulness and watching. Always be ready to give a reason of your hope, but let it be in the right place. You do not want to be found in a saloon or like places defending the doctrine of God our Saviour; you do not want to be heard crying on the street corners; you do not want to try to mix your religion and your call to the ministry with your daily business life. No, none of that at all. But if you are accosted at your work; if you are run down by men; if any inquirer comes asking of you; if, in any way,

as long as you have a right to be where you are, always step right up and give a reason for your hope. I do not believe in debates that Old Baptists seek out, and where they accost other people and hurl challenges in their face, but neither do I believe that the Apostles would have run from any assailant of the doctrine of God our Saviour. I would admonish you to be careful about this.

You have a fine trio of children. It is wonderful that the Lord has given them to you. Carry them to church with you, but do not be despotic about it. Remember that you are still in the world, and that an Old Baptist should be a good citizen. Your children must go to school, and they need to be a part of that school to get all the benefit. Do not try to force Old Baptist doctrine on your children, but do teach them obedience and good morals. Never, dear kindred, advocate in the presence of your children, nor of anyone else, that indifference to right standards of living as a part of Old Baptist doctrine. It is not the truth. And by all means, cultivate the friendship of the young, teaching them good behavior always, and admonishing them carefully in clean habits and moral and upright thinking. Urge Old Baptist parents to carry their children to church and admonish the children to honor their father and mother by going. My brother and sister, remember that you will have false brethren to contend with. The church of Jesus Christ has always

had some deadweight or deadwood it it. This is an inert load that must be carried along, and I warn you, that it always has a tendency to pull down the balance of the church. Watch this, and be aware of its slippery attention to you. Oftimes it will pay you little notice until it sees an opportunity to curse you. Do not be a tool of anybody; do not carry a torch for another; do not take up with a brother's hobby and support it for him. Be as careful as you can; but when you are mistaken; take steps to correct your behaviour, but do not go around trying to prop yourself up before brethren. If you are guilty of a wrong, quit it at once; if you are not guilty, live in a way that the Old Baptists will know that, you are not guilty. Never go around with a pocket full of letters trying to bolster up your position or to establish your faithfulness.

I feel again like telling you to not be sorry for yourself before your congregations. Do not run yourself down before them, telling them that you are a wild desperado. An humble confession of your sins is commendable anywhere, but belittling yourself is not preaching the gospel of peace. And above everything else, do not boast of your ignorance, nor slyly hint at the learning of an educated brother, I have always felt that I would like to know more about the grace of God, and about good language and good manners. I would admonish you, sister McGough, to watch your husband's

manners in the pulpit, and if he develops a bad way of expression or an ungraceful gesture to tell him so.

If you go to church anywhere, other than to one of your own appointments, you must wait the pleasure often about going into the house to start the song service. Then wait their pleasure about when preaching service starts, but when you are asked into the pulpit, get up and go forward in an orderly manner. Do not use too much of the pastor's time, especially while you are young in the work of the ministry. I do not mean by this that you must be forward, but I mean to tell you that it is not becoming in a minister to be slothful about his Master's call to this work.

In conclusion, I do not tell you these things because I know how to preach. I am just as helpless as you are in the matter. I tell you these things because I love you. I know by bitter experience what you will face time and again. When I began to exercise in public. I got very little notice from the older brethren. I have noticed this all along that the older ones seemed to resent the presence of a boy in the ministry. I have felt to encourage, rather than to discourage. I do not feel that God will ever call a man to preach, and then call me to help qualify him by ignoring him, or by indifferent treatment. Rather, I feel like that you are my Yokefellow, and the load will be heavy to both of us, and that it is easier pulling together than it is

working at cross-purposes.

May the God of all grace be your daysman, working in you that which is Well pleasing in his sight.

Lois joins me in love to you both.

Yours in a precious hope,  
William D. Griffin

Sent to the Signs by  
Sister Edrie R. Clifton

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*"My soul fainteth for thy salvation: but I hope in thy word." - Psalm cxix. 81.*

**H**ow difficult, for the most part, it is, and we may add, how rare to be able to realise for ourselves, with any degree of abiding permanency, a sweet experimental sense of, and an assured interest in those spiritual blessings with which, so far as we are believers in the Son of God, we are blessed in heavenly places in Christ Jesus. Glimpses, glances, transient views, sips and tastes, drops and crumbs sweet beyond expression whilst they last, but rarely given and soon gone, are, generally speaking, all we seem to get after much hard labour, many cries, earnest entreaties, and vehement longings before the Lord, as he presents himself to

our faith, seated on the throne of his grace. How many there are who are daily and sometimes almost hourly crying out, if not in the exact words, yet in the substance of them:

*"O come, thou much-expected guest;*

*Lord Jesus, quickly come!"*

And yet how long he seems to delay his coming! How continually are they looking upward till eyes and heart seem alike to fail, waiting for his appearing more than they that watch for the morning; how willing to make any sacrifice, to do anything, be anything, or bear anything, if he would but manifest himself to their souls. How often are they searching and examining their hearts, lips, and lives, to see if there be any evil way in them which makes him hide his lovely face, and not drop one word into their longing breasts, whereby they might hold sweet communion with him! How they desire to be blessed with real contrition of heart, and godly sorrow for their sins, and be melted and dissolved at his feet, under a sight and sense of his bleeding, dying love!

But whence spring all these longing looks waiting expectations? Do not all those earnest desires and



vehement longings shew that those in whom they so continually are found are begotten again to a lively hope, by the resurrection of Jesus Christ from the dead? It is divine life in their souls which is the spring and source of these inward breathings, lookings, and longings; and this divine life arises out of a new and spiritual birth, which is itself the fruit of the resurrection of Jesus Christ from the dead. It is not the still-born child that cries; it is the cry of the living child which so goes to the heart of the mother. Thus the cries of which we have spoken shew that there is life. But with life there is hope; for why should a man be ever crying after waiting for, and anxiously expecting a blessing which he has no hope ever to obtain? If, then, these had no living hope, would they cry? There are no cries in a dead hope. It is because the grace of hope in their breasts is, like every other grace of the Spirit, alive unto God, that it acts in union with faith and love, to bring them and keep them earnest, sincere, and unwearied before the throne, expecting and anticipating what God has promised to bestow on those who wait upon him.

J.C. Philpot

### PSALM 23

*A Psalm of David.*

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

*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

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## MEETINGS

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### NOTICE

#### JULY 4TH ANNUAL MEETING

The July 4th meeting, which was previously held at Payne's Creek Church, will be held at the Head of the River Church on July 4th, 2003.

Elder Hale Terry, Moderator

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**CONTRIBUTIONS**


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FOR MAY 2003

|                               |        |
|-------------------------------|--------|
| Albert Krewatch, DE.....      | 25.00  |
| Grover Plybon, VA .....       | 10.00  |
| Andrew Agee, VA .....         | 5.00   |
| Rlee Houchins, VA .....       | 5.00   |
| Robert Thomas, AR.....        | 5.00   |
| A Friend, IL.....             | 10.00  |
| Rachel Smith, NC .....        | 5.00   |
| C. H. Jones, TN .....         | 5.00   |
| Eld. J.Y. McCormick, GA ..... | 5.00   |
| <i>In memory of</i>           |        |
| Bro. Rufus Jacks, AL.....     | 25.00  |
| Pauline Jones, TX .....       | 100.00 |
| Timothy Barron, TX.....       | 5.00   |

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**OBITUARIES**


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**SISTER BROOKIE J. STEWART**

**O**n January 4, 2003 Sister Brookie Stewart came to the end of her earthly journey, having lived 96 years. She was the daughter of Gustave M. and Cora Turlington Stewart. She received her education in the Harnett, County schools and Duke University. After teaching school for several years

she was employed for 29 1/2 years with Durham-Southern Railroads as Clerk and Station Agent serving Durham, Erwin, Angier and Fuquay-Varina, North Carolina.

On September 3, 1927 she was received into the fellowship of Angier Primitive Baptist Church and was baptized the following day by Elder C. B. Hall. In April 1954 Sister Brookie was received into the fellowship of Durham Primitive Baptist Church on Confession of Faith and she remained a lovely and faithful member until her death.

Sister Brookie had received a hope in Jesus Christ when she was very young and this became the prime focus of her life. She was a lover of the Doctrine of Election, Predestination and Salvation by Grace. For most of her life, her weekends were spent visiting, among our churches, or helping *her parents* extend hospitality to ministers and other members visiting in Eastern North Carolina. Their home was for many years a delightful gathering place for the Old Baptists.

Brookie was a soft-spoken woman who could, if necessary, disagree with others while being careful to treat them with love and respect due believers in the Lord. She lived among her family and brethren with a gentle spirit and quiet dignity-

preferring their company and fellowship in her personal life while at the same time she was deeply respected in her community.

During the last two years of her life she was confined to her room but the Lord granted her an amazing measure of patience as she waited to be taken Home. *"All the days of my appointed time will I wait till my change come."* Job 14:14.

While blessed with a keen intellect, sharp memory and a delightful dry wit she said that the most treasured of her blessings was the hope that she felt she received from the Lord, that He had died for her sins and given her a sweet hope of Heaven.

Brookie is survived by her sister-in-law, Mary Stewart of Dunn, North Carolina, two nieces, Carol Sizemore of Erwin, North Carolina and Marcia Norris of Raleigh, North Carolina and several grand nieces and nephews.

Her funeral was conducted by Elder C.B. Davis and Elder Cleo Robertson at Skinner's Funeral Home in Dunn, North Carolina. Burial was in her family plot in Coats City Cemetery.

Written by request,  
Catherine M. Humbarger, Clerk

## BRO. COLEY SPANGLER STRADER

**B**rother Coley Strader was born on July 28, 1914 to Lewis Benton and Betty Elizabeth Strader. On March 6, 2003 his Lord called him home. In addition to his parents, his precious wife of over 50 years, Sister Mildred Carroll Strader, his oldest daughter, Janice Strader Nueun, seven brothers, and three sisters preceded him in death. Left to mourn his passing is his son, Jerry and wife Brenda, his daughter, Colleen Shumaker, eight grandchildren, and five great grandchildren. His funeral was conducted by Elder Haywood Wray, Elder Raymond Goad, and by his pastor, Elder Kenneth Key at Dan River Primitive Baptist Church followed by his body being laid to rest in the church cemetery to await that call from on high, *"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* (Matthew 25:34)

Brother Coley asked for a home in the church and was received into fellowship on May 24, 1959. His former pastor, Elder David Spangler, baptized him. As it was related to me, Brother Lloyd French came running to embrace him and said, "I knew it, I knew it", and Brother Spangler said, "Well, Brother Coley, we had just about given up on you" as Sister Mildred had joined the

church several years prior to that. In 1965 he was ordained as a deacon and blessed to serve the church faithfully until he was no longer physically able to do so.

There aren't enough words to relate what a blessing he was, not just to our church but to all of our sister churches and associations. As Sister Mildred Graham said, "he was a good deacon. He did so much and he did it so quietly." He was, as Brother Wray described, "a brother who was always there." For me what made Brother Coley so very special is best described in the words of Elder Richard Campbell, "...he had the knack of making each person that he met feel as though meeting them was the most important event in his life that day, a rare gift." His favorite hymn was "I know that my Redeemer lives; What comfort this sweet sentence gives." He would always say, "The Lord has been good to me. I've had a good life."

Brother Coley always had a warm smile and a warm embrace for his brethren. His countenance, at those times, portrayed the words of the hymn writer on page 240:

*"...How sweet to my soul is communion with saints!*

*To find at the banquet of mercy there's room,*

*And feel in the presence of Jesus at home!"*

It is written in John 13:34, "A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another." I've known Brother Coley most my life, and I don't know anyone who has been more blessed to live this scripture. He didn't seek recognition - he simply did what the Lord blessed him to do, with joy.

He wouldn't want us to praise him because he believed as is written in *2 Corinthians 4:7*, "*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*" "*For it is God which worketh in you both to will and to do of his good pleasure.*" (*Philippians 2:13*)

May his family, most especially Brother Allen Carroll, who was so faithful to be there for him, and all of us, who miss him so greatly, be blessed to feel that the eternal God is our refuge, "*and underneath are the everlasting arms*" (*Deuteronomy 33:27*). And, may we all be blessed with that brotherly love that the Lord so magnified in Brother Coley's earthen vessel. In all things, may the Lord be praised.

Submitted by one who had the utmost respect and love for him,

Mary Hawkins

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

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### POEM

*IT IS THEN I SHALL DIE.*

*When springtime appears in her  
beautiful robe,  
And the scene is a feast to the eye,  
When woodlands are singing  
with melody sweet,  
Is it then, is it then, I shall die,  
When summer has come with her  
bright golden days,  
And the hours seem swiftly to fly,  
When softly the breezes are float-  
ing along,  
Is it then, is it then, I shall die,  
When autumn-dear autumn-his  
entrance has made,  
And the hand of decay we decry,  
When flowers are fading and  
passing away,  
Is it then, is it then, I shall die,  
When winter is here, in his deso-  
late form,  
And the rough winds mournfully  
sigh  
Like a requiem sad, through the  
leafless boughs,  
Is it then, is it then, I shall die,  
The Giver of life-the Creator of  
all,  
Enthroned in His kingdom on  
high,  
Whenever He calls, it is then I  
shall go,  
It is then, it is then I shall die.*

*THE foregoing poem was com-  
posed by the late Nannie B. Edwards.*

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 Sister Corinna (Connie) Page  
 Cindy Underwood Parsons  
 Sister Susie Mayhew Willis

EDITORIAL

*And you hath he quickened, who were dead in trespasses and in sin:” (Eph 3:1)*



Elder R. H. Campbell

This scripture is found in Paul’s epistle to the church at Ephesus, and it is one of the most pertinent verses to be found in all of the written word, to those who have been thus exercised. Paul addressed this epistle, to the church at Ephesus, and to the faithful in Christ Jesus, which makes it equally relevant to every heir of

grace in all ages of time. It is just as applicable to the churches, and to the faithful in Christ Jesus, in this day as it was to the faithful and those in the church at Ephesus; and this being true, it sets at naught many of the claims which are advocated by many so called “Christians” today. They believe that they were “saved from sin” because they accepted Jesus as their Lord and Savior, and then went to work helping him build his kingdom, by witnessing unto others and converting them to God. This is quite a difference from the above text, wouldn’t you say? One group’s faith is in God, his Son Jesus Christ and the Holy Ghost for their salvation, and the others faith is in themselves, and what they can do if they will just make the first move.

The text says, you hath he quickened who were dead in trespasses and in sin, and this means to me, that they were in this condition at the time of their quickening. They were not quickened because they had made a decision to serve him, because that determination was made before the foundation of the world, as Paul stated, (*Eph 1:3-5*) “*According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of his grace, wherein he hath made*

*us accepted in the beloved.*" Now, who is really the accepted in this determination, and who is the elector?

I believe that when the apostle Paul wrote this text he is referring to his own conversion, for he was just as antagonistic toward the church as he had ever been, when suddenly the light, which was brighter than the noon day sun, shined round about him and he fell to the ground. He was a quickened individual from that instant forward, and for the rest of his life he was a different person, and there is no evidence he was even thinking of God at the time of this change, at least, if he was, he did not mention it. His intent, at that particular moment in this mission, was to destroy the Church of Christ; and exterminate this sect of people, who were so adamant in their beliefs, and who taught a doctrine foreign to the Jewish faith.

In fact, in relating his experience, he said, (*Gal 1:13-17*) "*For ye have heard of my conversion in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me that I might preach him among the heathen; immediately I con-*

*ferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.*" He is saying, when it pleased God to quicken me, I began immediately to preach the gospel to the Christians, and also to the Gentiles to whom I was sent. Now, this would have been the perfect time for him to have related anything that he had contributed to this change, or any qualification that he had, but he simply said, when it pleased God; no other contingency or condition involved as a reason for his change. He certainly did not claim that his service unto God, under the law, was in any way beneficial to him, in fact, he said that he did all of those things which had done previously under the law, in ignorance and unbelief. This is where all men are, in the flesh; in ignorance and unbelief, as far as spirituality is concerned. He did not even go to those who were apostles before him to inquire about the doctrine, he had received his commission and the message that he was to take to the people, and he had received it directly from its author.

Every heir of grace is dead in trespasses and in sin, until they are born again, which is the quickening referred to in the above text, and just as they contributed nothing to their natural birth into the world of nature, they contribute nothing to their being born into the Spiritual kingdom. When one is dead, there is nothing

that they can do about anything, and with their being dead in trespasses and in sin, they certainly cannot bring about a change within themselves and get, from the natural to the spiritual realm, and into fellowship with God. The natural man; will not admit that he is dead in trespasses and sin, because he is not aware that he is. He has no spiritual experience or knowledge upon which to make this determination, but the scriptures declare that he is a dead alien sinner, as respecting godliness.

He can only compare himself to others, in nature, who are in the same depraved state and destitute condition as he himself is; he says that he is just as good as they are, and none of them realize the deplorable condition that they are all in. Paul said, speaking of these, and all men before they are quickened, *(Eph 2:12-13) "That at that time ye were without Christ, being aliens from the commonwealth of Israel; and strangers from the covenant of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."* This quickening, by the Holy Spirit, is the first indication that they have of the kingdom of heaven, and then, for the first time, they know just how foreign the natural realm is to the spiritual realm, and are aware of the great gulf that lies between these two extremes. It is easily understood therefore why

these, who have been quickened, will not accept the theory that is advanced by others that they can transcend this great gulf by their own abilities or wisdom.

Being dead in trespasses and in sin, is where Adam was after he partook of the tree of the knowledge of good and evil, and judgment was passed upon him, the death that God had told him that he would experience when, he partook of the fruit of the only tree forbidden to him. This judgment was also passed upon all of his posterity as well, for they were all in him when the judgment was pronounced, and there is nothing that he, or they, can do to recover themselves from this wretched condition. If he could do that, he could just as easily have refused to accept the condemnation originally, but man cannot contend with God, or even question why he does things as he does, or why things are with them as they are.

Adam was separated from God and the environment into which he was originally created, and placed in the hostile world of nature, which is Satan's domain, told that the ground was cursed for his sake, and that in sorrow he would eat of it all the days of his life. God told him that thorns and thistles would it bring forth and that he should eat the herbs of the field by the sweat of his brow, until he returned to the ground from which he was taken. When Cain offered unto God a sacrifice, of the fruit of the ground, it was not acceptable unto him, because it came from



the ground, which had been cursed for Adam's sake. This is the condemnation under which the natural man has lived since that time, and will all of his life; unless he is one of those referred to in the text above.

This quickening, or new birth, is the manner in which it is made manifest that he is one of a very elect people, (*II Cor 5:17-18*) "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation, To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*" Having said this, and it being supported by the scriptures, how can the man, who is dead in trespasses and in sin, hope to perform this miracle when he cannot even receive the things of the Spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned. They cannot, and for anyone to say that they can just proves that they know not whereof they speak.

That should settle it once and for all, if people could actually believe what they read in the bible, but there are always those who, as Jesus told some on one occasion, (*John 6:36*) "*But I say unto you, That ye also have seen me, and*

*believe not.*" Seeing, reading or being told these things does not necessarily enable one to believe, because, unless they are given eyes to see, ears to hear and hearts to understand, spiritually, they will not believe it even though it be told and shown to them. The reason being that these things are contrary to everything that they have ever known, been taught or experienced in the flesh. They can only understand things in nature by way of cause and effect, and since they cannot see the cause with their natural eyes, they cannot understand the effect. As one elder once said, these things are not reasonable to the natural man; he cannot, and will never, understand the mystery of godliness, with the wisdom of this world.

Paul said, (*Eph 3:8-10*) "*Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*" This was the purpose of Paul's calling, and all others who have been called and sent forth, that the mystery, of godliness might be made known unto the church. It all begins with the quickening, first in hearts of

those who have been made ambassadors for Christ, to reconcile unto God, those who have also been quickened, and made alive in Christ. Their reconciliation unto God, is in their being made aware, by faith and their experience that Christ has been made sin for them, he who knew no sin; and his righteousness has been imputed unto them, and therefore they stand spotless before God.

This quickening by the Holy Ghost, is the foundation upon which the whole hope of things eternal is based; without it, they would have no spiritual life, no understanding of the mystery of godliness, no love for God or his Son Jesus Christ, nor the joys that are experienced in the love and fellowship of the brethren. There would be no hope of the resurrection and eternal life and the things that are so dear and precious to the saints, but, because of the quickening, all of these things are, unto the saints, the earnest of their inheritance which is laid up for those that have been so exercised.

Paul said, (*I Cor 3:11*) "*For other foundation can no man lay than that is laid, which is Christ Jesus.*" All of these things are but their evidence that this foundation is of the world that they should be holy and without blame before him in love: and are but being made manifest, in time, by their being quickened unto eternal life by the Holy Ghost.

In bonds of love;  
Richard H. Campbell

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*VOICES OF THE PAST*

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GENESIS XLIV. 12.

*"And the cup was found in Benjamin's sack."*

**T**he sons of Jacob had already been down to Egypt for corn, and had left Simeon there bound and in prison. When the corn was gone their father said unto them, "*Go again, and buy us a little food.*" Judah assured his father they could not possibly go unless Benjamin accompanied them. Jacob hesitated for he had lost Joseph, and Benjamin, the only remaining child of his beloved wife Rachel, was very dear to him, but at last he bade them take of the fruit and carry it down to the man as a present, also said he, Take double money in your hand, and the money that ye brought again in the mouth of your sacks carry it again in your hand, and take Benjamin, and Jacob concluded, "*If I be bereaved of my children, I am bereaved.*" They returned to Egypt with Benjamin, and when Joseph saw them he commanded the ruler of his house to slay and make ready, for these men shall dine with me at noon. The brethren were filled with fear be-

cause they were brought into Joseph's house, thinking that Joseph sought occasion against them. They communed with the steward of Joseph's house regarding the money that was returned in their sacks, but he said, "Peace be to you! fear not." When Joseph came home they bowed themselves to him to the earth, and he lifted up his eyes and saw his brother Benjamin, his own mother's son, and said, "*Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.*" Joseph made haste, for his bowels did yearn upon his brother, he sought where to weep, and entered into his chamber and wept there. After he had washed his face and refreshed himself, he commanded his servants to set on bread. His brethren were then seated before him, the first-born according to his birthright and the youngest according to his youth, and the men marvelled one at another, and Joseph sent messes unto them from before him, but Benjamin's mess was five times so much as any of theirs. Then Joseph commanded his steward to fill their sacks with food, as much as they could carry, to put every man's money in his sack's mouth, and to put his silver cup in the sack's mouth of the youngest, as well as his corn money. When they were gone out of the city, and not yet far off, Joseph commanded the steward, "Up, follow after the men; and

when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? *"He overtook them and spake unto them these same words. Then took they down every man his sack to the ground and opened every man his sack. The search began at the eldest and left at the youngest, and the cup was found in Benjamin's sack."*

We shall here cease to follow the narrative, as our intention is to write of the cup in its spiritual significance, also of the characters with whom this cup is found. Rachel, the beloved wife of Jacob, bare his two sons: Joseph first, and then Benjamin. Jacob loved Joseph more than all his sons, and Benjamin, being the youngest, was also greatly beloved, for it is written, Jacob's life was bound up in the lad's life. Joseph was therefore Benjamin's elder brother, and Joseph being a lively type of Christ. Benjamin to our understanding is a wonderful type of the church in the gospel dispensation. The steward is the servant of Joseph, and represents the gospel ministers, who are stewards of the manifold, grace of God. It was the steward who ministered to the brethren when in distress over their returned money. He said, "*Peace be to you! fear not: your God, and the God of your father, hath given you treasure in your sacks.*" He it was also who searched the sacks, he stood in Joseph's stead and spoke the words

given him by Joseph. He also declared that they had the divining cup, and they denied it, for the thing was impossible with them; so wherever there are those whose iniquities encompass them around, they stand before their Judge self-condemned, depending entirely upon the mercy of him with whom they have to do. Such in their confession deny that they have the cup. The cup represents the sorrows, travail and separation which Joseph experienced while passing through the afflictions that were his lot according to God's purpose. The cup therefore was a type of the cup of our Lord Jesus Christ. He came down to the Egypt of this world where he was crucified, was sold by his brethren, and at Gethsemane he said, "*My soul is exceeding sorrowful, even unto death.*" He fell on his face and prayed, saying, Oh my Father, if it be possible, let this cup pass from me! "*nevertheless, not as I will, but as thou wilt.*"

*"How bitter that cup, no heart can conceive,*

*Which he drank quite up that sinner's might live."*

As Joseph partook of his cup he divined the very things transpiring in his life to be according to the purpose of God revealed to him in the two dreams given him long before. It was in a Sense of loneliness he partook of that cup. It could not be shared with the Egyptians, he was alone. As our Lord partook of his cup, he divined and could say, "*This*

*day is this scripture fulfilled in your ears.*" He had a full cup. "*He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*" This blessed Person is none other than our Elder Brother, though we knew it not. We have seen him pierced, and we mourn for him; when brought into judgment, we expect chains and death, and say, What shall we speak? We know not what to say nor now to clear ourselves. The brethren on their second visit for corn dined with Joseph, and it is written, "*Joseph made haste; for his bowels, did yearn upon his brother: and he sought where to weep ; and he entered into his chamber, and wept there.*" Whilst here on earth our dear Redeemer ate with publicans and sinners, and his bowels of love yearned over them. Often in the secret chamber of his solitary life he offered supplication with strong cries and tears for them, and for all his brethren. It is said that Joseph took and sent messes unto all of them from before him, but Benjamin's mess was five times so much as any of their's. The least notice or favor of our Lord to a poor sinner is not according to good works, but according to his love, and love is the fulfilling of the law. While the brethren representing the Jews received the law, yet Benjamin (the men of old wrote as moved by the

Holy gospel church) received five times as much, which signifies a fulfilled law. With those who are born of the same mother (Jerusalem above) the cup is found. They say it is not in their sack or life, yet they are grieved for the afflictions of Joseph; they are vile, sinful. When they would do good, evil is present with them. This is the cup. Yet when it is shown to them they tremble, for they fear it is stolen, that they are taking that which belongs to another. They feel God-forsaken, are fearful of death, offer supplications with strong cries and tears, they hate sin, but find it in their members, and are made to cry out, Not my will, but thine be done. As the steward, or preacher, by the Holy Spirit's guidance searches, the cup is found, and it is in Benjamin's sack; that is, in his who is the smallest and least in the family. There is little Benjamin with their Ruler partaking of the same cup. "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." The rest of the brethren could return to their father, but Benjamin shall dwell in safety by him. Only in a realizing sense of our own weakness is there safety, and then we know we have no righteousness, nevertheless our near kinsman Jesus the Lord shall cover us with his righteousness all the day long, and we shall dwell between his

shoulders. What a safe place for poor weak sinners: between his shoulders. He carries the lambs in his bosom. It is also written, "The government shall be upon his shoulder." As partakers of his cup, though babes, they yet divine and see things that are hid from the wise and prudent. They clearly discern what men of old wrote as moved by the Holy Ghost. To the Jews under the legal covenant it was not revealed, but it is revealed unto us. In these things we have fellowship with God and are partakers of his cup. Not one shall come short of his glory, for if we suffer with him, we shall also reign with him. The father's life was bound up in the life of the child. Jesus, our Elder Brother is God-man, therefore in him God's life is bound up in our life. As Joseph made himself known unto his brethren, so does our Lord Jesus make himself known with the glory of a risen Lord, who like as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. He showed to the two disciples on their way to Emmaus that his going forth is from the end of heaven, and his circuit unto the ends of it. His blessed presence gives joy and gladness, and the five changes of raiment given Benjamin are but a faint type of the blessed raiment with which, from time to time, his bride, the gospel church, is adorned.

AMARILLO, Texas, Sept. 12, 1922.

**D**EAR BRETHREN : — We are told to *“be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”* We are sure the time has come that was spoken of where the apostle says, In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. The havoc he has made is enough to make the blood run cold in our veins and the heart to stand still. Spreading out, gathering to himself, until one of the head men at the thirtieth annual meeting of a religious convention said, “There is something wrong with the world; decay has set in ; the so-called social gospel is turning the churches into mere social clubs.” Another man said, “ God is not love. God is not everywhere.” I have warned them ever since the SIGNS was first published, and told them, *“You are going into the quicksand.”* They said, *“He is fighting.”* Darkness? We all see the natural darkness every night, but how many of us ever think of the wonder of it? The power of its origin? How came it to be? Who is the author of it? Why does it have to exist? What is the use of it? I asked a man about this, and he said the dark is the shadow of the earth. I will ask another question: If the sun and all the stars ceased shining what would cause the darkness? The Bible says,

*“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.”* This is the first type portraying the more wonderful things of the spiritual kingdom: The deep depravity of our hearts enshrouded in darkness is set forth, and our emptiness also, “void.” *“There is none that understandeth, there is none that seeketh after God.”* All people are in nature’s night and do not know it until they are called out of darkness into his marvelous light. (1 Peter ii. 9.) *“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”* Paul says, *“When it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood,”* &c. Then he knew the people he wanted to kill were the children of God, and the way he thought to be unto life he found to be unto death. No one can see the light who has no eyes.

*“I form the light, and create darkness.” -Isaiah xlv. 7. “Thou*

*makest darkness, and it is night, wherein all the beasts of the field do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens.*"-Psalms civ. 20-22. These can be in the dark; they like the dark the best. So do the antitypical beasts. Therefore it is written, "*Men loved darkness rather than light, because their deeds were evil.*"- John iii. 19. "For, behold the darkness shall cover the earth, and gross darkness the people." - Isaiah lx. 2. This prophecy is being fulfilled, but we have a promise in the last of this second verse, for it says, "*But the Lord shall arise upon thee, and his glory shall be seen upon thee.*" (Jesus.) Third verse : "*And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*" Not natural kings, but, "*Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father,*" &c. When God is pleased to withdraw from his people all the anti- typical beasts of our flesh begin to creep forth. David said, "*My sore ran in the night.*" When it was dark to David the awful crime he had committed when he had Uriah killed caused him to tremble, and fear, and hang his head, and the stench of that awful sin, a continual running sore, was

offensive to him. Then when it is night we, too, realize our miserable sinfulness and our wretchedness. We are terrified spiritually, as a little child in the midst of a dense forest, with the wild beasts roaring, screaming, howling near. No wonder the children of God are filled with fear and trembling when the antitypical beasts appear in all of their horrid forms, so loathsome and degraded. This is set forth by Paul in English language where he says, "*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, ...murders,*" &c.- Gal. v. 19-21. What horrors, what awful faults we have, what terrible power these have; nothing but the Spirit of God can deliver us from them. It is only God in You that delivers you; nothing else can. "*Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*"- 1 John iv; 4. How thankful we ought to be when God raises us above these and keeps us above them by his power. Peter says, "*Kept by the power of God,*" &c. Surely if this is true God deserves our praise and adoration. It makes his little ones willing to go through cold and heat, mud and snow, wind and storms, afflictions and persecutions, be put in stocks, and burned at the stake. Count all things but dung, that you might win Christ, and be found in him, not hav-

ing mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The darkness is necessary. We must have the night, and cloudy, gloomy weather, or we could not appreciate the bright, clear day. The spiritual gloom and darkness must come first, or we could not appreciate the glorious arising of the Son of righteousness. "*Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.*" Had we never been wounded we would not need healing. All through the long, dark, dismal night you have waited and watched for his appearing. "*Weeping may endure for a night, but joy cometh in the morning.*" All through the long legal night the prophets were telling of a glorious day that would surely come. David said, "*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.*"-Psalms xxiii. 4. "*The valley of the shadow of death.*" The legal dispensation was called the ministration of death. Under the law or shadowy dispensation it was very dark. Paul says, "*For the law, having a shadow of good things to come,*" &c.-Heb. x. 1. This law dispensation no doubt is what David had reference to when he said, "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod [Jesus] and thy staff*

*they comfort me.*" David, by the light he received from the indwelling of the Spirit in him, was enabled to foretell the coming of the dear Savior, notwithstanding he lived during and under the law dispensation for he said, They made long their rows, they plowed upon my back, referring to the very time they scourged your precious Savior. Again, he said, *Psalms xxii. 16, 17: "They pierced my hands and my feet [referring to the crucifixion] I may tell all my bones,"* referring to the elect of God having the truth made known to them. Solomon says, "*My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away.*" That is, until the law is fulfilled and the gospel dispensation, a dispensation of light, is brought in. Isaiah says in ix. 2: "*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death [law dispensation], upon them hath the light shined.*" When a little ray of light would come to the prophet Isaiah he would exclaim, ix. 6:1 For unto us a child is born, unto us a son is given," &c. Fifty-third chapter: "*Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant,*" &c. Again, in sixty-third chapter: "*Who is this that cometh from Edom, with dyed garments from Bozrah? ...I have trodden*



*the winepress alone; and of the people there was none with me.*" Foretelling exactly what did occur when they took your dear Savior and brought him before the king. Peter, who said, Although all men forsake thee, yet will I not. But he did. The prophecy must be fulfilled.

*"While all exposed to wrath divine The glorious sufferer stood."*

*"Was it for crimes that I had done*

*He groaned upon the tree ,  
Amazing pity, grace unknown,*

*And love beyond degree."*

The suffering and coming of the dear Savior was set forth in type, shadow and plain language in all the Old Testament. *"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water."* Shut up under the law. *"Sold yourselves for nought; and ye shall be redeemed without money."* You never would have seen a star had it not been for darkness, but when the sun is set the beautiful stars appear and twinkle delightfully. So when the dear Savior withdraws his presence, then you are enshrouded in darkness, and how you delight to meet those who shine as stars forever and ever. Daniel xii. 3: *"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."*

As you stand in the natural dark and look up at the millions of stars, and 'the moon comes out, shedding forth her wondrous silvery light, you behold in these the glory of your heavenly Father. You pass through a long dark season, and by this experience you learn the truth that you could learn in no other way: *"Tribulation worketh patience,"* &c. You learn by being helplessly in the dark that you are not free to do, think and see as you choose. Had you never been in darkness you could never have been made to rejoice because of deliverance. Paul says. Col. i. 13, *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."* No nation on earth but the children of God have heard in all ages the voice of the stars proclaiming the glory of God to them. Therefore David says Their line is gone out through all the earth, and their words to the end of the world; there is no speech nor language where their voice is not heard. God loved his people too much to leave them without manifesting his glory and power to them in the stars and planets. Do you wonder it is dark, when we are told that we were not simply in the dark, but as it is written, For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light it is true *"we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am*

*known.*" That will surely be a glorious day to all the tempest-tossed, sin-bedarkened children of God, who have passed through wary dark, lowering, threatening clouds while waves of sorrow have rolled over them, and darker and darker has it grown around them, while they, like Peter, have cried out, Lord, save me. But when the darkness is impenetrable, and the awful waves are dashing your frail bark on the sea of this life, all the Savior has to do is to say, "*Peace, be still,*" and there is a great calm. A few more days of groping in the dark, with just now and then a little ray of light, and then with rapture and surprise you poor little trembling one will be where,

*"All o'er those wide extended plains,*

*Shines one eternal day;*

*There God the Son forever reigns,*

*And scatters night away."*

ISAAC R. GREATHOUSE.

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ST. JOHN, 15: 15-16.

*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

## THE COMMON SALVATION

**T**his expression is used by Jude, and does not occur elsewhere in the Scriptures. This inspired writer addresses his epistle "*to them that are sanctified by God the Father, preserved in Jesus Christ, and called.*" To them he says, "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you; and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*" There is but one salvation that can be called common, that is, common to all the sanctified, or elect, of God, and that is the salvation of our Lord Jesus Christ, that salvation from sin and death unto eternal life, which is the theme of all the inspired writers. That this is that salvation which the apostle designates as "the common salvation," is clearly evident by the reason which he gives for the necessity of writing to them about it.

"*The faith which was once delivered unto the saints,*" is not that grace of faith which "is the fruit of the Spirit," but that doctrine and order of the gospel in which the salvation of God is made known to the saints in the world. This is that "mystery which hath been hid from ages and generations, but now is made manifest unto his saints," and this mystery "*is Christ in them the hope of glory.*" (Eph. iii. 5; Col. i.

26, 27.) This doctrine of salvation by grace, and the order of the gospel, was delivered unto the saints on the day of Pentecost, when the gospel church was established. The apostles were charged with the authority to teach it to the saints, and to set all the commands of Jesus concerning the church in order, as judges sitting upon thrones, to judge the twelve tribes of Israel. All this gospel system is made known to the faith of God's people. It is not understood by the natural mind, but by an understanding especially given for this purpose. (1 John v. 20; Eph. i. 17-23.) This doctrine of God is spoken of as "*the faith of the gospel.*" Paul uses the word faith in this sense, as a system of faith, in Romans i. 5; xvi. 26; Gal. i. 23, and in other places. This faith, or doctrine, in which the eternal salvation of the saints is declared and made manifest in the world, is of the utmost importance and value to the saints. It is more than all the world to them. It sets forth and declares "*the wisdom of God is a mystery, even the hidden wisdom, which God ordained before the world unto our glory.*" — 1 Cor. ii. 7. It declares the ways and wisdom of God in salvation, as contrasted with the ways and wisdom of men. It was once delivered unto the saints in the morning of the gospel dispensation, and it is needful that they earnestly contend for it, for the whole world, and all the influences of the world, are opposed to it.

I have said that there is no other salvation which is common, either to all men naturally or to the saints. Natural salvation, as salvation from wounds or death in battle, from shipwreck, from loss or destruction by earthquake, fire, flood or disease, from misfortune or affliction of any kind, cannot be called a common salvation, for all are not saved from these things. Nor can that salvation of the Lord's people from error, from a fleshly walk and the loss or death that results from it, from stripes on account of transgression, which may be called a time salvation, be called common, for all are not saved in this sense. Some do walk after the flesh and die; some do transgress, and are visited with the rod. This liability to wander from the right way, and yield to temptation in some of its many forms, and so suffer, is referred to by all the apostles, and is made the subject of faithful, earnest and tender admonition and exhortation. But some do yield to the temptation for a time, and suffer the sad consequences. There is an experience of the weakness of the flesh on the part of all of the saints in some measure, so that every one who is received is scourged and chastised. (Heb. xii. 6.) All must learn that they are dependent entirely upon the care and grace of God for the orderly walk which shall secure to them this time salvation, so that they shall not depend upon themselves, as Peter did, but upon the Lord. They must learn that "*we have the sentence*

*of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.*" Some, through the faithful labors of brethren, are saved from death. (James v. 19, 20.) Ministers, by faithful labor in the gospel, save themselves and them that hear them, from false doctrine and practice. (1 Tim. iv. 16.) All this is the work of grace. But some are left to see more fully, and experience more deeply, the corruption, depravity and untrustworthiness of the flesh, even going so far in an ungodly walk that they are *"delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."*

All for whom Jesus died are saved with an everlasting salvation, and shall finally be restored from all their wanderings, healed from all their backslidings, and brought home to glory, to the praise of the riches of God's grace. This everlasting salvation is common to all those who are sanctified, set apart, chosen, by God the Father. These who are the elect are preserved or saved in Jesus Christ, as the eight souls were saved in the ark. In him they were buried by baptism into death, and so satisfied the law. In him they were raised up from death, and so death has no more dominion over them. In God's own appointed time each one of them is called by grace to a knowledge of this salvation, which is wrought in them.

A common inheritance, or an inheritance in common, is one in

which each heir has an undivided part of the whole. It cannot be divided; it all belongs to each one. It may be illustrated by the light in a room full of people; the whole light belongs to each one in the room. No one can have a right to more than another, though one may be in a condition to enjoy more than another. So with this salvation, each one of those who are called has a right to all of it. It is the common salvation, common to the whole family of God. They are joint-heirs with our Lord Jesus Christ to this inheritance, and shall finally, all of them, be conformed to his image, and enter upon the full realization of this common inheritance in glory.

But the enjoyment of this common light, this common salvation, while here in the flesh, is more in some than in others. To enjoy an inheritance which cannot be divided the heirs must be as one, must be of one mind and one soul. And so it is with the Lord's people when they are in the Spirit. Then they dwell together in unity, the unity of the Spirit, and find how good and how pleasant it is. (Psalm cxxxiii.) But when the flesh prevails in the case of any, and they strive to walk by sight instead of faith, then their right to that salvation is not fully enjoyed. Sometimes their birthright is sold for some fleshly good, and they are deprived for a season of the light and comfort. But they cannot dispose of their inheritance, though they suffer loss in their daily experience. It was needful for them,

therefore, that the apostle should exhort them to contend earnestly in their daily life, in their walk and conversation, for that faith, that doctrine and order of the gospel church, unto the obedience of which they have been called, and that they attend with care to all that pertains to the church of the living God, seeking first the kingdom of God and his righteousness, above all worldly things. The grace which brought them salvation taught them all this proper gospel walk. (Titus ii. 11, 12.)

The salvation which is eternal, and the salvation's of various kinds which are experienced by the saints in time, bear the same relation to each other which the sun in the heavens and his beams upon the earth bear to each other. We know nothing of the Sun till his light falls upon us; we know nothing of Jesus, who is our salvation, and the Sun of Righteousness to us, till his healing beams are felt in our souls. "In thy light shall we see light." It is by and in our daily experience that we learn all that we can know here in time of our eternal salvation. In every experience of suffering, of tribulation, of stripes, and of salvation from these evils, we learn more of this salvation, and only in tribulation do we learn anything concerning it. Whatever Jesus tells us is told us in the darkness, but we speak it in the light. Jesus is our salvation here in time, and to eternal days.

March, 1900.

Elder Silas H. Durand

### 1 CORINTHIANS III. 16. 17.

*"KNOW ye not that ye are of the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy. for the temple is holy, which temple ye are."*

**A** poor sinner seeking for the truth has asked us to write you this Scripture. and we should love to be able to do this in such a way as to satisfy the longing soul, but the Lord himself is the only source of all wisdom and knowledge, and it shall never be said that any man has been able to teach his brother to know the Lord. This present inquirer has told us that in reading the Bible everything seems to condemn her, and even those passages which seem to hold forth some precious promise carry with them a qualification which seems to cut her off. If we have experimentally known anything of the truth ourselves, we have fellowship for her condition of mind. There was a time with us some years ago when to read the Bible meant for us to see our own condemnation in every line of it. It is a sore experience, and cuts the poor sinner down to the ground, but like all the things in the lives of the children of God, it is altogether needful in order that we thereby learn the way of salvation more perfectly, and realize that no flesh can glory in the presence of the Lord. It

is said in the Psalms that blessed is the people that know the joyful sound they shall walk, O Lord, in the light of thy countenance. Have you ever thought what it means to walk in the light of his countenance? The light reveals, or discloses, and among the things which light shows are the nakedness of self and the hidden evils of the human heart. We want to say, therefore, to our inquirer that the very exercise of mind she is now undergoing is proof that she is walking in the light of her blessed Lord's face. How otherwise could she be filled so with mourning over her weakness and sinfulness? How otherwise could she have so tender a conscience that the slightest vanity or selfishness pains is so keenly felt? "The tender herb" mentioned in the thirty-second chapter of Deuteronomy is undoubtedly this tender conscience made tender by the quickening power of the Holy Spirit. The doctrine of truth shall come upon this tender herb as the small rain. Thus shall the tender conscience grow up into knowledge of the way; that is, by being fed with the doctrine. Therefore we shall now turn to the text, hoping to bring forth by the Lord some instruction in righteousness to this very tender conscience. It is true from the teaching of the Scriptures that the church as a body is one and indivisible and that, as a unit, it is the temple of God. The Almighty dwells not in temples made with hands, but in his church composed of lively stones, builded

up through the Spirit for the habitation of his honor and glory. However, in the text at the head of this article it is not the church as a body which Paul is considering, but each individual member of the church. Each member is himself or herself the temple of God, and He lives and has his belief in each believer. This cannot be otherwise than true, because each believer is born of God, else he could not be a believer, for belief comes by the operation within of the same power which raised Christ from the dead. It will be noticed in the text that it says "ye," and not "you," are the temple of God and again in the seventeenth verse it says ye "instead of you." Ye is the singular number and you "the plural number in the ancient form of the second person. The fact, therefore, that Paul uses the singular form proves to our mind that while it is true that the whole church as a body is the temple of God, the writer in this instance is maintaining that each single individual member of that church is a temple of the Lord. Truly the tabernacle of God is with men in this very day, and all who are subjects of the new or heavenly birth, are partakers of the divine nature, and so have the very God of heaven dwelling within them. No wonder the Savior said to his followers that the kingdom of heaven was within them. In each true believer is the King ruling by his love and the power of his grace. Since it cannot be otherwise than true according to

the Scriptures that the power of the Lord dwells in our mortal bodies, then it must follow that the mortal body itself is the temple of the living God, and that whenever the believer takes his mortal body and commits uncleanness with it, he is thereby defiling the temple of the Lord. This brings us to the matter in the seventeenth verse, that whoever defiles the temple of the Lord, him shall God destroy. This, too, is the part which worries our inquirer after truth. In this passage she reads her own condemnation, for she has a fear that she has defiled the temple, and is thereby headed for destruction. Dear child of God, you who fear the Lord so solemnly and so reverently, this does not mean you. The very fact that you are dwelling with fear and trembling is your preventative against defiling the temple that is, your mortal body. Godly fear is the hatred of evil, and so long as this hatred of evil dwells actively within us, there can be no defiling of the temple. Defiling the temple results from a heart grown cold toward God, and from a conscience seared as with a hot iron so that it cannot feel the pain of sinfulness. When a believer uses his mortal body to satisfy the lusts of the flesh in committing fornication, or other baseness, he defiles the temple of God. In this same first Corinthians, sixth chapter, Paul establishes this as follows: *"Know ye not that your bodies are the members of Christ shall I then*

*take the members of Christ, and make them the members of an harlot, God forbid, know ye not that he which is joined to an harlot is one body. For two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body but he that committeth fornication sinneth against his own body. Know ye not that your body is the temple of the Holy Ghost which in you, which ye have of God, and ye are not your own For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."* Both the body and the spirit of the believer are God's by right of redemption, and it is proper that God should be glorified both in the spirit and in the body of the believer. Therefore, to use the mortal body to commit fornication with it would be to join that which is a member of Christ's body to the body of a harlot, which would be to defile the temple of the Lord. "Him shall God destroy, Such an one would be unfit for the company of the saints, and could not be admitted into the fellowship of the kingdom of heaven here on earth, nor if he were already in the kingdom could be retained there, but would have to be excluded from the fellowship of the church here in the world. Not that the believer would be destroyed eternally from the presence of the Lord, but he would be destroyed so far as the

kingdom here on earth is concerned. ***“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.”*** By the “kingdom of God” here is not meant the eternal world of glory, but the visible organization of the church here in the world. Such believers as take their bodies to commit any of the above offenses do thereby defile their mortal bodies, which are the temple of the Holy Spirit, and such shall be destroyed from the love and fellowship of the church here on earth. Our inquirer, who has asked us to write on this, and whose conscience is so tender that the least vain thought and foolish imagination pains it, is not of those who defile the temple of the Lord, rather she is possessing her body in patience and without blame unto the coming of the Lord; but how subtly the tempter takes these very blessed things and twists them so as to torment God’s little children, and so tries to wrest them from their faith. Thanks be to God, the adversary shall not succeed, but when the Lord shall appear to relieve the anxieties of our inquirer, Satan shall hold his peace and slink away defeated into everlasting destruction.

We hope what we have here written is unto the glory of God and to the comfort of his little ones.

***“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”*** -- Revelation i. 18.

**W**hat a mercy that he who was dead lives at God’s right hand! that he lives as a risen head; that he is not a dead Saviour; but a Saviour that lives for evermore; that can and does bless; that can and does comfort; that can and does bring the soul safely through all. He is not a Saviour that stands as it were upon the brink of a river, and pulls us out when we have swum half way out ourselves; he is not a Saviour that will take us half way to heaven, and then, as Rutherford says, let us *“fend”* or shift for ourselves. He must take us to heaven throughout. We are nothing, we have nothing without him. He must be, as he is, our *“all in all.”* We value him in his death, nothing but his death could reconcile us to God; we value him in his life, nothing but his life can save. We want salvation now; salvation in the heart; a Spiritual salvation revealed in and unto the soul; a salvation worthy of the name, wholly, fully, completely, finally, and everlastingly to the praise of super-abounding grace; a salvation indefeasible, never to be lost; worthy of God, worthy of the God-man; adapted to every want of the soul, coming into every trial of the heart, and able to save the vilest and the worst, *“without money and without price.”*



*MEETINGS*

SMITH RIVER ASSOCIATION

**T**he 2003 Smith River Association will Convene the Lord willing, with Long Branch Church the first Sunday in September, Friday and Saturday before. (September 5,6,7)

Long Branch Church is located 19 miles west of Rocky Mount Virginia on route 40 in Franklin County.

We invite all lovers of the truth to be with us.

Tony R Horton , Clerk

SOUTH OUACHITA ASSOCIATION

**T**he South Ouachita Association will be held, the Lord willing, on Saturday and Sunday, September 27 & 28, 2003.

Rehobeth Church, located at El Dorado, AR., five miles north on Highway 7 and one half mile west on Highway 335, will host the Association. All lovers of the truth are invited to come and be with us.

Ned Barron  
Association Clerk  
318-778-4217

*PSALM 119:9-12.*

*Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

*CONTRIBUTIONS*

FOR JUNE 2003

- Loy Rodgers, AR ..... 5.00
- Amanda Saunders, NC ..... 3.00
- Carrie Jo Williams, TN ..... 5.00
- W. H. Norman, NC ..... 15.00
- Amanda Ashworth, VA ..... 5.00

*OBITUARIES*

JEANIE SHORT MURPHY

**I**t is with a sad heart that I attempt to write an obituary for my mother-in-law and a dear sister at Weatherford Primitive Baptist Church. She was a faithful member for 51 years. Her life was to cook for church members and friends as long as her health permitted. Sister Jeanie was received by experience and baptized September 9, 1951 at Springfield Primitive Baptist Church and dismissed by letter May 13, 1967. She was then received by let-

ter May 28, 1967 in Weatherford Primitive Baptist Church. In the early morning hours of November 28, God called Sister Jeanie from her long physical suffering at Autumn Care Center of Altavista, Virginia.

Born April 17, 1906 in Pittsylvania County, Jeanie was a daughter of the late James Short and Martha Cox Short. Sister Murphy was predeceased by her husband, Willie Brown Murphy and great-grandson Christopher Dale Smith. She is survived by her daughter and son-in-law, Rebecca and Marvin Brumfield of Hurt, Virginia, three grandchildren, Joan Smith of Gretna, Virginia, Lyn Brumfield of Medora, Indiana, and Troy Brumfield also of Gretna, Virginia, and four great-grandchildren, Heather Smith, Kelly Smith, Todd Brumfield, and Dustin Brumfield.

Funeral services were conducted at 2:00 p.m. Saturday, November 30, 2002 at Weatherford Primitive Baptist Church by her pastor Elder Raymond Goad. Sister Murphy was laid to rest in the church cemetery, to await the coming of the Lord. It does not appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him as He is.

She will be greatly missed by all who knew her. We bow in humble submission to the will of our Holy God.

Written in love I hope,  
Marvin Brumfield

## SISTER CORINNA (CONNIE) PAGE

**B**orn February 26, 1922, in Danville, Virginia. She was the daughter of the late Elder Samuel Morgan McKinney and Lena Dix McKinney. The Lord called her home May 7, 2003. In addition to her parents, she was predeceased by four sisters, Gracie Johnson, Muriel Strader, Irene Setliff, and Mossie Walsh; one brother, Grover McKinney. Left to mourn her passing is her husband of 50 years of the residence, George Bethel Page, Sr. In addition to her husband are two sons, George Bethel Page, Jr., of Eden, N. C., and Samuel Morgan Page of Ruffin, N. C.; two grandchildren, Jared and Caroline Page; two sisters, Kathleen M. Powell of Ruffin, N. C., and Viola M. Hill of Danville, Virginia. She is also survived by several nieces and nephews.

Her funeral was conducted by Elder Haywood Wray and her pastor, Elder Kenneth R. Key, at Dan River Primitive Baptist Church, followed by her body being laid to rest in the church cemetery to await the call from on high.

Sister Connie asked for a home with Dan River Primitive Baptist Church September 12, 1982. She was baptized October 10, 1982, by her pastor, Elder David Spangler.

She was a firm believer in Christ and in salvation by grace. In St. John chapter 17, verse 4, Christ says, "*I have finished the work which thou gavest me to do.*" Also in 1st.

John chapter 19, verse 30, Christ said, "It is finished." Sister Connie believed in a finished work.

Sister Connie was secretary and treasurer of the cemetery fund. We worked together for several years. She was a good person to work with. She kept her books in good order. She was blessed to hold fast to that faith "which was once delivered to the saints" to the very end. I believe she could say with the apostle Paul in 2nd Timothy 4:7 & 8, "*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.*"

We are saddened by her passing, but we feel our loss is her eternal gain. May we all be blessed to look to him, the author and the finisher of our faith. This obituary is written by one who esteemed her highly and appreciated her love and fellowship in the church.

R. Allen Carroll  
Church Clerk

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**ST. MATTHEW 5:10.**

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

## CINDY UNDERWOOD PARSONS

**S**ister Cindy Underwood Parsons born March 16, 1928 and passed away from this life March 12, 2003 at the age of 74. She was born in the Endicott section of Franklin County to Isaac J. and Dillie T. Underwood, who preceded her in death. She was also preceded in death by her loving and devoted husband of 52 years, Wilford Grant (W.G.) Parsons, one sister Clynda U. Trail and one brother Henry Underwood. She is survived by two sisters, "Sister Eula Ina Quinn and Gloria U. Trail and many loving nieces and nephews. Brother and Sister Parsons were united in marriage June 10, 1949 by Elder Raymond Payne officiating.

They made their home in Danville, Va. where she worked for 35 years at Dan River Mills, until her retirement Dec. 15, 1982. Sister Cindy and Brother Wilford were given a sweet hope in Christ Jesus and a desire to be baptized - they were recieved into the fellowship of Long Branch Primitive Baptist Church, Oct. 6, 1956 and was baptized the following day by Elder J.G.L. Hash.

Sister Cindy and Brother Wilford felt a strong calling to serve God's Little Children in opening up their home to feed and entertain company from the Church and Smith River Association.

Many afternoons there was sweet fellowship and singing at the schoolhouse where they purchased

and remodeled with God's little children in mind, as they converted a 4 room schoolhouse into a sweet place of fellowship for those of like faith and hope in Christ Jesus. Sister Cindy and Brother Wilford were blessed to have many wonderful years together and shared together in their firm faith and love of the doctrine of God our Savior that Salvation is by grace alone.

The Lord called Sister Cindy home as she slept peacefully at her home in Danville as her family was with her and doing what Sister Cindy always loved to do, preparing dinner and sharing in sweet fellowship. In her last days she stated "I hope it won't be long now" She told Sister Brenda Walker to find comfort in the scripture and quoted II Timothy 4: 7.. I have fought a good fight I have finished my course, I have kept the faith: reading back the prior verse II Timothy 4: 6 reads "for I am now ready to be offered and the time of my departure is at hand.

Services were conducted March 15, 2003 at Flora Funeral Home Chapel in Rocky Mount, Virginia by her Pastor Elder Carl Terry and Elder Mark Terry. She was laid to rest beside of Brother Wilford in Danville Memorial Gardens.

Submitted with love by;  
Sister Betty Walker

---

### Sister Susie Mayhew Willis

**I**t is time once again to say goodbye to one of our dearly beloved sisters in Christ Sister

Willis was born December 6, 1903 in Pittsylvania County, Virginia. She was a daughter of the late George Thomas Mayhew and Pencie Keesee Mayhew.

Sister Willis was predeceased by her husband Deacon Louis Robert Willis, two sons, Clay Willis, and Don Willis, a grandson, Bobby Willis, a sister Brownie Rosengarth, four brothers, Frank Mayhew, Elwood Mayhew, Robert Mayhew, and Morris "Moss" Mayhew.

Sister Willis asked for a home with Springfield Primitive Baptist Church and was baptized August 8, 1965. She attended church as long as she could. She always wanted to know how things were at church whenever I visited her.

Sister Willis is survived by daughter and son-in-law Marion and Oliver Dalton of Smithfield, Virginia. a brother, Ike Mayhew of Capitol Heights, Maryland, two daughters-in-law Emma Willis of Lynchburg, Virginia and Jean Willis of Emporia, Virginia, five grandchildren and six great grandchildren.

Funeral Services were held at 2 p.m. Monday March 17, at Colbert, Moran Chapel by Elder Marvin Brumfield and Elder Raymond Goad. Interment followed in the Mayhew Family Cemetery, there to await the second coming of the Lord and Savior Jesus Christ.

Elder Marvin Brumfield Moderator  
Oscar Pickral Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## POEM

(This poem was composed about two o'clock one morning, after being pressed in spirit to arise and pen these thoughts. I have had several requests to re-publish it.)

*When the moon in all it's glory,  
Cast it's brilliance o'er the earth,  
Then I thought of Jesus, Saviour,  
And about his humble birth.*

*Soon I saw him in a manager,  
Glory shining all around;  
By a heavenly host surrounded,  
Shouting, glory to his name.*

*Then I saw him meek and lowly,  
Walk the earth in grief and shame,  
All to save poor, wretched sinners,  
Who will ever praise his name.*

*Next he bows inside a garden:  
Sweat like drops of blood flow  
down; All the earth about him silent,  
As he kneels upon the ground.*

*As he prays in solemn anguish,  
For the cup to pass away;  
Yet he knows that he must drink it,  
To prepare the glorious way.*

*Then upon the scene most softly,  
Came an angel dressed in white,  
Touched him gently, said, look up-  
ward, Soon the darkness will be  
light.*

*Soon the scene of darkness  
changes; Darkness breaks, the  
light appears - Heaven opens to re-  
ceive him,  
Never more to bow in tears.*

*He appears in heaven for sinners,  
Who were purchased with his  
blood:  
All his intercession for them  
Is because his life is love.*

*Then dear God, may all his Buff-  
ering, Guide me on this heavenly  
road;  
May I never, never murmur,  
As I think about my God.*

*Though my soul is oft in sorrow,  
Soon these things will pass away.  
Sickness, sin and all my trials,  
Will be over in that great day.*

*Then our garments will be spot-  
less  
As we gaze upon his face.  
We will need the Moon, no never,  
For the Sun will take it's place.*

*When his children all shall meet  
him  
On that bright and shining shore,  
Where our sorrows, pains and  
trials,  
Will be over, ever o'er.*

*Soon, my brethren, we shall meet  
him,  
May his love be all our guide,  
And his grace and tender mercy,  
Land us safe on Heaven's side.*

Sept. 1954

D. V. Spangler

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EDITORIAL

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REDEMPTION



Elder C. C. Wilbanks

**T**his is a vast gospel subject all the way from Genesis through Revelations and would require volumes to do justice to it, but if the Lord will bless me to do so I will write a short treatise and trust Him to apply it to His children as seemeth good in His sight.

According to Webster's dictionary "redeem" means to set free,

rescue, to deliver from sin and its penalties, to make amends for, to atone for. And a redeemer is one who redeems; Jesus Christ. Man may redeem something that belongs to him by paying a penalty, but he cannot redeem anything he does not own. Christ came into this world of sin and sorrow to redeem his children who were chosen and given to him by the Father before the world was ever spoken into existence and there was none of them. In Ps. 139:15-16 we read, *"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them."* And in Jn.17: 6 Jesus said, *"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word."* In this scripture I believe we were given to Christ and Christ was given to us. These same children are partakers of flesh and blood, for they are the children of the first Adam, being in him when he was made from the dust of the earth. When he sinned by eating the forbidden fruit they also became sinners, for a corrupt tree cannot bring forth good fruit; neither can a good tree bring

forth evil fruit. We came forth from a corrupt tree therefore we are sinners. God's just and holy law says that the soul that sinneth must die, therefore when Adam died in trespasses and sin we died in him. David said, *"Behold, I was shapen in iniquity; and in sin did my mother conceive me."* God hath loved us with an everlasting love and his Holy Son stood as a Lamb slain from the foundation of the world. He could not die in his Godhead therefore he must become flesh and blood, for without the shedding of blood there is no remission of sin. Therefore, *"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."* He had to become incarnate to die, therefore he was made of a woman, made under the law, to redeem them that were under the law, for one must be under a law before one can be subjected to it. *"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."* (Phil. 2:8). *"And he made his grave with the wicked, and with the rich in death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul*

*an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."* Isa. 54: 9-11.

By the grace of God our sins and iniquities were imputed unto Christ and his righteousness was imputed unto us. We were under the law of sin and death, but, "*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.*" And we know that we "*—were not redeemed with corruptible things, as silver and gold—but by the precious blood of Christ as a lamb without blemish and without spot.*" If we are the redeemed, our names were written in the book of life and we shall not be cast into the lake of fire which is the second death. (Rev. 20:15). Jesus is the only one worthy to look upon that book of life: "*For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*" Jesus is our life: in whom we live, move and have our being. We are the sheep of his pasture. He said, "*My sheep hear my voice, —and I give unto them eternal life; and they shall never perish.*" We were cho-

sen in him before the foundation of the world. Is there any way for any one to get into him now? No! There are many however who believe they are his and are compassing land and sea to make proselytes, not knowing that they are making them two-fold more the children of hell than themselves. "*They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him.*" Most of the so-called churches today are begging for riches so that they may send others to do this, saying that many are not being saved for the lack of money. But they ignore or do not know that God's children are taught that "*they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*" No one who has been born again and made to see his own sinful condition would even consider such a thing and would be continually praising and thanking God for his redeeming grace and mercy through Jesus Christ his Lord.

When Jesus shed his holy blood and died on the cross we were in him. "*Therefore we are buried with him by baptism into his death: that like as Christ was raised from the dead by the glory of the Father, even we should*



*walk in newness of life.” “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” (Rom. 6:4 & 6-7).*

*“Wherefore, my brethren, ye are become dead to the law by the body of Christ.” Brethren, if we be dead to the law then we are under grace, for God sent forth his Son “To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”*

Brethren, how wonderful it is to feel by faith given unto us we believe that we are the sons of God, and if sons we are heirs of God through Jesus Christ our blessed redeemer. We will not know the fullness of this redemption until the Lord returns again at that last day and receives us unto himself. *“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord.”*

*Beloved brethren, let us ever praise and worship our redeemer the Lord Jesus Christ. I have not*

*written as I thought I might when I started, but I hope that I have written as directed of his Spirit. May God bless it to his children as it seemeth good in his sight. And may he forgive any error herein.*

Eld. C.C. Wilbanks  
2/25/2003

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## VOICES OF THE PAST

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**Y**ou will find recorded in the 19th verse of the 7th Chapter of Hebrews this reading: *“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”* The 25th verse reads: *“Wherefore 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.”*

I believe I attended the last Association which was held here in 1924. A man who had been a member of this church signed my credentials. He was the clerk of the church at Spray, North Carolina, A.T. Robertson.

*The Lord willing, I would like to speak to you a short while on the subject of the laws of the Bible. Though I have been speaking many years, I do not remember ever speaking on the Ten Commandments until last Sunday. Seems like I would have*

*gotten around to that in all those years, doesn't it? And the various laws I would like to present to you and the purpose of God in these laws. Whatever law is under consideration that I have read, Paul said, it made nothing perfect.* This is in accordance with the scripture in the Bible where it is said that if there had been a law given that could have given life, righteousness would have been by the law. Paul has reference in this scripture to the ceremonial and sacrificial law, the law that the priest and the high priest administered in the House of God. Yet, in all the hundreds of years of legal service, all the lambs that were offered on Jewish alters or ceremonial services rendered by Israelites, nothing was made perfect by them. But Paul said, *"The bringing in of a better hope did."*

What was the better hope? Christ was the better hope, something better than all legal services has ever been able to accomplish. And the effect of this bringing in of a better hope was that we might have an approach to God in the name of our Lord *"by the which we draw nigh to God."* This law was effectual in two ways. One of them was, it was renewal every time the high priest went into the most holy place that they were still sinners, the other purpose was, the promise that a saviour was coming and God compelled and required this of the Israelites to continue year after year,

and the comers thereof were not made perfect.

And we take the first law that God gave man, in the Garden, when He placed him in the Garden and gave him right to every tree of the Garden except one, the tree of knowledge of good and evil, and Adam violated that law. The violation of that law made every person that's ever been born in the world a sinner.

People don't talk much about original sin any more. They are rather hesitant, I think we should talk about it because it removes man out of the picture.

By the disobedience of one man, sin entered into the world and death by sin for they all have sinned. Every human being who has been and ever will live sinned in the first man and fell, and man has never been able to redeem himself from that condemnation. Somebody said, did that include everybody? Some of you tell me one that was left out of it. All have sinned, not all will sin. All have sinned. YOU sinned in Adam, and YOU sinned in Adam, and YOU sinned in Adam. And YOU FELL.

And Paul in the 8th chapter of Romans said, what the law could not do in that it was weak, God sent his own Son in the likeness of sinful flesh to redeem his people. From Adam to Moses death reigned, the Bible says, over all who have not sinned after similitude of Adam's

transgression. All of them from Adam to Moses were dead sinners, falling in Adam, lost and ruined, not able to extricate themselves from a lost and ruined state.

The Ten Commandments portrays two things: Mt. Sinai portrays, what does it speak to you of, it speaks of God's justice and His holiness. When God called Moses upon Mt. Sinai to deliver unto the people - God prepared the stone and He also prepared the writing on it and delivered it to Moses. It was a terrible place to stand, at Mt. Sinai, smoke covered the mountain. A man could not touch, or a beast couldn't touch the mountain unless it had to die. God's justice and His holiness were being brought to view. These laws were given and written by the finger of God. Moses returned from the mountain and he found the people he had left worshipping a gold calf. Somebody said: Was that God's people? If I had an opinion I'd tell you all of them weren't. Some of these brethren might disagree with me but I read in the Bible where all are not Israel that are of Israel. So to tell you that all of those people were God's chosen people in the realm of grace, I can't do it. It was a mixed multitude. That's what it was.

But for the grace of God we wouldn't have a God to worship today. None of us. None of us! Moses took the first tables of stone and he threw them down, **THREW THEM DOWN**. What does it represent?

The first covenant. A broken covenant. He was full of righteous

indignation, I might call it. And God called him back upon Mt. Sinai, a terrible place, and then told Moses to take the tables of stone and I'll do the writing on them; and then you take these two tables of stone, the law which is called in the Book of Corinthians the administration of condemnation and the administration of death, that's what it's called, the law of Moses, written on tables of stone. And God had a place for them when Moses returned, there was an ark they were to be placed in and that ark is a type of Jesus Moses didn't break the last one, did he? And God put them in a safe place for keeping too, didn't he! The side of Jesus was opened for our sins.

Noah entered, the door of the ark was in the side, and God had Noah to prepare the ark for his own protection from God's own wrath, that's what it was. There were seven days from the time that Noah and others were brought into the ark until it started to rain. Somebody said, that looked foolish didn't it. He had said, Noah, come thou and thy house into the ark. Our God's word, and hope I received it when he said to me "come", and if He never says "come" to us we'll never come. And if He says "come" we will come. Come thou and thy house into the ark. And the Lord **SHUT HIM IN**. Seven days! Why would the ark stand there seven days and it not raining? It shows the safety of God's people in Christ before they need it. That's what it shows. They were just

as safe when God closed the door and sat there seven days - and then it begins to rain. It didn't just rain down from heaven, the depths were broken up, water was everywhere. Talk about stopping it, we can't start it and we can't stop it. But God opened the windows of heaven and He opened the fountains of the deep. And the earth was swallowed up. And there did come a time when upon all that vast water nothing could be seen but a lone ark floating there.

There was a time my friends in the judgment of God when He judged our sins in His own Son, when none could be seen except Him before the Father, who died in our room and stead. I'm sure that as the Israelites journeyed the most precious possession they had was their ark, the type of Jesus. I remember when Eli died-when Eli the priest died, he had two sons in battle and they brought Eli the word that your sons are dead and what happened. It grieved Eli that his sons had been killed in the battle but when they told him the ark had been taken he falls over dead. The ark was more important to him than his sons. If Jesus isn't more important to all of us today, where will we land when we leave this world? My Prophet, Priest, my Lord, my King.

I remember one night waking up singing the hymn-

*How sweet the name of Jesus sounds In a believer's ear!*

*It soothes his sorrows, heals his wounds, And drives away his fear.*

*It makes the wounded spirit whole, And calms the troubled breast;*

*'Tis manna to the hungry soul,*

*And to the weary, rest.*

*When I came to that verse where it said-*

*'Till then I would thy love proclaim With every fleeting breath;*

*And may the music of thy name Refresh my soul in death.*

*I woke up weeping loud, I couldn't stop.*

What is it that takes care of the law of sin and death? Has man ever taken care of it? Has he redeemed himself? Is there any law that man can perform of works that will save his soul from hell? Any? Then if righteousness came by the law, Christ is dead in vain. The law of the spirit of life in Christ. What was that spirit that did such a wonderful work? The law of the spirit of life in Christ, the Bible said, has made me free from the law of sin and death. If Christ left one sin of yours unatoned for, hell will be your home when you die. If you transgress in one point, you are guilty of the whole. He stood in the judgement of God for us. To me there will be no judgement for You, and You, and You, after death if Christ stood in the judgement for

you. How many sins will it take to land us in an eternal woe? Only one! Only one! But, He has redeemed His people by His precious blood.

He fulfilled the law while He lived. He obeyed every precept and the one blessed thing in it all: His obedience was a delightful work of His. I like to think, a poor sinner like I am, that it is as much pleasure for Christ to save me and joy as it will be for me to be in heaven, for I've sinned. Do you believe that? That's the way it is, my brethren.

And another thing I want to tell you, I don't think I'll ever stand in this association again. If we have been taught and reared by the spirit of Almighty God, God will be glad to receive us in heaven because it is the work of His Son, who lived in our room and He died in our stead. It took both of them. And He could say, I delight to do thy will, Oh God. The law of the spirit of life - life in it was what it was - made us free from the law of sin and death. Law is a rule or judgement and God said in His Word when he was to administer His justice, He said, Judgment will I lay to the line. What did He mean? He meant what He said. He meant that every sin must be atoned for for one will land us in hell. That's what He meant. He lays His judgment to the line in His own Son.

The laws of God. Paul had a law that he had learned and he didn't learn it from men. I delight in the law of God after the inward man. You couldn't delight in it unless there is an inward man.

The laws of God. The law made nothing perfect but the bringing in of a better hope whereby we draw nigh unto God.

Jesus is the better hope - maybe I just as well quit. I want to leave you with this thought. I shall soon close my eyes in death. Whatever I have preached stands for itself. I have no apologies. I have preached a sovereign God as best I could, who brings the administration of the law to the life of His people to show them their just condemnation and in His own way He rolls away the burden of sin by giving us a view by faith of Christ's blood and that faith that He alone can give us.

Transcribed from tape of sermon preached by Elder David V. Spangler at Smith River Association, Sept. 3, 1983.

*Made available to the "Signs" by Naomi W. Houser*

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**PSALM 19: 1-5.**

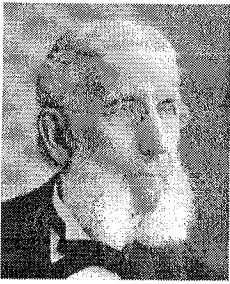
*The heavens declare the glory of God; and the firmament sheweth his handywork.*

*Day unto day uttereth speech, and night unto night sheweth knowledge.*

*There is no speech nor language, where their voice is not heard.*

*Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*

## THE NINETIETH PSALM



Elder Silas H. Durand

**N**ot distinctly a Psalm, but a prayer, and that not the prayer of an ordinary man, but "*a prayer of Moses, the man of God.*"

This must be carefully observed, in order that many peculiar expressions in the Psalm may be understood. In this prayer Moses tells the trials, the experiences, the afflictions, the desires, of the Lord's people while under the law. Some of these peculiar expressions would not be true of those who have been given a good hope of life and salvation through Jesus Christ. The gospel character could not truthfully say, All of our days are passed away in God's wrath, but Moses could say it for all who are feeling the just condemnation of his holy law.

This wonderful prayer begins with the declaration of a glorious truth which underlies and comprehends all the reasons for true, spiritual prayer: "*Lord, thou hast been our dwelling place in all generations.*" Not only in all generations in time, but "*before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.*" No language could more fully and clearly declare the blessed truth that the Lord has ever been, is now, and

will ever be, in time and in eternity, the dwelling place of his people. It seems to be the especial intention of the inspired writer to establish this glorious truth, upon which so much depends, for all spiritual blessings which the church receives in *time* are given according as God hath chosen his people in Jesus Christ before the foundation of the world. (Eph. i. 3, 4.)

Those who have been given divine life have a desire for that spiritual dwelling place, and for all the things that belong to it, even while their flesh is still sinful, and while they feel the condemnation of the law. In the Lord's manifested people the flesh lusts against the Spirit, and the Spirit against the flesh, causing those who have eternal life to desire the things of God. So at the beginning of this all-comprehensive prayer this truth is expressed in unmistakable terms.

All true prayer is prophetic, and will surely be answered. The Lord does not pour the spirit of grace and supplication upon his people in vain. Notwithstanding the opposition of the flesh, the Lord's will and purpose will be accomplished. Now a wonderful thing is declared concerning the Lord's work, which our natural mind will be ready to dispute: "*Thou turnest man to destruction; and sayest, Return, ye children of men.*" The power and province of God are here referred to by Moses as that which inspires true prayer. There must be a knowledge

by faith of those things which are the subjects of our desires and petitions before we can pray for them. No one can truly ask for anything he does not want. There must be a revelation in the soul of the things of the Spirit before one can pray for them. Elijah must have been given knowledge of God's purpose to bring upon the nation of Israel the terrible judgment of drought, and he must have been made to earnestly desire it before he could have earnestly prayed for it. "Everyone that asketh receiveth." But the prayer must be according to the will of God. The Lord desires holiness, purity, the destruction of evil works, the fulfillment of all righteousness. His Spirit in his people causes them to desire the same. The fear of the Lord is to hate evil. That holy principle in the hearts of his people causes them to hate evil, and to desire its destruction. The works of the flesh are all evil, and shall be destroyed. They shall perish like the grass. They are all as filthy rags. They all do fade as a leaf. The Lord alone can make any man see and know this. He only can turn his people to destruction, by causing them to see and know in their own hearts the sure destruction of all hope of righteousness by the works of the law. The natural man is satisfied with his own righteousness until he is turned thus to its destruction. He is turned from all his vain hopes and all worldly ambitions and desires for worldly exaltation, and sees sure destruction awaiting him,

until the Lord reveals to him Jesus as the way of salvation, and says to him with power, "Return, ye children of men."

*"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."* How wonderful to think of the Lord as having all these thousand years before him, while generations have been coming and going, and men have lived and suffered and died, and nations have arisen and have been destroyed, and histories have been made and forgotten; with the Lord all this thousand of busy, throbbing years have been but as yesterday, when it is past, and are now but *"as a watch in the night."* Only one watch in all this thousand years, while men and nations have been watching and waiting, and that one watch not yet begun, for it is still yesterday. It is too great a subject for me to think about, much less expound.

*"Thou carriest them away as with a flood."* As though an overwhelming flood had carried away the years, with all that pertains to them. Only destruction and desolation left. But the Lord's will has been done with the thousand years that are gone. "They are as a sleep;" a sleep filled with dreams so varied, so full of things, so great, so widespread, so full of activity, full of people moving to and fro; but in an instant the sleep is ended, and we reach out to grasp some of the broken dreams that filled the half hour's sleep, but

they are gone; not one thing left. So all the thousand years in God's sight are as a sleep. Also they are like the grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. *"For we are consumed by thine anger, and by thy wrath are we troubled."*

It is the flood of years we are considering, but also, and particularly, the people of God, whom these years concern. We think of the passing of time, and of the changes of seasons, and of the failure of all earthly things to endure, and of how quickly they pass away; and then how good it is to reflect that all the things of time and eternity are ever before the Lord, "our dwelling place," as one eternal now, for he inhabiteth eternity. And so this prayer of Moses comes to the time when the people of God are brought sensibly under the law of sin and death, and are made to feel the wrath of God against sin, and to know his anger which consumes them. Moses tells them in this wonderful prayer to the Lord the cause of all their trouble: *"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."* When the light of God's countenance is turned upon one, and the heart is laid open before him, nothing can be hidden from his sight. It is then that all our days are passed away in God's wrath, and we spend our years as a tale that is told. This is true only of the Lord's people who have been

brought to see themselves as justly condemned, and who have not yet known the way of salvation through the redemption that is in Christ Jesus. At that time the poor soul sees nothing to live for but to await the execution of God's just anger against sin; for the story of his life seems ended, the tale is told.

*"The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we flyaway."* Why this particular number of years is named as the measure of man's life I do not know. I have thought it may have been given to express the extreme limit of time when a man could hope to do effective work no more; when he could expect to carry out no ambitious purposes for himself or others. This appears more likely to have been the mind of the Spirit by the possible years to fourscore by reason of strength. The result of all the years given to man under the law, whether more or less, is "labor and sorrow." Man's work in natural things is labor and success, labor and joy. One man begins to build, and reasonably expects to succeed. If he fails, another follows and finishes the work.

But in the work of salvation a man always fails. No man can possibly make himself righteous by any work of his own, nor can he possibly procure salvation for another.



With the sinner this work is always a failure ; with him the years, even if fourscore, are always "labor and sorrow." The years are soon gone, the labor is soon cut off, and we flyaway. Again and again during the years in which this fruitless labor goes on, our minds are returning to our sad condition, and going over the ground to see if there can possibly be found any way in which our sins can be put away, any way in which justice can be done and we become righteous and pure and holy. And Moses still in his prayer for us repeats in wonderful language the grounds of our condemnation: "*Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath.*"

We are told that "the fear of the Lord is to hate evil," and the Lord says of his people, "*I will put my fear in their hearts, that they shall not depart from me.*" In proportion as that holy and divine principle of reverential fear of the Lord is in the heart, in such proportion we know the power of God's anger against sin. But while we feel the power and justice of God's anger against sin, there is an exalted comfort in the very feeling of hatred against sin, and of love for holiness in our hearts. It is an unspeakable blessing to have that holy spirit of the fear of God in our hearts, which characterizes all of this sweet and beautiful prayer, even though it causes us to write bitter things against ourselves.

"*So teach us to number our days, that we may apply our hearts unto wisdom.*" This is the beginning of the form of supplication in this wonderful "prayer of Moses, the man of God." Hitherto he has made statements of truth concerning the Lord and his work, and the effect of his law upon the hearts of his people when applied to them by the Holy Spirit, causing them to see and feel their sinfulness and their just condemnation. Now the form of prayer and supplication begins. Those who have known the power of God's anger against sin have felt the love and fear of God in their hearts. They hate evil and love holiness, and hunger and thirst after righteousness. They desire to be pure and holy, but sin has already taken possession of them, so that they cannot do the things that they would. The fault seems always to be in their works, which are not good enough, and they try to do better, and so to turn the wrath of God away from them; and now they call upon the Lord to help them in this work, to help them to become righteous. They feel that if they made better use of their time they could do better, and they ask the Lord to teach them so to number their days, so to realize the value of them, and how short they are, even in the longest life, that they may apply their hearts unto wisdom, and so may accomplish more in their efforts to become holy; and this desire and prayer of their hearts will be answered, but it will

be in a way not known to them at present, nor by their own works, but by the work of Jesus, and to his glory.

*“Return, o Lord, how long? and let it repent thee concerning thy servants.”* Moses is still speaking in prayer, but is talking to the faith of the Lord’s people, and pleading with him for them that he would be pleased to return from his anger against sin, and whether he could not repent, or change from his purpose to punish sin in his servants. This supplication in their behalf is most earnest, for faith has given Moses an assurance that opens up to him the dawning of the gospel day, when Jesus should be exalted that he might have mercy upon the Lord’s servants, and that mercy might rejoice against judgment. (James ii. 13.) Every provision of the law, and every gospel declaration and promise found in the law and in the prophets and the Psalms, has precious reference to the unspeakable blessings of the gospel dispensation. So to the sorrowful soul who has been suffering from the wrath of God, in which his days are passed away because he sees no way in which the just demands of the law can be satisfied and the sinner saved, there is a sweet feeling of submission and comfort in the inspired words of this prayer: “Oh, satisfy us early with thy mercy; that we may rejoice and be glad all our days.” It is to that faith which is “the substance of things hoped for, the

evidence of things not seen,” that the man of God speaks, and by that faith the Lord’s people hear and feel the goodness of spiritual things, and know the spiritual satisfaction that is in them.

This gladness which the Lord puts into the hearts of his people is more than the time when their corn and their wine increased. Nothing in this world can be like it. It is most solemn and pure, and fully satisfies our inmost desires, whatever of deepest affliction we may have ; whatever of pain and sorrow, it will not interfere with this work of the Lord. He makes us glad, and who can make trouble? This gladness is set over against our sorrows, so that in both we rejoice. *“Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.”* Now we are seeing that every twinge of pain was necessary, and will work for our good. Every experience of tribulation has worked some patience, some endurance. We now can pray that sorrow may be turned into joy. Darkness is made light before us, and crooked things straight. What wonderful assurance is here, what boldness of faith, that we should be able to pray that all our weary days of affliction and our long years of bitter pain and sorrow shall be turned into joy and gladness.

*“Let thy work appear unto thy servants, and thy glory unto their children.”* The works of the sinner cannot remove the sin. He

can do no more toward that work in a thousand years than in one day. The more he sees and feels the nature of sin, and the just condemnation of the sinner, the more clearly he sees that by the works of the law no flesh can be justified in God's sight. All the preceding part of this prayer, so solemnly expressed, enlarges upon the sad condition of the sinner, and tells the desires of the redeemed soul for the mercy of the Lord, which will cause him to rejoice and be glad all his days.

It is only by the Lord's work that this wonderful change can be brought about. All the holy men of old desired to see this work, but it was hid from those ages and generations. *"The prophets desired and searched diligently to know what, and what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow."* Now there is a special desire that the Lord's work may appear, since the work of man has utterly failed. *"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."* - *Romans v. 19.* Jesus obeyed the law for all of his people, being delivered for their offences and raised up for their justification. The law can bring no charge against them, for their debt is fully paid, and herein appears the Lord's glory unto the children of the prophets. The

bold challenge can now be sent forth to all the enemies of the dear redeemed of the Lord: *"Who shall lay anything to the charge of God's elect?"* The Lord's work is not seen by the natural eye, nor understood by the natural mind. It is known only by revelation, and that revelation is only to babes, to those who have been born of God. This glorious work of Jesus appears unto the Lord's servants. It is made known to their faith. It appears in their experience, silencing all the charges that may be brought against them, and causing them to rejoice and be glad an their days, even according to the days wherein the Lord has afflicted them, and made them to see evil under the law.

*"And let the beauty of the Lord our God be upon us."* Throughout all of this sweet and glorious prayer of Moses there is something so unspeakably sublime that my soul has trembled at the thought of venturing to write about it. But here I find something that now appears more transcendent, more heavenly, than any preceding expression, causing me to question seriously whether I ought to have undertaken to write upon a subject so glorious, so far beyond my feeble powers of comprehension, as this expression, *"The beauty of the Lord."* How often I have had those wonderful words in my mind, and tasted their sweetness, and tried to think of their meaning, and wondered if I had ever had any of that

precious meaning in my soul. To those who under the law were enabled to look upon Zion, the Lord said by the prophet, *"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."* - *Isaiah xxxiii. 17-20.* This Zion is called "the perfection of beauty," for out of her God hath shined. (Psalms I. 2.) She is also spoken of as "beautiful for situation," and "the joy of the whole earth." This, then, presents the beauty of the Lord. His work in the church is perfect, and the beauty of all that work is unspeakable. When the Lord builds up Zion he appears in his glory. (Psalms cii. 10. ) All of the order and ordinances and doctrine of the church are perfect, and just such as are most lovely and pleasing to the most exalted intelligence and spiritual desire of the divine nature. All of the work required to be done by those who were under the legal covenant was required to be perfect. Every offering must be without blemish; also the priest who made the offering; and all the ordinances of divine service, and everything that pertained to that worldly sanctuary, must be without fault. These *"patterns of things in the heavens"* must show the absolute perfection that would appear in the glorious realities when the spiritual substance should appear. When the work in the first covenant was done, as required by the Lord's servants, it was all natural, but these natural things pointed to the spiritual things belonging to the church in her spiri-

tual perfection and beauty. Then, when that church appeared in her gospel meaning, the work of those servants was established upon them. That was what Moses prayed for. And now, under the glorious gospel dispensation, it is the desire of the Lord's servants that their work may be established upon them; that all the work of our hands in attending to the order of the church may be so truly and faithfully done that our souls may experience the spiritual power and precious reality of the things which are not seen, which are eternal. ( 2 Cor. iv. 18.) When the members of a church are dwelling together in unity, walking in the order and ordinances of the Lord, and holding fast the form of sound words which they have heard from the apostles, then the beauty of the Lord is upon them. Out of Zion, out of that church, God shines. He appears only in Zion. Those who are united in such a church are as happily situated and as signally favored and blessed as a people can be in this world of sin and sorrow.

"The church of God is fair." All that presents her as the perfection of beauty is the Lord's work. Every ordinance, every gift, every grace, and all the experience of grace and salvation seen and known in this glorious church, are God's work. He shines out of all, and so presents his own perfect beauty in her. One thing every saint desires of the Lord, and that they seek after, to dwell in the house of the Lord all the days of

their life, that they may behold the beauty of the Lord and inquire in his temple; that they may be always inquiring of him, always communing with him, always looking upon Zion, always beholding the beauty of the Lord, as it appears in his wonderful works, which he has established upon his people in the gospel of his Son.

Elder Silas H. Durand  
OCTOBER 1, 1914.

MATT. 8:1-4; LEV. 14:1-7.

*“When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if you wilt, thou canst make me clean and Jesus put forth his hand, and touched him, Saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”*

*“And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall*

*the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose in the open field.”*

**E**ven to the carnal mind there is a great fascination in the beauty of the prophetic kingdom of heaven. Of times we are enraptured by the allegories, similes, comparisons, that the divine inspiration has used to clothe His language in, and to tell us of what is to come. But this carnal mind can not know Him that has done this gracious work for the benefit of those that love the name of The Lord Our Righteousness. The coordination and the correlation, while fields in which carnal professors excel, will never be seen by them until their mind is illuminated by the light of the Holy Spirit.

Leprosy is more to be dreaded than cancer. Like cancer, if unchecked, it will eat away the human body. It will never be cured from

within; in fact, it is doubtful that it has ever been cured from without, as it is doubtful if cancer has ever been completely cured. When once it gains a foot hold in the body it will get worse until death is the result. The ability to attack and rout it from the body from within is not known in medical science. How fitting is the disease to compare it with sin. As it is with sin, one may have it a long time without any realization of its presence in the body. It is as sneaky as sin, but not as deadly as sin, for, while leprosy may, and, without outside medicine, will, destroy the body, sin will, without outside cure, destroy both soul and body.

It is a good thing when it is discovered in the body. As soon as it is discovered, there is immediately a seeking for outside help. This help is not sought by those that do not have the symptoms of the disease. Just as sure as a sinner finds out that he has leprosy there will be a seeking set in, and it will continue as long as he has the disease, which is as long as he is in the body. The disease may show in a sinner before he becomes aware of its presence, that is, its presence and deadly work may be apparent to those that have already known the disease. As long as they do not know it, there will never be a seeking for cure; as long as they do not know its presence there will never be any anxiety about its devastating work. *"There will not be any seeking and anxiety as long as one does not have a*

*knowledge of the presence of sin."* (Rom. 3 :11, 16; John 5:40), *but when it is revealed unto sinners* that they do have sin, there will never be a cessation of seeking, there will never be a time when free from anxiety.

At the time of the opening of the text a leper came to him. How my wretched and sinful heart is made to leap for joy at this news. One who has no communion with Israel because of his uncleanness; one who is an outcast, and that is ready to perish (Isaiah 27:13), by the coming of Jesus, now has access to the dispensary of grace, there to receive all of that which cleanses. This disease was looked upon as God's displeasure, none had the right to heal it except God (2 Kings 5 :7) . They had been shut out from all religious and even civil communion from the house of Israel. As only the priest in type could come in contact with leprosy, cure it, and he be immune to its contagion, just so, in the same manner, could Jesus cure sin, and yet be immune to its deadliness fastening itself to him. This world "behold" is not put in the Book to make it larger, but it is put therein to call attention to the precious doctrine that the priest without beginning of days, nor end of life, is at hand to cure his people of all their sicknesses and diseases.

This poor sinner is the fit representative of every sinner that has ever come begging for mercy. He that taught him that he had the dis-

ease has also taught him where to go. He has faith to believe in the power of Jesus as the One that cleanses his people. He is one that believes that whatsoever his soul desires that Jesus will do. There is not any doubt in the mind of this sinner about Jesus doing his will, but he also knows that he is not an object to be thus loved. The disease has come to light: it has brought with it the terrible odor of putrifying flesh; it shows the outcast condition of the leper; it brings out the terrible and grotesque features of one who has become a victim of the workings of this deadly disease. *"If thou wilt, thou canst."* Not any question in the mind of this sinner (as well as those that have been taught at the same source), that whatever His will is concerning him, that He is able to carry it out. Sinner reader, have you found out as much ?

I am carried away in sweet meditation as I write to think that the Lord has given sinners the Lord Jesus Christ; that he has opened to them access to this grace, which access is operated by the faith of God's elect, which is wholly given them from the Lord, and is not predicated upon their exercising the faith, but that all of their enjoyment, and all of their access to it, is by and through them being exercised by the faith. Whatever a sinner asks God in the name of Jesus Christ, that sinner will get. The carnal mind will get impatient and ask, *"Has he forgot, has he gone on a journey?"* but

not so with them that ask in Jesus' name. That which is asked for is received; no more, no less.

He has not asked in vain. As with other characters, his faith has saved him (Matt. 9 :22; Mark 5 :34; Luke 8:48; 17:19; 7:50; 18:42). Since the faith is the gift of God (Eph. 2 :8), this salvation, this coming to Christ, this asking, is all to the praise of his grace. Immediately Jesus put forth his hand, and touched him, saying, *"I will; be thou clean."* Instantaneous with the reaching forth of his hand, he talked to him; equally so, the cleansing took effect. Unbelief would say what else needs to be done? Unbelief would say, if you are cleansed from sin, it does not matter from here out. Unbelief would say, that nothing more is required of them thus cleansed. Let us see.

If we love God we will keep all of his commandments. The throwing out this or that; ignoring this commandment or that; the substituting of the many chimney corner scriptures for the Bible, all of this shows whether we know much about leprosy (sin) or not. It shows whether we have come to him as the Priest or to a priest that we will have to visit again at the end of a year. The direction is simple but it is rigid and thorough. See that you do not tell a man. You do not have any right to talk to any in Israel until after you see the priest, and he has pronounced you clean.

Why did the Saviour tell him to show himself to the priest? why did He tell him to offer the gift that Moses commanded? We must remember that He honored Him to whom honor was due.

He came from His Father. While He was accused of breaking the law, he did not. The law was just and holy and good; it came from God. He came under the law. He did not come to break that law, but he did come to fulfil it. His sending him to the priest was in full recognition of that law. The commandment of Moses was in full force here, but it is reckoned as a gift. And such it is, if we are blessed of God to meditate upon it.

Have you seen the effects of sin in your members? Have you felt the infiltration of sin through and through every part of your being? If so, it has reduced you to despair, and revealed to you how helpless that you were, and how that you needed somebody to carry you to cure. Let us look in on this case. May it please God that we find ourself and find comfort for ourself. The law of a leper was that he be brought to the priest, not that he decided to come, but that One decide and bring him. This law, whether for leprosy as a disease, or for sin as its anti-type, has never been changed. It will be noted that this interview was outside the camp. The cure for leprosy can not be carried on in the camp of Israel; the cure for sin is not to be carried on in the church, for it is not

a reformatory. The priest, whether under the law for leprosy, or under grace for sin, must, and always does, meet the victim outside the camp. There is not anything said about how far he is to go to meet the victim. Christ went far and near; he did not say anything about it being too far.

Precious reader, it attacks first in the hand. Have you found the sign in your palm? As you looked on what you thought was a hand showing good health, did it cause uneasiness to find that spot that betrayed you? Until this did take place you did not go to the priest. Not once did you go. Suppose that you had gone? What would he have thought? What would he have said? But when it showed in the palm of your hand that you had that dreaded sin, then you did go to the priest. Not one has ever failed to go; not one has ever been failed by the love of God in carrying them to the priest. He examines it. He looks with that keen perception. You feel the scrutiny of those penetrating eyes. You writhe under the gaze. You know what the verdict will be, for you have seen your hands as unclean; you have felt the inward ruination of the silent work. But wait a moment. Is he not going to condemn you? Is he not going to continue the separation? Is he not going to leave you to continue a victim of the dreaded malady? No, no, not that at all.

This cleansing, this cure, these miracles are more than a match for



our tongue, our heart, our understanding. Everything is set in motion by the priest for the victim. The cure can not come from within, but it does come from without. In the offering there are several things. None of them are supplied by the victim. There must be two clean birds. Not one, not three, but two clean birds. O Lord give me grace to declare the predestination of God; to declare that he has declared the end from the beginning, even to the kind and the number of birds that are used in the figurative cleansing of a sinner. The kind of wood that is to be carried is as important as was the wood from which Noah made the ark. Wood is not enough; it must be cedar wood. But why will wood not do? Why cedar wood? Why be so exact? If any way will do in saving a sinner, no way will do just as well. Cedar wood in the church is most useful (S. S. 1:17). It is used in the foundation of this glorious building. But why is this used in the cleansing? To show forth the duration of the cleansing. One of the best characteristics of cedar wood is its ability to last under water. But why bring that up here? we are talking about one Lord, one baptism, one faith, one cleansing.

We are talking about that which would comfort a poor sinner. The dragon has ever been doing all that he could to engulf the woman in the flood of water that went forth out of his mouth. This water is flooding the earth ere this, but the beams of the

church of God are imbedded beneath the earth into the rock. As Jesus was the Building and the Builder while here, he was subjected to all the temptations of his brethren, thus the cedar wood is used to denote the durability of this Building, this cleansing, this forgiveness. But why scarlet? For two reasons. May the Lord give us to drink deeply of each. Though our sins are as scarlet, they shall be white as snow. But how? by blood. That is the only way; no other peddler of just as good will be welcome here in this cleansing. By the blood of Jesus; by the power in his shed blood is a sinner cleansed. The piece of woolen scarlet is the sign of sin, and it is the sign of that which will remove sin. Our sin is as scarlet; his garments are dyed in his blood to remove our uncleanness.

But why hyssop? Why must that be carried? What importance is this? What bearing does such an item have in connection with our cleansing? How precious as I write are my thoughts. I look back and see my three sons as the woman in attendance washed them and anointed them with oil. What a sweet smelling baby they were to their mother and I. How wonderful it is that the fragrant odor of hyssop was to be noticed in this poor sinner after his cleansing.

Arise, poor sinner, and let us view the situation over. A sinner doomed to being outcast, to be de-

nied communion with his people. A sinner such as we (or at least I) did not have anything to offer for our cleansing. We would have never known about the malady had it not been revealed to us; we would never have gotten to the priest had we not been carried; we would never know what it would take for our cleansing. But Christ is everything to a poor sinner. May God enable us to leave off that which divides, that which confuses, that which subverts, and know among the people of God Jesus Christ and him crucified.

Your little brother, if a brother, through grace.

Elder W.D. Griffin

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### *OBITUARIES*

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#### CONTENTNEA ASSOCIATION

**T**he Lord willing, the One Hundred Seventy Third session of the Contentnea Primitive Baptist Association will be held with North East Primitive Baptist Church, Jacksonville, North Carolina on October 11-12, 2003. All who believe and love the doctrine of salvation by grace are invited.

From Highway US-17 North of Jacksonville, turn on Piney Green Road and go approximately three miles, church is on the left.

Elder Gene Lupton  
Association Clerk

#### EASTERN KEHUKEE ASSOCIATION

**T**he 2003 session of the Eastern Kehukee Association, Lord willing, will convene with Hancocks Church, located near Ayden, North Carolina. The association will be Saturday, October 4 and Sunday, October 5. Services will begin each day at 10:30am.

Out of Raleigh take US64 East. Then take the US264 East exit to Greenville. When you get to Greenville, take Hwy 11 South to Ayden. - Turn left on Hwy 102 East. Go through Ayden and about two miles take the first paved road on the left. Turn on Ayden Golf Club Road. Go about one or two miles and the church will be on the left.

We invite the ministers and lovers of the truth to meet with us.

Naomi Coker, Association Clerk

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#### SULPHUR FORK ASSOCIATION

**T**he One Hundred Fifty-Eight session of the Sulphur Fork Association will, be held, the Lord willing, with Prospect Church on Saturday and Sunday, October 4 & 5, 2000. Prospect Church is located on the north side of Highway 67, about three (3) miles East of Simms, TX. All lovers of the truth are invited to come and be with us.

Miles Bird  
Association Clerk  
(318) 687-6775

**CONTRIBUTIONS**

FOR JULY 2003

|  |           |
|--|-----------|
| Douglas Hodges - VA .....                              | 5.00      |
| In Memory of Bro. Coley & Sister Mildred Strader ..... | 100.00    |
| A Friend - OR .....                                    | Anonymous |
| Amy Keppler - AZ .....                                 | 15.00     |
| James Shelor - VA .....                                | 10.00     |
| <i>In Memory of</i>                                    |           |
| Linda Joyce Hatchett -OK .....                         | 50.00     |
| Shelby Stratton - MS .....                             | 5.00      |
| Betty Turner - LA .....                                | 5.00      |
| Catherine Humbarger - NC .....                         | 6.00      |
| Grace Manley - AL .....                                | 5.00      |
| Vivian Underwood - VA .....                            | 5.00      |
| Victor Terry - VA .....                                | 5.00      |
| Frances Jarvis - MD .....                              | 5.00      |

**OBITUARIES**

Carl Martin Hollandsworth

**W**e have been made submissive to God's will to say God's will be done, as Brother Martin Hollandsworth was called from our little congregation at Old union Church.

Brother Martin was born February 27, 1914 and fell asleep in Jesus June 2, 2003. He was married to Sister Josie Simpkins Hollandsworth and to this Union was born six children. Kenneth, Jerry, and Evans Hollandsworth, Bonnie Howell,

Lucille Fuller, and Judy Hylton. Twenty-seven grandchildren, forty-five great-grandchildren and one great-great grandchild. He was baptized by Elder Sam Terry in the year of 1955, and was a faithful member for forty-eight years. He and Sister Josie were housekeepers for many years at our little meeting house. He loved good preaching and singing, and loved to discuss the scriptures. He expressed his beliefs and the Hope he had of Heaven and Immortal Glory. We had many discussions on the scriptures over the years.

He had many afflictions, yet complained very little of his condition. His funeral was conducted at Mayberry Funeral Home in Floyd, Va., by his Pastor Elder Hale Terry and Elder Larry Hollandsworth. He was laid to rest in the Captain George Cemetery, Floyd County, Va., to await the resurrection morning. Written at the request of Old Union Primitive Baptist Church by: Elder Larry Hollandsworth

Elder Hale Terry, Moderator  
Sandra Hollandsworth, Clerk

*St. Matt. 18: 10-11.*

*Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

*For the son of man is come to save that which was lost.*

## IVA G. WADE QUESENBERRY

**I**t is with much sorrow that I attempt to write the Obituary for our dearly departed Sister, Iva G. Wade Quesenberry. Sister Iva passed from this life on Friday, May 30, 2003. She was ninety-four years old. She was the widow of Clayton Quesenberry. Survivors include: a brother, Ervin Wade from Lansing, Michigan; nephew and wife, Clinton and Loretta Wade from Smith Mountain Lake, Va. One great-nephew, Michael Wade from Chesterfield, Va. And one great-niece, Margrit Muselman from Salem, Va.

Sister Iva had a great love for the Brethren and for Old Union Church. She attended faithfully for many years until her health failed. Her quiet walk and softly spoken words manifested the love she had for her Savior. She believed in Salvation by Grace and Grace alone. She also manifested a great love for her Pastor, his wife and family.

Her funeral was held at Mayberry Funeral Chapel in Floyd, Va. Conducted by her Pastor, Elder Hale Terry. She was laid to rest beneath a beautiful mound of flowers in the Pleasant Hill Cemetery to await the Second coming of our Lord and Savior Jesus Christ. We feel

such a great loss but know that our loss is her eternal gain. May God have all the praise! Written at the request of Old Union Church in conference Saturday June 21, 2003. One copy to be sent to the family, one copy to the Sign of the Times for publication and one for our church records.

Elder Hale Terry, Moderator  
Sandra Hollandsworth, Clerk

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**PROVERBS 18:10-16.**

*The name of the Lord is a strong tower: the righteous runneth into it, and is safe.*

*The rich man's wealth is his strong city, and as an high wall in his own conceit.*

*Before destruction the heart of man is haughty, and before honour is humility.*

*He that answereth a matter before he heareth it, it is folly and shame unto him.*

*The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*

*The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.*

*A man's gift maketh room for him, and bringeth him before great men.*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## SONG

*'Twas with an everlasting love  
That God his own elect embraced,  
Before he made the worlds above,  
Or earth on her huge columns  
placed.*

*Long ere the sun's refulgent ray  
Primeval shades of darkness  
drove*

*They on his sacred bosom lay,  
Loved with an everlasting love.*

*Then, in his love and his decrees,  
Christ and his bride appeared as  
one;*

*Her sin, by imputation, his,  
Whilst she in spotless splendor  
shone.*

*O Love, how thy glories swell,  
How great, immutable, and free!  
Ten thousand sins, as black as hell,  
Are blotted out, O Love, by thee.*

*Believer, here thy comfort stands,  
From first to last, salvation's free,  
And everlasting love demands  
An everlasting song from thee.*

*Kent.*

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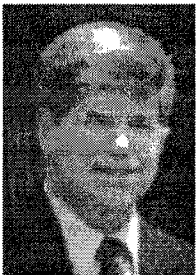
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EDITORIAL



Elder J.B. Farmer

*In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach. Isaiah 4:1.*

**G**od was so wise and all-knowing and powerful that He was able to show to the ancient prophet, the things which should come to pass in the last day; hundreds of years before they were manifested. According to the scripture, God saw

the end from the beginning. He purposed all things according to His own will. He has worked and is working and shall work all things together for good to them who love Him, the ones who are the called according to His purpose. His ways and His thoughts are as high above ours as the heaven is above the earth. None, in a natural mind is powered to understand any of His things. It is only when He is pleased to reveal His truth to His little ones that there is any understanding of anything spiritual upon this earth.

It seems evident from the words of the apostles that the world has been in the last day since their own time. We know that a single day consists of nighttime and daytime, or darkness and light, or an evening and a morning. In the first chapter of Genesis, we are taught that, *"The evening and the morning were the first day."* We notice that the evening was the first part and the morning was the second part. That is just the opposite of our natural thinking. Was not the apostle's time, the first part or evening of the last day; and are we not presently in the second part or morning of the last day? The apostle said that, *"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."* 2 Timothy 4:3-4.

Is not that time now? Is not this the day when seven women (all the assemblies of harlotry) are taking hold of (choosing) one man (Christ) saying, we will eat our own bread (false doctrine) and wear our own apparel (self-righteousness) only let us be called by thy name (Christian) to take away our reproach (shame of being harlots and having no husband). We know that the whole world of false religions, even most of the ones that go by the name "Christian," and that call themselves churches, teach a doctrine that is contrary to the true doctrine of the Lord and Savior, Jesus, Christ. They teach that it is anyone's choice whether or not he should become a Christian. They think that one can take hold of Christ according to his own choice. They are blinded to the truth of Christ which He stated in His own words, "*You have not chosen Me, but I have chosen you.*" *John 15:16.* "*No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.*" *John 6:44.*

The very word "church" means "called out assembly." The true church consists of individuals who have been called out of the world's darkness into His marvelous light by God Himself. They are gathered together into an assembly of believers, by God Himself. And this assembly, by the grace and power of the Spirit of God, is made to walk together in love and truth, obeying

the gospel and worshipping the only True God. They are made to walk after the spirit and not after the flesh by the gift of faith of Jesus Christ. They have no food, spiritually, except what is sent down from heaven. This is Christ himself, the true Manna, which only God is powered to give. They have no righteousness but His. All their righteousnesses are as filthy rags in their own sight. They have no hope of salvation outside of Christ and His perfect finished work.

The false church is not composed of ones called out by God, Himself; rather, they have of themselves, come from darkness into their own light, which is kindled by their vain imaginations, which is total darkness. They are not gathered together by God; rather, they have congregated together according to their own wisdom and strength of the flesh. They are not walking together in truth; rather, they are serving their own lusts by disobeying the gospel and worshipping their own works of false religion. They eat their own bread. They have their own doctrine of "free will" and despise the true and precious teaching of election and predestination. They wear their own apparel. They take pride in their own righteousness, which is the supposed keeping of the law of commandments. They keep them outwardly, but never have seen the spirit of the law, which condemns all who are given to see it in truth. They think they

have secured their place in heaven by their own choice.

The true church has been legitimately given His name. Just as a bride has been given the name of her husband, so has the true church been given the name of Christ. The true church is the bride of Christ. She is bone of His bone and flesh of His flesh, even as Eve was to Adam. Christ foreknew His bride. God predestinated her to be conformed to the image of His Son, He called her out of darkness. Christ justified her by his own blood, He glorified her in His own glory, He loves her with an everlasting love, He keeps her by the power of God through faith unto salvation ready to be revealed in the last time. She has no reproach. All her reproaches fell on Him and He took them out of the way to be remembered against her no more forever.

The false assembly, which calls itself a church, has not been given His name; rather, she has taken it to herself, against all decency. She is not the bride of Christ and can never be. She is not bone of His bone or flesh of His flesh. She was not foreknown in love, she was not predestinated to be conformed to His image, she was not called out of darkness, she was not justified by His blood, she was not glorified in His glory, She was not loved and was not kept by Him. She is off to herself, pretending to be something, which she is not. She has attempted to remove her reproach by pretense,

but her reproach remains. She behaves as the harlot. We are told in the seventh chapter of Proverbs, that she has the attire of an harlot and is subtil of heart. She is loud and stubborn; her feet abide not in her house: Now she is without, now in the streets, and lieth in wait at every corner. Is this not the way the so-called church behaves itself? She has not His righteousness, but has the attire of an harlot which is self righteousness. She is very deceptive. She uses all sorts of devices to attract others to herself. She is loud and stubborn. Her cry is heard over every means at her disposal in hopes of attracting some. She is stubborn. She will not hear the truth. She is not content to be a keeper at home. She is in the streets lying wait at every corner. Solomon was given to say about her by way of inspiration, "*Her house is the way to hell, going down to the chambers of death.*" *Proverbs 7:27.*

The true church walks in love and gentleness and kindness. She takes care of her own house as a faithful wife. The false assembly attempts to walk about in an acceptable manner for appearance sake, but it is full of violence and hatred. We see the proof of this in the scriptures and in the history of the true church and by sad experience. We have on record the persecution and killing of the prophets, and the persecution and killing of apostles and even the persecution and killing of



the Lord Himself. Why? Because the prophets, the apostles, and the Lord laid bare the wickedness, deceit and hypocrisy of the false religious assemblies. Those of God were hated of all men for the truth's sake. Is it any wonder that, even in this day, all should be hated who are held in the doctrine which exposes the false things to be what they are. *"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me."* *Philippians 1:29-30*. If we are His, there is a measure of suffering for us all to bear, in order that our faith should be precious to us. It must be tried by fire, so that when we are tried, we should come forth as gold.

I am made to believe that there are many false churches and only one true church. The false ones are counterfeit. They try their best to mimic the true, but they come up far short. Those who have been given eyes to see and ears to hear and hearts to understand know the difference. They know by that Holy Spirit which causes them to examine all things. They are made to try the spirits whether they be of God. I am made to believe that God's children, seeing the difference, are made to avoid the false and to hold to the true, looking to the end of their faith, which is the salvation of their souls.

At the very end of the last day, according to the scripture, the Lord shall come in great power and glory to gather His elect together from the whole earth; both the living and the dead in Christ. *"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 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."* *1 Corinthians 4:17 - 5:1*.

Written in love, I hope.

J. B. Farmer

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### PSALM 13.

*How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?*

*How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?*

*Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;*

*Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.*

*But I have trusted in thy mercy; my heart shall rejoice in thy salvation.*

*I will sing unto the Lord, because he hath dealt bountifully with me.*

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**VOICES OF THE PAST**


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**ACTS 17 : 24-25**

*“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 worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;” (Acts 17:24-25)*

We realize there are different angles of thought pertaining to these Scriptures, but we wish to present the thought that God does not need any thing; and He certainly does not need any help from weak man. Notice the expression, “as though he needed any thing.” This reminds us of this Scripture: *“If I were hungry, I would not tell thee: for the World is mine, and the fulness thereof.” (Psalms 50 :12)*

The text states that God gives to *all* life. God breathed the breath of life unto Adam and man became a living soul. God has created *all* things, and God is the giver of *all* life. *“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.” (Col. 1:16-17)* In reading and believing this Scripture, we know that God is the creator of all things. God is the *supreme* being and He *is* the eternal God. There is nothing *that* is CO-equal with God. God created the devil. *“His hand hath formed the crooked serpent.” (Job 26 :13)* God did not have to explain to man why He created the devil. *“I form the light and create darkness: I make peace and create evil, I the Lord do all these things.” (Isaiah 45 :7)* *“Great is the mystery of godliness.” (1 Tim. 3:16)* We know exactly what it has pleased God to reveal to us.

*“The secret things belong unto the Lord our God: but those things which are revealed belong unto Us and to our children for ever.” (Deut. 29 :29)* It is God’s business just why it pleases him not to reveal certain things to his people. Jesus said, *“It is not for you to know the times or the seasons, which the Father hath put in his own Power.” (Acts 1-17)*

Many times We may be guilty of trying to reason out with natural understanding the Scriptures that are unclear to us. *“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14:12)* *“...for that which is highly esteemed among men is abomination in the sight of God.” (Luke 16 :15)*

Let us keep this thought in mind: God is a jealous God, and he will not give his glory to another. If

God should share the glory that rightly belongs unto him, then he would be dividing it with another, and in turn he would be giving his glory to another. But the Scripture says that God will not give his glory to another. (See Isaiah 42:8)

God is a lawgiver, and he is a just God, an holy God, and he loves righteousness and hates evil. God is the only one who can overrule evil for good; He is able to bring good out of what appears to be evil. In order to present our thoughts to the reader, we call your attention to this Scripture: *"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."* (Gen. 50:20) The brethren of Joseph meant evil against him, but it was the secret purpose of God for Joseph to go unto Egypt and to be raised up as governor of the land, and to bring his brethren there during this time of famine when they had corn in Egypt. Bible readers know the history of the travels of the children of Israel in Egypt and the afflictions that were put upon them. God told Abraham before Isaac was born: *"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."* (Genesis 15 :14) It is wonderful to meditate upon the marvelous works of God.

Let us not get away from the main thought that God does not

need any help. It pleases God to show his power in a few. It also has pleased God to choose a few people out of fallen mankind. God does not have to explain to anyone just why it has pleased him to only choose a few. *"There is a remnant according to the election of grace."* (Rom. 11:5) We know that we hear the world saying that it would be cruel for God not to give everyone a chance to be saved. Such a saying as this springs from Satan. God does not have to explain to anyone the purpose he had when he created the devil. I am glad to know that God has all power. *"... There is no power but of God: the powers that be are ordained of God."* (Rom. 13:1) Satan had to have permission from God to afflict Job. Who made Satan and gave him the power he does have? Let us remember that God is holy and good. *"... the Lord is upright: he is my rock, and there is no unrighteousness in him."* (Psalms 92 :15)

God gave Job the grace to bear the afflictions that were put upon him. Job was given the strength and the grace to have the patience he was blessed with. We read of the patience of Job. (see James 5:11)

God works in a mysterious way. As the Lord blesses us, let us go a little further with the thought that God does not need any help, and come to the thought of the work of convicting sinners and teaching his people. May the Lord bless us to hold to the truth and turn neither to

the left nor to the right. First, God is the first cause of all causes, and he does not limit himself by leaving it up to man to carry out his purpose. Dear reader, please think of this carefully before reading any further. If God should limit himself by leaving it up to man to spread the gospel to all the world, and to convict sinners, to spiritually educate his people, etc., then God would be disappointed in man's failure to carry out his purpose. Jesus would be discouraged and dissatisfied if just one that he died for should miss going to heaven. But *"He shall not fail nor be discouraged."* (Isaiah 32:4) *"He shall see of the travail of his soul and shall be satisfied."* (Isaiah 53 :11) *" All that the Father giveth me shall come to me."* *"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."* (John 6:37-39) Keep in mind that all of the elect shall be saved, and not one shall be lost.

This reminds me of the dragon in the 12th chapter of Revelation that spewed out the flood after the woman. This is the devil spewing out the flood of false doctrine after the church of God. The world just drinks up this false doctrine, but it does not hurt the church, and it never will. Jesus said, *"Upon this rock I will build my church; and the gates of hell shall not prevail against it."* (Matt. 16:18) All the assaults

of satan and the powers of hell cannot hurt the church of God. *"My father which gave them me, is greater than all; and no man is able to pluck them out of the father's hand."* (John 10:29) What comfort it is to know that God is able to keep his people, and they shall be kept by the power of God: Notice these words of Peter: *"Who are kept by the power of God."* (1 Peter 1:5) Jesus told Peter: *"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."* (Luke 22 :31-32) Peter was converted from this error of feeling that he could keep himself by his own power. If God does not keep us, we would all fall by the wayside. I trust we realize our enemies are too strong for us. (see Psalms 18:7)

It is true that God uses man as a way to carry out some purposes; As God sent the prophet to speak unto David, and this was a way to let David know how he had sinned against God. (See 2 Samuel 12) But let us be careful in thinking about this point. God did not use man as an instrument, or means or a way to convict Peter of this sin of denying Jesus. God did not use man as a means or instrument or way to convict Paul, as the Scriptures state that God did this directly by his Spirit. *"But I certify you, brethren, that*

*the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*" (Gal. 1:11-12) Briefly, Paul received the knowledge of the truth by the direct operation of the Holy Ghost.

At this point, we will quote from Eld. Beebe: *"It has been reported by some, and believed by others, that we discard altogether the idea of God's using means or instruments for the accomplishment of his divine purposes. This charge is gratuitous and untrue. Although we do most positively deny the supposed power or efficacy of humanly invented means to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day, we most freely admit, and firmly believe, that the all-wise and glorious God has appointed instrument's by which he will accomplish his adorable purposes."* (pg. 328, Vol. 1 of his "Editorials.")

After the close of Peter's sermon on the day of Pentecost, this remark was made: *"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"* (Acts 2:37) What caused their hearts to be pricked? One may say that Peter's sermon was the means or instrument that caused their hearts to be pricked. As the Lord blesses us, let us carefully consider

the matter: Now, does preaching cause one's heart to be pricked, or does preaching cause one to be converted? Before we attempt to comment, let us consider another sermon, and notice how this sermon was received: At the close of Stephen's sermon, we read: *"When they heard these things, they were cut to the heart."* (Acts 7:54) Notice the difference in the reception of these two sermons. This is proof to show that one's heart is not pricked by the preaching, and neither does preaching cause one to be converted. Again, some were pricked in their hearts during Peter's sermon, and the people were cut to the heart during Stephen's sermon. Why, or what caused the difference in the reception of the two sermons?

Preaching will not have any effect unless the Spirit of the Lord applies it to the heart. *"The preparations of the heart in man, and answer of the tongue, is from the Lord."* (Proverbs 16 :1) It is the work of the Spirit to apply the preached word to the hearts of those that receive it. In other words, the preached word will not profit one at all unless the Spirit of God applies it to the heart. *"For unto us was the gospel preached, as well as unto them: but the Lord preached did not profit them, not being mixed with faith in them that heard it."* (Hebrews 4:2)

In connection with this, consider the parable of the sower. (read Luke 8:5-15, Mt. 13:3-23; Mk. 4 :3-20)

Notice that the seed which was sown by the wayside, upon a rock, and among thorns did not bear any fruit. The seed that was sown in those places did not profit them at all. Yet the seed that was sown in good ground did bring forth fruit. This ground was good because it was prepared to receive the seed. The preached word profits those who are prepared to receive it. *"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."* (Luke 8 :15)

What is the purpose of preaching? Jesus said, *"feed my Lambs, feed my sheep."* (John 21:15-16) The point I am trying to make is this: God does not have to use man as a means, or instrument to convict sinners. This is done by the direct operation of the Holy Spirit. Man thinks that he can help the Lord, but our God does not need any help, and I am glad to know that God did not leave this work up to man.

It is satan who is stirring up the doctrine that God depends upon man as a means or instrument to carry out his purpose. Our God is able to execute his counsel. *"My counsel shall stand, and I will do all my pleasure."* (Isaiah 46:10)

Why does satan stir up the false doctrines? The motive is to rob God of the glory that is due his holy name. The doctrines of grace advocate an Almighty God and a weak

little man, and this doctrine renders all the honor and praise and glory unto the great name of God. There will not be any creature praise heard in heaven. We know that we are sinners saved only by the mercy and grace of God, and have been made to sing praises within our hearts for this Great Salvation. Salvation is by the grace of God!

W.W. Hudson, Jr.  
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Elder Silas H. Durand

**E**lder H.H. Leferts - Dear Brother: - When left to myself and to my own thinking powers, the result is not valuable, but when the Lord's most precious thoughts are given me, "the sum of them" and the value and beauty of them are infinite. He says, I know my thoughts concerning you: thoughts of peace, and not of evil; to bring to pass an expected end. Now, at any time when the Lord's thoughts come into my heart and take possession of my soul, then I can understand how a sacred principle of reconciliation is connected with the gospel of the dear Savior. I know that by the peculiar power of faith I am right sure of this; but I am so very seldom, if ever, in possession of that holy, heavenly principle. It is by this faith alone that the di-

vine power of faith can be known, and by that alone can resignation, true resignation to the will of God, be known by mortal, sinful man. The power of this soul-searching principle cannot be obtained by anything that mortal man can do. It is, like all things belonging to the kingdom of Christ, the gift of God. We cannot purchase it, we cannot make or create it, we cannot obtain it by any device of men. In no way can it come into our possession except as the gift of God by the power and will of Jesus Christ. The day after I was baptized, over fifty-six years ago, I found this question in my mind: What is faith? What is there in mind now that was not there before? At that time I was at peace. I was glad all the time for those few days, or, I might say, weeks. The Word was there and the church and the brethren, and I wanted no more. I thought then I could see and feel the power of faith. I was not curious, but had enough for my own poor soul. I do not think I have had much more of a view of faith since then than I had at that time. How many things are said about faith in different parts of the New Testament! The brethren, Paul and others, are so clear in their arguments and write so confidently that it seems I can see their statements as unanswerable and can follow them with assurance. Then I turn to my own heart to see if that holy principle is there, and with a drooping head and with a great deal of uncertainty I have to acknowledge

much of the time that I am not sure I have faith sometimes I can see and hear from others the same things that are in my own heart. Then I can but recognize evidence for them, and see it forced back upon me as a reflection in a glass; as the apostle says: "*We all, with open fact beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*" I have to acknowledge that. So when evidence of this kind is experienced, we have to acknowledge it is true, we cannot dispute it; and the apostle's lives evidence thus by inspiration, which comes by divine power, showing what is true in us and true in Jesus. He says: "*Faith is the substance of things hoped for, the evidence of things not seen.*" Concerning faith and the exercise of it and many things connected with it in such a wonderful manner, I would love to write a little or talk a little, but the time has gone by for that. I cannot feel that I shall write at length anymore; but I do enjoy talking with the brethren and to hear from the publishers of the SIGNS and others of the brethren scattered far and wide. The unity of the brethren manifested in the writings is delightful to me. The great beauty of the doctrine and of the order of the church takes hold upon my soul most thoroughly. Zion is called in the Psalms "*the perfection of beauty.*" My mind has been led, when writing or preaching, to

trace out the exercises of such as feel, like I always have, that they are the poorest of the poor, and that strongest doctrine (if there be any difference) would be the only doctrine that could answer the needs of such a weak person as I.

I can go no further just now. On January 5th I entered my eighty-sixth year.

Your brother in hope,  
ELDER SILAS H. DURAND.

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MATT XVI. 16.

*"Thou art the Christ, the Son of the living God."*

When Jesus asked his disciples the direct question, *"Who say ye that I am?"* Peter answered, *"Thou art the Christ, the Son of the living God."* Jesus said to Peter, flesh and blood hath not revealed this unto thee, but my Father which is in heaven hath given you this knowledge. Thus establishing the everlasting truth of the gospel of the grace of God that our Lord and Savior is known only by revelation, for no man can come unto him except drawn by the love of God shed abroad in the heart by the power of God's Holy Spirit. Everyone who hath heard and learned of the Father cometh unto Jesus. This is the way that Jesus builds his church through all ages of the world; that which is perfect cannot be changed. The work of Jesus is perfect, therefore nothing

shall be added to it and nothing shall be taken from it; it stands forever, from everlasting to everlasting. He prepared all the lively stones that are in this glorious building, the church of our Lord and Savior Jesus Christ; he gathers them out of every nation, kindred and tongue under heaven, and they constitute that innumerable company which no man can number, of both Jews and Gentiles, even the world, whose sins Jesus forever put away, by offering up himself unto God without spot. He forever removed the sins of his people, who are his church, that he might present them a glorious church, not having spot, or wrinkle, or any such thing for his church stands pure and complete in him and receives his name. This is the new name whereby she shall be called, The Lord our Righteousness. When our first parents, Adam and Eve, disobeyed the command of God the whole unborn race was plunged into the pit of sin and corruption, and are all under condemnation and held in bondage by the prince of the power of the air, the prince of darkness, and none comes out of this bondage except those whom Jesus releases, having paid their debt. For if I the Son shall make you free, you shall be free indeed. They are the purchase of his blood, and Satan cannot hold them prisoners when Christ bids them come unto him. These weary and heavy laden ones find rest in the fold of God, and they ascribe all glory to



him; they are not reckoned among the nations, for his kingdom is not of this world. They are given new life by being born again, even Christ in them the hope of glory, for the life of his people is hid with Christ in God, and they recognize and rejoice that Jesus is the Christ, the beloved Son of God, and this new life in his people is the only life in which the christian cannot sin, this new way created in righteousness. It is the good tree that cannot bring forth corrupt fruit, therefore all these tried and afflicted ones sing the glad new song, Not unto us, not unto us, but unto thy name give glory, for thou hast redeemed us by thy blood, and brought us out of the pit, and put a new song in our mouth, even praise unto thy name. They all sin, It is by the grace of God I am what I am, and unless this grace reigns in our hearts we know that we are without hope.

*“Through many dangers,  
toils and snares*

*I have already come;*

*Tis grace has brought me  
safe thus far,*

*And grace will lead me  
home.”*

Yours in hope,  
WM. F. SLOAN.  
LEXINGTON, Ky.

Upton, New Mexico, Dec. 3, 1916.

**D**EAR BRETHREN: — If one so poor and unworthy as I am should be allowed to thus address you. Many long days and years of suffering are allotted to the people of God in this life, and it is written, It is not only given you to believe on his name, but also to suffer for his sake. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect until the recompence of the reward, not of himself not by a change of, his own mind voluntarily, but by faith. He did not come in possession of this faith by hearing someone preach Jesus Christ, nor for any good thing he had done, and not by concluding he would seek for it, because faith is the fruit of the Spirit, and is in every child of God when born of God. When we are born; of the flesh we possess certain characteristics, such as natural love, hatred, anger, envy, jealousy, murder, deceit, &c. So it is true, when we are born of the Spirit we have the fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, and we do not have to work to get these fruits. Our faith is born of God, for the Bible says, Whatsoever is born of God;

overcometh the world, and this is the victory that overcometh the world, even our faith. Faith exercises us, we do not exercise faith. Paul says, Faith is the substance, of things hoped for, the evidence of things not seen. Did you ever know anyone to exercise evidence? Evidence exercises us. You hear one of your loved ones is dead, through a not very reliable source, you doubt it, but when you get home there is the loved one in the cold embrace of death, you have the evidence right before you, and this exercises you, causes you to mourn, and you cannot help it. You were exercised by the evidence. Faith is a wonderful power, controlling us, and not we controlling it. Then by this power Moses was called to make a choice, and that was to suffer, affliction with the people of God. Who would stand up and say Moses did it of his own accord, without something natural to move him to do it? Only the destitute of reason or biblical understanding could. It looks to me anyone with good natural reason would know better, but God has hid these things from the wise and prudent. Look at his surroundings, he has almost everything a natural man could wish the son of the daughter of the king of one of the richest countries on earth, the nicest bed to sleep on, the finest food in the land, the best clothing, a life of luxury and ease. Who would give that up and go down and be one of a people that were suffering, ter-

ribly afflicted? God said, I have heard the cries of my people, and am come down to deliver them. What is the matter with you, Moses? You want to leave all of the natural pleasures of the king's court and go forth and suffer with a people whose cries have gone up to the Lord of Sabaoth. Yes, he is willing now, for *"it is God which worketh in you both to will and to do of his good pleasure."* Do you not recollect when you were made willing to give up all worldly pleasure When you became tired of earthly joys and can you not well remember when you said with the poet,

*"Weary of earth, myself and Sin,*

*Dear Jesus, set me free ;  
And to thy glory take me in,  
For there I long to be.*

*Burdened, dejected, and oppressed,*

*Ah, whither shall I flee  
But to thy arms for peace  
and rest ;*

*For there I long to be.*

*Empty, polluted, dark and vain,*

*Is all this world to me ;  
May I the better world obtain  
For there I long to be.*

*Lord, let a tempest-tossed  
soul*

*That peaceful harbor see,  
Where waves and billows  
never roll ;*

*For there I long to be".*

Before this there was so much

joy in the world to you, the days passed with hardly a ripple on the sea of this life, but there came a change, something filled your heart with sadness, dark shadows began to hover over your heretofore bright pathway, there came creeping away down into your heart of hearts a sadness before unknown to you, you began to feel that you needed help, fear came over you that you could not shake off, the dark shadows became more dense, the anxiety increased, and you began to be awfully burdened. I could see the grave open and my bones lying in it, but for the life of me I could see no further, I felt that there I would flee, and there remain forever and forever. So terrible was the darkness, and so heavy the burden, life was a misery to me. What did you say?:

“ Till late I saw no danger nigh,  
I lived at ease, nor feared to die;  
Wrapped up in self, conceit and  
pride, I shall have peace at last, I  
cried.

But when, great God, thy light  
divine

Had shone in this dark soul of  
mine,

Then I beheld with trembling  
awe

The terrors of thy holy law.

With melting heart and weeping  
eyes

My guilty soul for mercy cries;

Where can I go, or whither flee,

To escape the vengeance due to  
me?”

I can go to the place where the

burden rolled off and a text of Scripture came into my mind. This came: And the peace of God, that passeth all understanding, shall keep your hearts and minds through Jesus Christ. It has kept you, it will keep you, little, trembling one, although the bitter, briny waves of sorrow and affliction will come sweeping over the sea of this life, and will go over you, overwhelming you in the most awful grief and sorrow; still you will be kept, still you are safe. His love is always the same, never changes, and all your sorrows and every pain are for your good. Many waters cannot quench love, the floods cannot drown it; nothing can cause his love to change. The anguish and fear only prepare you to joy in Jesus when he manifests again himself to you as your Savior, Protector, King, Husband, Friend. Although years and years of the deepest sorrow have gone over me, I remember as well as yesterday when I first heard Elder Silas Durand preach on the subject, “ Who shall separate us from the love of God ?” and still can see in my mind the illustration he used in describing real, true christianity and painted or false religion. That was away over from where I now live, where God has so wonderfully blessed me, away over in what the Indians called “ the dark and blood ground,” and it proved to be that to me.

So faith forced Moses to suffer affliction with the people of God, choosing rather to suffer than to

enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt. Certainly the children prize the services and the joy and sweetness found in him more than all the world. David said, One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. Worship him in the beauty of holiness. These are the greatest riches: to behold the beauty of the Lord. What is the beauty of the Lord. An upright walk and a godly conversation. Nothing in this life hardly, except the Savior himself, is more beautiful than an upright walk, and this is him manifest in us. Out of Zion, the perfection of beauty, God hath shined. Disorderly conduct and bad language in one professing the name of our Savior are to the people of God very ugly. Do not boast, you cannot keep yourself; the dear Savior only can keep you. Who hath delivered me from so great a death, who doth also now deliver, and who will yet deliver us. Bless his holy name.

Your brother in hope of mercy,  
ISAAC R. GREATHOUSE.

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*Psalm 14:2.*

*The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.*

HAMMOND, W. Va., Dec. 31, 1917.

DEAR BROTHER KER:-I thought of writing to you and to the readers of the SIGNS OF THE TIMES after reading your article, "Close of volume eighty-five." I want to say that the SIGNS has contended for salvation by grace, and grace alone, of the God of Jacob. As you say, there have been some differences of view. There is none perfect, and if not perfect we need not expect our writings to be perfect. These are trying times for us all, as well as for the dear old SIGNS. In the first place, my mind was called to God's children among the men of England and the warring nations, and the thought came to me that I wanted them to know that I wish them well, and that I hope I love them for the truth's sake, and hope that we are brethren, and that we desire one another's peace and welfare, and that we have good, kind feelings toward them, God's children are taught by the Spirit to love one another, and they are also taught to do unto others as they would have others do unto them, We learn from the Scriptures that there shall be wars and rumors of wars, and that the wicked shall do wickedly, and that none of the wicked shall understand; but the wise shall understand. (Daniel xii. 10.) We read in Acts xvii. 26, that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times be-

fore appointed, and the bounds of their habitation. Hence we cannot say, why dwell you here or there. Because if our bounds and habitation are set for us to dwell on the face of all the earth, who can hinder the purposes of God and if the wicked shall do wickedly, who shall cause them to refrain from it? So by these Scriptures we plainly see that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. Then, if there shall be wars, who can prevent them from coming to pass? No one can, and by coming does it not prove to us that the Scriptures are true and sin is of the devil, and God is the author of peace God cannot be tempted with evil, neither tempteth he any man.

Yes, the wicked shall do wickedly, and none of them shall understand. So they just go on in the way that seems right unto them, and that way leads unto death, and into death do they go. But there is a class that does understand, and that class is the wise, but not the worldly wise—not the wisdom of the kings of the earth; but the wise receive their wisdom through the revelation of the eternal God, and their wisdom is spiritual; not of the earth, but from heaven; they understand, because they are all taught of the Lord. Then it is useless for you or me to try to make them understand or teach them to know the Lord, or teach them to stop wars and troubles of the na-

tions when it is in the wicked to do wickedly. There is a time and a purpose for all things; a time of war and a time of peace; a time to all things, and who can hinder them from taking place? For that which is determined shall be done, and who can hinder it? The eternal God is the only King of kings and Lord of lords, and he holds the keys of life and of death, and none can deliver out of his hand. I have only one son, and he is liable to be drafted at any time, and I love him and would protect him from misery and pain, and have seen much trouble over him being called away, but that may all be natural; but who knows this except the eternal God, who knows all things? What can I do but wait and see what God will do for him and for me and all his believing children. Abraham was grieved over his son, and are we better than he? O no, no. Then if there is a time of war, is it not true and verily true today, and is there not cause for the children of men dwelling in the bounds and places of their habitation which were before appointed them on the face of all the earth? So where the soldiers' places are for them to dwell, and who can stop them before they land at their dwelling-places, and who can send them beyond their bounds and habitations? I am not able, you are not, so let us trust in the eternal God, who works all things after the counsel of his own will. I remember another Scripture : There is a time to die. Now let us reason; if there is a time of war,

and a time of peace, who can make peace in the time of war? Because there is a time for all things, when the time comes for war to cease, it will cease. Then when war ceases, it will be a time of peace, and peace will last in its season, and when its season ceases peace ceases. Even so with life and death, there is a time and season, and when the time of life ceases, then the time to die is at hand, and die we will; but we cannot die while we have life, and there is a season and place for this life, and it must have its season and its place; even so death must have its season and place, and if that season and place appointed beforehand is on the water, or in the trenches, there is nothing to prevent its coming to pass, and who can hinder us from being there where our bounds and habitations were set for us to dwell? We cannot pass over them. Are we not creatures of time? Are we not the clay? Is not God the potter? And what power has the lump of clay? Is it not in the potter's hand? He uses it as he pleases. Is not the clay without power or will against the purpose and arrangements of God, or sovereign ruler, both in the heaven above and on the earth beneath Dear readers, there might arise in our minds the question. Why then do we worry over our sons? Well, the flesh is weak, and in the flesh there dwells no good thing, and this causes a warfare. The spirit is willing, but the flesh is weak, and we in the flesh cannot please God. These two, the flesh and the

Spirit, are at warfare one against the other, so that we cannot do the things we would. O how good it is to be reconciled to the will of God, but we are only reconciled to God through Christ Jesus our Lord. Dear brethren, you who are in the war, or whose sons are, be of good cheer as much as lieth within you, and may God give you grace to bear it all.

Remember the patience of Job, remember the humility of Jesus Christ our Lord, remember the sufferings of God's children. Lest you might come to the conclusion that I am above trouble and sorrow, I will say to you all that I am a man of sorrows; I have many sorrows, many troubles, but I hope that the Lord is my Shepherd and that I have sufferings and sorrows for Jesus' sake.

Dear children of our God, I hope that I have a tender feeling toward you at this present time. Farewell.

JAMES W. LINN.

---

FAYETTEVILLE, Ga., Dec. 13, 1917.

**D**EAR BRETHREN: - The Lord willing, I will write you again, but do not know what to write. First, I want to correct a mistake in my letter in December 1st number of the SIGNS. On page 538, first column, twenty-ninth line, the words, "brother Rees" should be "Rees Prather." I enjoy the good letters in the SIGNS, but the last one brought me unexpected sorrow. When I read of brother W.C. Pennington's death I felt sorrow as I had never felt before for one I had never seen.

We were strangers in the flesh, but I felt that I only needed to see him to be acquainted, for we had corresponded, and I had read his letters in the SIGNS. My sympathy is with his loved ones, and as I think of their sorrow I cannot restrain the tears. I feel that he was a good son and brother, and wish I could be as good as I think he was. May God abundantly bless the bereaved ones, and may they realize that what he does is right and for his glory and for good, for all things work together for good to them who love the Lord. The dealings of the Lord with his people are mysterious, wonderful and beautiful when we can see the good in them. Mysterious to the carnal mind, but not so when revealed by the blessed Spirit to our spiritual mind, but wonderful, amazing, that the great God of everything should be so kind and loving as to bless vile sinners with an inheritance equal to his only begotten Son, for we are heirs of God and joint-heirs with Christ. Then as Christ is to live forever in eternal glory with the Father, so shall his people, redeemed from all iniquity. The world is running wild for riches and honor, but the grandest riches and honor bestowed on humanity are hope and faith in Jesus, and just as sure as the anchor (hope) is there, the person will one sweet day rest there. The anchor chain sometimes breaks and lets ships stray, but the spiritual anchor will never give way until the ship, or trusting, hoping sinner, is safely landed on that blissful, eternal shore; then will be no more tossing on seas of sorrow, poverty, sickness and pain. Sometimes we hear

people say their hope is so little they are almost ready to give it up or throw it away, but why do they not do so just at that moment if they were asked what they would take for their little hope they could not price it. Although it may seem ever so small, it is large and glittering compared with the riches and honors of all the world, which fade away. I do not claim to know much, am ignorant, it seems to me, but in thinking of our hope being so little, I think we are mistaken about hope being little. It seems to me that it is faith that is now weak, instead of hope. The farther we are from God, the more we desire to see his smiling face, but when we see him, or a token of his love, we are not hoping so much, but are realizing that for which we so earnestly hoped. When we lose sight of these glories faith gets weak and hope grows stronger. When John was with Christ he did not need hope, but when he was cast into prison, shut up in darkness where he could not see Christ, then he needed hope, but faith was weak, and he sent to Christ to know if he were the Christ, or must he look for another.

Bad crops and misfortune have left me in a poor condition financially, but God is the same, and it is according to his mercy that I am enjoying the blessings I now enjoy; I know not how soon I may have to suffer the miseries of poverty, cold, hunger, sickness or warfare, but I hope I will be able to trust him, though he slay me. Pray for me.

Unworthily,  
GEORGE W. JACKSON.

### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Republican Church, a Presbytery met at Republican Church on Saturday, June 14, 2003 for the examination of Brother Frank Peters if found qualified in accordance with the written word of God, at the discretion of the judgment, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Elder Mark Terry. All Elders of our same faith and order present constituted the Presbytery. Those present were Junior Conner, W.T. Conner, Lane Carter, Carl Terry, Clarence Stone, Mark Terry, Larry Hollandsworth, Thomas Solomon and Marvin Brumfield.

All Deacons were asked to sit together.

The presbytery was organized by electing Elder Junior Conner as moderator. Jamie E. Cooper as clerk, Elders Carl Terry & Clarence Stone were chosen to lead in the examination of the candidate. Brother Guy Holley having been duly appointed by Republican Church, delivered Brother Frank Peters to the Presbytery. Examination was made by Elders Carl Terry - Acts Ch. 6 & Clarence Stone - 1st Timothy Ch. 3 vs. 8. using scripture. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination

Prayer was delivered by Elder Marvin Brumfield. The charge was delivered by Elders Lane Carter & Larry Hollandsworth using Scriptural reference.

The Moderator asked the presbytery if they were satisfied with the work of the Presbytery which was answered in the Affirmative.

A certificate of ordination was presented to Brother Frank Peters and the right hand of fellowship was given, The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Baptist Church at Republican Church.

The minutes consisting of the work of the Presbytery were read and approved. The Presbytery was dismissed with Prayer by Elder Thomas Solomon.

Junior Conner, Moderator  
Jamie E. Cooper, Clerk

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### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Republican Church, a Presbytery met at Republican Church on Saturday, June 14, 2003 for the examination of Brother Edd Johnson if found qualified in accordance with the written word of God, at the discretion of the judgment, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Elder Mark Terry. All Elders of our same faith and order present constituted the Presbytery.



Those present were Junior Conner, W.T. Conner, Lane Carter, Carl Terry, Clarence Stone, Mark Terry, Larry Hollandsworth, Thomas Solomon and Marvin Brumfield.

All Deacons were asked to sit together.

The presbytery was organized by electing Elder Junior Conner as moderator. Jamie E. Cooper as clerk, Elders Carl Terry & Clarence Stone were chosen to lead in the examination of the candidate. Brother Guy Holley having been duly appointed by Republican Church, delivered Brother Edd Johnson to the Presbytery. Examination was made by Elders Carl Terry - Acts Ch. 6 & Clarence Stone - 1st Timothy Ch. 3 vs. 8. using scripture. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination Prayer was delivered by Elder Marvin Brumfield. The charge was delivered by Elders Lane Carter & Larry Hollandsworth using Scriptural reference.

The Moderator asked the presbytery if they were satisfied with the work of the Presbytery which was answered in the Affirmative.

A certificate of ordination was presented to Brother Edd Johnson and the right hand of fellowship was given, The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Baptist Church at Republican Church.

The minutes consisting of the work of the Presbytery were read and approved. The Presbytery was dismissed with Prayer by Elder Thomas Solomon.

Junior Conner, Moderator  
Jamie E. Cooper, Clerk

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*CONTRIBUTIONS*

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FOR AUGUST 2003

|                               |        |
|-------------------------------|--------|
| Kenneth Thompson, VA .....    | 5.00   |
| Richard Lawless, W. VA .....  | 5.00   |
| Alfred Ratlieff, VA.....      | 5.00   |
| Hazel Garland, MD.....        | 25.00  |
| Donald Ferguson, BC Can. .... | 45.00  |
| Hugh Walker, NC .....         | 10.00  |
| John Vipperman, VA .....      | 5.00   |
| J. D. Inman, TX.....          | 5.00   |
| Ruby Queen, KY                |        |
| In memory of Byron Queen..    | 100.00 |
| Larrie Bowler, VA .....       | 5.00   |
| Betty Nutter, MD .....        | 5.00   |
| Donald Arne, SD .....         | 35.00  |

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*OBITUARIES*

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C. HOWARD DIVERS

**W**ith a very, very, sad heart I will attempt to write the obituary of my Dear husband, C. Howard Divers. He was born September 17, 1929 in Franklin County, Virginia, the son of the late James DeMass and Lillie Crouch Divers. He was married to Nancy Lee Martin

Divers for over fifty years. He passed away August 23, 2003 at his home in Rocky Mount, Virginia with his wife by his side and also his special brother-in-law James Haynes. Surviving is one brother Russell Divers of Roanoke, Virginia and two sisters Bessie Robertson of Roanoke, Virginia and Anne Eillis of Bedford, Virginia also his mother-in-law Nancy Plybon Voorhees of Rocky Mount, Virginia.

Howard joined Camp Branch Primitive Baptist Church in 1990 and was baptized along with his wife in Smith River and was faithful to attend and was always willing to help in any way possible. The only male member he did many things to improve the buildings and grounds even years before he was baptized.

His many kindnesses, humbleness, and generosity to his beloved church, family, and friends whom he loved very dearly and loved for them to visit him, will be cherished and linger long in our hearts.

He so willingly and tenderly cared for all even in his last moments of life.

His life's been full he savored much, good friends, good times, a loved one's touch. God took him now; He set him free.

We at Camp Branch have suffered a great loss but our loss is his eternal gain. We acknowledge the sovereignty of God and hope to be reconciled to His will.

He was blessed with many

marks of grace and loved and desired peace in the church.

He had a clear vision of the work of the Lord and looked unto Him as the author and finisher of his faith. Howard fought a good fight and kept the faith.

A few days before his passing he told me he was going to leave me and told me to take care of myself and talked so sweet. He always told me he loved me and was always devoted in his care for me, and kept on hugging me even after he was so weak. He was the best patient a person could ever ask for. He didn't complain, always thanking you for what you did, just a drink of water or whatever. We read the bible and prayed together many times and he picked out the songs out of the Goble Song Book to be sung at his funeral.

"Precious in the sight of the Lord is the death of his saints."

May God in His rich mercy keep us all pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Howard suffered with cancer but his last hours were peaceful and he just went peacefully to sleep. He is now "Asleep in Jesus".

His body was laid to rest beneath a mound of beautiful flowers in Franklin Memorial Park there to await the second coming of our Lord and Saviour Jesus Christ. His pastor, Elder Alan Terry, conducted the beautiful funeral at Flora Funeral

Service in Rocky Mount, Virginia on August 25, 2003.

Done by order of the church at Camp Branch in conference.

Written by his wife,  
An unworthy sister in hope,  
Nancy M. Divers

**MEREDITH B. QUEEN**  
Born 1923 HITCHENS, KY

**M**eredith Byron Queen, 80, of Hitchens, left to be with his heavenly father, Thursday, May 22, in King's Daughters' Medical Center in Ashland, KY. Mr. Queen was born January 18, 1923, a son of the late Calvin and Anna Waddell Queen. He was a WWII Army Veteran, was retired from AK Steel in East Processing, and attended the Lost Creek Predestinarian Primitive Baptist Church in Denton, KY.

He was preceded in death by two brothers, James Russell Queen and Sharon P. Queen. He is survived by his loving wife of 59 years, Ruby Horton Queen of Hitchens. Other survivors include: two daughters and one son-in-law, Kathy Lewis of Grayson, KY and Donna and Mike Hewlett of Greenup, KY; two Granddaughters, Elizabeth Lewis and Meredith Lewis of Grayson, KY; two step-grandchildren, Christina Thomas and Jacob Hewlett, both of Worthington, KY; Two nephews, James R. Queen of Russell, KY and Paul D. Queen of Minneapolis-St. Paul, MN; four step-great-grand-

sons, Alex Hewlett, Coleman Thomas, Chase Thomas and Gavin Reed, all of Worthington, KY.

Funeral Services were conducted Sunday, May 25, at the Malone Funeral Home with Pastor Jerry Farmer officiating. Committal was in the East Carter Memory Gardens, Tuesday at 2 p.m.

I have been given permission by Ruby Queen, his wife, to add a personal note to that prepared by the family above, and to submit the whole to the Signs of the Times for publication. Byron was a man of integrity. He was a firm believer in the gospel of the grace of God without any works of men involved. He bore the fruit of the spirit, which is love, joy, peace, gentleness, goodness, faith, longsuffering, meekness and temperance. He was faithful in attending the services at Lost Creek for many years, until his death, along with his faithful, loving, and believing wife Ruby, and their daughter Kathy and two granddaughters Elizabeth and Meredith. He said that he would love to be a member with the Old Baptists but didn't feel worthy. He, many times, shed tears upon hearing the Gospel preached, and when discussing the pure doctrine with his family and friends. It may truly be said, that he loved his family. He loved the church and the brethren. He loved the doctrine of Christ. It also may be truly said that he was loved by all who knew him in truth, including, I hope, this unworthy writer. May the God of heaven and earth comfort his

family and friends with true faith in Christ, who has gone before us in all things, even in death and in the resurrection from the dead. We miss Byron greatly, but rejoice in the assurance that his spirit is now rejoicing in the very presence of God, where all is peace and love. The apostle, by inspiration said, "To be absent from the body is to be present with the Lord." May we be given grace to press toward the mark for the prize of the high calling of God in Christ Jesus. Written in love and in hope of eternal life.

Elder J.B. Farmer.

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#### SISTER MAE WILLIAMS

**A**nother precious sister, Mae Marshall Williams has been called from our midst at Malmaison Primitive Baptist Church "Who can find a virtuous woman, for her price is far above rubies." Sister Mae was a virtuous, humble, and soft spoken lady. She was a wonderful help mate to her husband, Elder Julian Williams. If you visited in her home or she came to yours, she always had something to give you. I have known Sister Mae and her family about 50 years and have always esteemed them most highly. She united with the church at Malmaison, December 1979 and was a devoted and faithful member.

Sister Mae was born in Pittsylvania County, Va. May 24,

1923 and passed away May 14, 2003, after suffering a massive stroke. She was the daughter of William Ira Marshall Sr. and Pearl Dawson Marshall.

Survivors are a daughter, Sister Joyce Pittman and husband, Brother Phil Pittman of Longview, TX. Two sons, Michael Williams of Raleigh, NC. Larry Williams and wife Bessie of Roanoke, Va. Four grandchildren and one brother William Ira Marshall, Jr. of Durham, NC.

In addition to her parents and husband she was predeceased by three brothers. Brother Madison Marshall, Page Marshall and Paul Marshall.

Funeral services were held at Wrenn-Yeatts Funeral Home Westover Chapel, with Elder Raymond Goad, C.B. Davis and Marvin Brumfield officiating. Interment was in the Williams Family Cemetery in Keeling, Va.

There were some most unusual similarities between the death of Elder Julian and Sister Mae. He died March 14, 2002, 10 days after his birthday. She died May 14, 2003, 10 days before her birthday. They were both hospitalized on the 10th of the month, died on the 14th and were buried on the 17th.

We believe our dear sister is now "Asleep in Jesus, from which none ever wake to weep." We trust the God of all grace will reconcile us to His will.

Written by one who loved her for Christ sake, I hope.

Peggy Wells

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 171

MEADOWS OF DAN, VA., NOVEMBER 2003

NO. 11

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## SONG

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

*Joined in one spirit to one Head,  
We wait his will to know,  
That we in his right steps may  
tread*

*And follow him below.*

*O may we ever walk in him,  
And nothing know beside;  
Nothing desire, nor aught esteem,  
But Jesus crucified.*

*Closer and closer let us cleave,  
To his beloved embrace;  
Expect his fulness to receive,  
And grace to answer grace.*

C. Wesley

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 Sister Cleora Ireland Foreman

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EDITORIAL

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THE PROMISE



ELDER R. H. CAMPBELL

*“Now to Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the*

*inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.” (Gal 2:16-18)*

**T**he promise was made to one man (Abraham) through one man (Christ), but it was not to all of Abraham’s posterity but rather to the chosen generation, which is, Christ in you the hope of glory. As in the case of Abraham, the promise was to Isaac, and not to Ishmael; even though, according to the law, Ishmael was the first born and the one to whom the blessing should go. When God told Abraham that he would have a seed by Sarah, he could not believe it; he laughed, and so did Sarah when the angel told her, and Abraham said, *“O that Ishmael might live before thee.”* God said in reply, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” Isaac, was born to Abraham of Sarah, his lawful wife, and Ishmael was born of Hagar, Sarah’s handmaid, which Sarah had given to Abraham to bear him a seed, since she was barren and could bear no children. They were not of identical lineage therefore, and it could be argued here that the promise was to the firstborn son of his legal wife Sarah to keep the lineage pure.

The same situation existed in the case of Isaac, Abraham’s seed,

with whom the covenant was passed. Isaac had twin sons, born of Rebecca, they were of the same parentage and even of the same conception, and were, by nature and according to the law identical in every sense of the word, but the covenant was with the chosen one which was Jacob. This fact was revealed to their mother before they were even born. Paul recorded this fact in the new testament and went even further and explained the purpose in it being this way, (Rom 9:11) *"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."* Neither Isaac nor Jacob had any part in their being the chosen one; but rather, this scripture says that it was to make manifest that it was not as a result of the works or the planning of the creature, or because of the lawful birth-right of either, but rather, it was because of the election of God, and that determination was made before the foundation of the world. This is verified by the apostle Paul in his declaring to the church at Ephesus, and to the faithful in Christ Jesus, why they were among the chosen ones, (Eph 1:4) *"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ*

*to himself, according to the good pleasure of his will"*. Any questions? there is only one plan of salvation, and this covers all of the elect in all ages of time, under the law and under grace. (Rom 9: 6-8) *"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. That is, They which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed."* This promise under consideration, in this text, is the same promise that was made to Abraham, and it was according to the determinate counsel and foreknowledge of God, before the foundation of the world, and will stand throughout time and eternity. It was made prior to either of the two covenants which God made with men, and neither of them take precedent over the terms of this promise, that they should render the promise null and void. Nay, rather they are the way and manner in which the promise made is assured unto the heirs of promise, each in their own dispensation of time, and in the way pleasing unto the administrator of the different covenants. Paul says, (1 Cor 12:5) *"And there are differences of administration, but the same Lord."* The same Lord through whom the promise came was the Lord and Savior

Jesus Christ; who was also the administrator of both the old and the new covenant, assuring the absolute fulfillment of the promise, as made to Abraham. The scriptures declare that he ever liveth to make intercessions for the sins of the elect, and to insure that the original intent of the promise is fulfilled, to all, as they come onto the stage of action in due time, whereby they receive the earnest of their inheritance according to this promise. In his epistle to the Hebrews, Paul said, speaking of Christ, (*Heb 7:24-25*) "*But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.*" This is the absolute assurance that each heir has that as it has been promised, so it shall be.

This promise applies, to those under the Mosaic law and to those in the gospel day, although the administration may be a little different. The death of Jesus on the cross atoned for the sins under the law, taking their sins upon himself, and delivering them from the just condemnation of the law. In his death he blotted out the handwriting of ordinances that would have been against the gentiles, which was contrary to them, and took it out of the way, nailing it to his cross, so that henceforth they are no longer under

the law of sin and death but rather the law of the liberty of life in Christ Jesus. All of the elect, chosen in Christ before the foundation of the world shall be saved by his sacrifice since the efficacy of his blood flowed to the former sea and the hinder sea.

Paul said on one occasion, speaking to the gentiles, regarding the Jews, under the law, (*Rom 11:28*) "*As concerning the gospel, they are enemies for your sake, but as touching the election, they are beloved for the fathers sake.*" and so all Israel shall be saved, and it is all by the mercy of God through the death of his only begotten Son. (*Rom 11:32*) "*For God hath concluded them all in unbelief, that he might have mercy upon all.*" All are saved by the grace of God, and it is according to the promise made unto Abraham, and therefore, they live their life here in time, as Paul said, (*Titus 1:2*) "*In hope of eternal life, which God, that cannot lie, promised before the world began.*"

Even as Abraham, the heirs are given faith to believe God's promise, and it is accounted to them for righteousness, and when this is revealed unto them, they embark upon the pilgrimage that has been set before them, like Abraham, looking for the city which hath foundations, whose builder and maker is God. The same faith that enabled



Abraham to go forth on his journey, will also stimulate and quicken them, and create that bond of fellowship for those of like precious faith, in all ages of time. John said that his purpose, in writing his first epistle, was that future generations to come would have fellowship with those in his time, (*1 John Chap 1:1-3*) "*That which was from the beginning, which we have heard, which we have seen with our eyes which we have looked upon, and our hands have handled of the Word of life; For the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and his Son Jesus Christ.*"

These testimonies, of the brethren in former generations, bear witness to his children in this age and enables them to understand the scriptures, because they are explaining unto them their own travels in this time world. They feel a very special fellowship for Peter, when he says, (*1 Pet 4:12-13*) "*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's suffer-*

*ing; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*" There are times when his children are made to wonder regarding this change that has occurred in their lives, as to just what, how and why, it is with them as it is. But there is one thing that they are sure of; and that is, that there has been a change in their life and that it was not of their doing. They did not anticipate it, nor expect it, and since they did not originate it, they are made to realize that it is the work of God within them, and are made thankful that they cannot change or alter it; because they have been made to know that they cannot direct, or maintain their own way.

This is the solid foundation upon which, the hope of eternal life and the salvation, of every heir of grace is based, and there is not a more secure position, in heaven or in earth, where this hope could be placed. Paul said, (*1 Cor 3:11*) "*For other foundation can no man lay than that is laid, which is Jesus Christ.*" It is all of the sovereign, work of God, and all of the power and glory of the godhead stands solidly behind this holy promise. There is no power, past, present, or future that can, in any way change or alter, this promise, or the foundation upon which it is built. The psalmist David said, and this is applicable to all of the works of God, (*Psa 33:9*) "*For he spake, and it*

*was done; he commanded, and it stood fast.*" All scriptures are absolute truths, and they are just as relevant in this day and age, as they were in the day in which they were declared.

There is no hope of salvation other than that which has been firmly established upon this promise, and there is no other foundation which would be any more sure and steadfast than this. Paul, seemed to clinch this once and for all, when he said, *(Heb 6:17-20) "Wherein God, willing more abundantly to shew 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 veil: Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."* Just think on that for a moment: the original promise was made by God, and then He confirms it by his own personal oath, to every heir of salvation. This scripture is saying, I believe, that their salvation is as sure and certain as the fact that Jesus is in heaven, because, he as their high priest, has entered

heaven for them, and therefore nothing can ever separate them from that holy covenant of promise, or prevent its being fulfilled as it was declared originally.

Peter, speaking of this same promise, tells the apostles on the day of Pentecost, *(Acts 2:39) "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* All of the chosen generation are included in that original promise; and they are those to whom God was referring, when he told Abraham, *"in thee shall all families of the earth be blessed."* This was but confirming the fact that this same promise applies to the church, in the gospel day, which is the church as we know it today, as it was to the church in the wilderness, under the law. As an elder, who on one occasion was discussing a certain scripture with one of another faith, and they said, *"well the bible only mentions that subject once in the bible,"* and the elder asked him; how many times does God have to say something to make it the truth? If God declares anything to be true, it is the truth throughout all eternity, and that is especially true with this promise, because it is the basis of the hope of eternal life in every heir of grace.

If we be one of the elect, we have the greatest possible assurance of a heavenly home, when this time

world is ended. It has been promised by God the Father, it has been preserved in Christ Jesus the only begotten Son, and this fact has been revealed unto us by the Holy Ghost. There is absolutely no possibility of error, or of any misinformation being in this line of communication.

Our experience causes us to believe that we are indeed of that chosen generation, and our faith in him that has promised, enables us to enter into that rest, as regarding salvation, as the apostle Paul wrote, *(Heb 4:3) "For we which have believed do enter into that rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."* We strive to do those things that are pleasing unto God, not in order to obtain salvation, but rather to make manifest the love and praise that we have for him, and for what we hope that he has done for us.

God, knowing our hearts, accepts our sacrifice continually, that is, the fruit of our lips, rendering praise unto his Holy and matchless name for the wonderful gift that has been bestowed upon all of his beloved, according to this precious promise.

In bonds of love;  
Richard H. Campbell

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## CORRESPONDENCE

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### CALL TO THE MINISTRY AND BELIEFS OF ELDER MARVIN BRUMFIELD

Told to Elder Jerry & Sherry Farmer, Elder Waymon Chapel, Elder James & Sylvia Howard, Elder Theron & Bobbye Jones, Elder Truman & Geraldine Bradshaw, Jamie & Frances Cooper, Randolph & Peggy Wells, Gene & Libby Howard, Gladston & Jottie Newman, George Hyslip, Rebecca Brumfield, and Bill & Judy Poindexter

On Saturday night during the sitting of the Little Vine Association

August 25, 2001

I had a dream 17 years before I made my first attempt. This was a dream or a vision that I had of my home church. I dreamed that I was called upon and I could see it and I can see it today as plain as it was back many years ago. I was called upon, I got up and I opened the Bible, but I cannot tell you what the scripture was that I turned to. It seemed like I read what I turned to and it was the easiest thing I had ever done. But about three or four months later I had another dream exactly like the first one. Same place, I opened the Bible, I can't tell you where it was. It is just as plain

today as it was then. I read something and was shut completely up. I couldn't even have a comment on it. What did it mean? Now I can see (if I am not mistaken) with the experiences I have had - you brethren who stand in the pulpit know - sometimes it feels like it is the easiest thing you have ever done. Sometimes you feel like you have been blessed. I feel like that was the first dream I had. Sometimes you go and you find you don't have a bit of feeling. Completely shut up. Now, Brethren, if that is not showing you something, telling you something, I don't know what it was. I have found it to be that way. I have seen in that thing, that one is just as important as the other. It just don't make me feel as good. But I am thankful to my Lord that I can see this thing and understand it and realize one is just as good as the other.

As I said I went many years. Sometimes it would get much stronger. Sometimes it would get to the place, I couldn't see how I could stand it any longer. Then it would kindly drift away and I would think, "It's gone, maybe you are completely out of it. Maybe you are okay now." Then later on it would come back again a little bit tighter. I would go for a few weeks wondering what is going to happen. What is going to take place? Here I would go again. I would have another series. I would feel like, maybe it is all gone, maybe it is something you just thought of or maybe it is something you made

up for yourself. I don't know about you fellows, but during this time I was trying to work. My wife was trying to work. Later on, it seemed like I was going to die anyway. Maybe it would have been better if I had. I started going to doctors in Lynchburg and there at home. I finally ended up down in Duke Hospital with my wife trying to work and coming to see about me. Still, she didn't know what was wrong and I didn't know what was wrong. I just kept on with one thing and another and finally they run all the tests they could run on me and finally they just sent me home. I reckon I was just as bad when I got back as I was when I went from that standpoint, because I don't think the doctors have any medication for one who is called to stand before a portion of people that we feel now that they must be the wisest people on earth. They know, I believe you know - you can say you know, they know the truth. The ones that have been brought into this thing by His love. You can say, they know the truth when they hear it. I can say one thing, I believe they are a people that have this new birth or born again, (if you want to use the word, born again). They don't have to go to the Bible to know when they hear the truth. If they hear the unsound, they know it. They don't have to go to the Bible to know these things. Why? Because they have been given something that the world does not have. That is knowledge, truth and a great love. This love will

go with you through this world and the world to come.

But let's go back once again. The thing got so tight it seemed like I would not be able to bear it. One week, along towards the end of the week, I said to my wife, "Let's go down to Elder Prescott's." He has been someone I could lean on but he's gone on now. I said, "Let's go down there and see them." But she still didn't know these things. So we went down there and spent the weekend. We went with them to church and Elder Prescott kind of felt what was going on. He could see it. He couldn't ask me to say anything down there but he asked me to return thanks at the table, so I did and I felt a little easier. So we came on back home Sunday afternoon and I still hadn't said anything to my pastor about it. So I said to my wife, "Let's go over to Elder Goad's." So we went over there and I told them what was upon my mind. So we all cried and talked about it. Elder Goad asked what had took place down there and I told him I had the blessing and he said, "Did you feel relief?" I said I felt a little. Sister Phyllis said, "Well, it is going to be a hard road. Nobody knows how it is unless they walk in these shoes." But these things have to be, whether we like it or whether we don't. These things take place in our lives and there is a purpose in it whether we will be able to understand them or not. His purpose will be fulfilled. So I talked to Elder Tench and he said,

"Next weekend we will let you try." So I guess I made a try and I still try. But I told some of them the other night, I have had a good life. The Lord has been good to me although the road has been rough. It has not been easy for the last few years, but it has been the sweetest part. I told my wife, since I have come into the church with those I love, I hope, those that I hope I can live with, those that I hope I can sing with, those that I hope I can talk with, those that I hope I can share my burdens, troubles and tribulations and my good times with. I think about maybe that is the way Ruth felt when she said, "Entreat me not to leave thee. Where you lodge, I want to lodge. Where you are buried, I want to be buried." I hope I can live with you. My greatest desire, Brethren, is (I know I can't do it of myself) that I can be kept in such a way to be kept small enough (you cannot do this if you are not kept) to be as a little child and not to cause any trouble. But I hope, by the Grace of God, to be kept so low that I can always look up to my brethren and not down on them.

We have just had our 50th Anniversary and I gave a little speech before we started. I said when we got married, we didn't have much. We just had a little. I think I had \$50 when we got married. I didn't have enough to buy Rebecca a ring. By the Grace of God over these years we have - not myself, we have -accumulated enough to buy her a ring.

By the Grace of God! I am what I am by the Grace of God. And I hope and pray that I will be kept and led in such a way that I can say with a true heart that I love you. You know we have a little song:

*Love is the sweetest bud that blows.*

*Its beauty never dies*

We love our families but this is a love that reaches beyond this world. You know, I believe this love of God will carry you through these things that are coming. We have to face them. For the last few years—we hate to give our children up; we hate to give our grandchildren up. If you haven't experienced it, you will. And you won't know how it is until you walk in those shoes. But the greatest part, the most precious thing that I can think of, that I can see that this had to be. Losing our grandchild, this had to be. I am glad that the Lord has blessed me to believe that. It had to be exactly like the Lord had foreordained it to be. There was a purpose in it, a reason for it and I told the children, the family, this is the way it had to be. There is a reason and a purpose in it and we might not ever see the reason for it or the purpose in it, but if we go back to what we believe, it had to be. And, Brethren, we have got to walk in that path the Lord has foreordained us to walk

in whether we like it or whether we don't like it. We still have got to go down it. That path is laid out for every one of us, whether we believe it or not. He has laid out that walk and we have got to walk in it.

The only way you are a believer is by the revelation of Jesus Christ and if it is not pleasing to Him to reveal this to you, you will never understand it and you will never see it. Because I have said this just recently, you might read the Bible from lid to lid a dozen times or as many times as you want to read it, and if it not pleasing to God to reveal it to you, it won't mean anything to you.

I sit here tonight thinking about it, what we believe. Was it predetermined in the mind and purpose of God for every one of us to be sitting here tonight exactly like this or was it just a haphazard thing. I was thinking about this thing sitting right over there. If we believe we can do even one little thing, just one little thing, we cease to honor Him and call Him a sovereign and almighty and all-wise and all-knowing God. If we believe we can do one thing to inherit the kingdom of God, we see Him as just another man. In the Book of Isaiah, He says, *I am God. I am God! No one like me.*

It is a wonderful thing.

Elder Marvin Brumfield

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**VOICES OF THE PAST**


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**SOME CAUSES OF THE  
BAPTIST SPLIT OF 1832**

Brief excerpts from Gilbert Beebe

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

to connect themselves with our churches, and there was harmony of practice among the Baptist churches throughout the breadth of our country.

No sooner were the Baptists of America relieved from the galling yoke of Puritanic and Episcopalian priestcraft than the doctrines of Andrew Fuller were introduced with the professed design to raise up the Baptists from the dung-hill, to rank respectably with other religious denominations. All were inclined to the doctrine of Arminianism, with many others who had been led but sparingly into an understanding of the cardinal doctrine of salvation alone by grace, were ready to embrace the plausible and deceptive views of Fuller and became at once ambitious for the promised elevation.

At this period, which is still fresh in the recollection of the editor of the "Signs of the Times," there was not known among the Baptists of America a single organized institution in connection with or under the patronage of the Baptists. Theological seminaries on a very small scale then began to be talked of, and a small school of this kind was started in Philadelphia, under the direction of Dr. Staughton, to give grammar lessons to a few illiterate preachers, and soon a college was founded in Washington City, and another educational and theological institution at Hamilton, N.Y., and similar schools began to spring up in various directions. Simulta-

neously with these, missionary enterprises were set on foot, both domestic and foreign, and Sabbath schools and Sabbath school unions, in which various anti-Christian denominations were recognized as hand and glove with Baptists in building up these unscriptural nurseries for the church, as they were modestly called. Then followed the Bible Societies, to give a semblance of piety to the whole system of religious machinery, followed *in* turn by Tract Societies, Temperance Societies, Mite Societies, Magdalene Societies, and a host of other equally unscriptural institutions under the name of Benevolence and Religion, until, to bring up the rear, the Abolition Society which had for a time been struggling into life and power under the patronage of a New England fanatic, was with due ceremony let in and adopted as a pet institution.

While these innovations were being made upon the faith and order of the Baptists, true enough, the Baptists began to rise, according to the prediction of Andrew Fuller, and soon came to be regarded as unsound and as respectable as any other of the worldly churches of this degenerate age. The Baptists were now no longer obliged to pray the Lord of the harvest to furnish preachers; they could supply themselves with a more refined and educated class from their own schools. Converts could now be made to order,

and the churches supplied with members from their nurseries and other institutions. Their machinery was now so complete that grace was no longer needed to make their members orderly; *for* they were supplied with societies to keep them sober and benevolent; and if perchance many of them should lose their piety, their machinery was so ingeniously geared that they could run through again, and be reconverted and reconstructed as often as might be thought advisable.

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

- From Introductory Preface to Gilbert Beebe's Editorials, 1868



## EZEKIEL 1.10.

*“As for the likenesses of their faces, they four had the face of a man, and the face of a lion on the right side and they four had the face of an ox on the left side; they four also had the face of an eagle.”*

**T**his prophecy of the likeness of four living creatures undoubtedly has to do with gospel ministry, which, in a sense, can be said to be the teeth in the head used in preparation of the food for the body. Ezekiel was among the captives by the river Ohebar, and the heavens were opened and he saw visions of God. the hand of the Lord being upon him. By the operation of the Spirit of the Most High within him he could, by faith, look forward to the dawning of the gospel day, when the Son of God would come and be made a partaker of flesh and blood, *“for to make in himself of twain one new man.”* The coming of Christ Jesus, the God-man, the Lord from heaven, a quickening Spirit, makes manifest that the first Adam is of the earth, earthy; that 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. Without the Spirit of the Lord blowing upon it, without God working in us, we could not know that all flesh is grass, and while this reveals a very sad state

of affairs, if that were all, we are not left in despair, out in his light we see light, for he is that true Light, which lighteth every man that cometh into the world. There is not one in all the universe who has any spiritual light but what comes down from the Father of lights; with whom is no variableness, neither shadow of turning. Paul said he was *“confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.”* *“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”* This light shining in the heart has a two-fold effect: not only does it show up the creature’s true condition, that he is altogether vile and corrupt, that from the crown of the head to the sole of the foot there is no soundness in him, but, *“In that day [that experience] there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,”* and they shall behold the Lamb of God which taketh away the sin of the world. *“The spirit indeed is willing, but the flesh is weak.”* This is what Jesus taught, and what his ministers are to realize if they are to have fellowship with him. He said, I do nothing of myself; but as my Father hath taught me, I speak these things. Surely, the servants are not to be

above or better than their Master. If they are to be his ambassadors, if they are to speak in his name, if they are to bear the image or have the face of this man, Christ Jesus, they will be made to know, as it is written, There is none righteous ; no, not one. At best, they will have to confess to being unprofitable. These creatures not only had the face of a man, possessing meekness, gentleness, kindness, forbearance, forgiveness, mercy and love, the fullness of which dwelt only in Jesus, but they also had the face of a lion, the face of an ox and the face of an eagle. One record is to the effect that they were full of eyes within, before and behind. The city lieth four-square, therefore the watchmen upon the walls of Jerusalem must be full of eyes, turning in every direction, lest the enemy approach from some unsuspected quarter, and they are not only to have the face of an eagle to discern what is right and to detect error, but they are to be as bold and fearless as a lion, and are commanded to *“Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”* They are to take the little foxes that spoil the vines, for the vines have tender grapes, otherwise they will creep in unawares and lead astray the lambs and the weak of the flock, which are the tender grapes of the vine. There seems to be a disposition, on the part of a great many, throughout our

land and country today, to kindle a fire and walk in the light of the sparks thereof; to bring in new things, being no longer satisfied to walk in the old paths, not content to preach *“salvation by grace,”* but insisting upon “salvations” which depend upon the do and live system, claiming that in regeneration the flesh is changed, and that thereafter the creature is the *“master of his fate and the captain of his soul.”* We once heard an Old Baptist minister make the illustration that a man who was addicted to drink for many years rode a mule, and that the mule had invariably taken the left fork of the road, which led to a saloon, but that after the man was regenerated, his old mule was even changed, and thereafter would take the right fork of the road, which led to a church on the hill. From what we know of a mule he can well be used as a figure of the flesh, but our experience has been even though you may allow his mane to grow long and his tail to become bushy, he forever remains a mule by nature, and if he ever takes the right road it is because there is one astride who, with a bit in his mouth and spurs in his side, guides and directs him as seemeth good to the rider. I have thought of our “nature,” as being a great, corrupt stream, flowing only downward, and that continually, emptying itself into the sea of death. It cannot change its course, any more than the Ethiopian can his skin or the leopard his spots,

and if there is any inclination to swim up stream, or a desire for holiness, it is because the grace of God hath appeared unto us, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Recently, we have seen a number of Scripture quotations advanced to support the "many salvations" idea, but when they are sifted down to rock bottom, whether it is converting a brother from the error of his way, the saving one's self from the untoward generation, a taking heed unto one's self, or unto the doctrine therein, after all is said and done, the one and only answer is "grace." If there is any converting, or taking heed, is it not because the love of God constraineth us? If the fruit is good, it is certain that the tree is good. Who makes the tree good? This doctrine does not license or encourage one to sin; grace in the heart causes one to turn from sin and to seek righteousness, and the one thus inclined desires to praise god, and not man. One says, concerning the Scripture, "Work out you own salvation with fear and trembling," that God gives the will to so work, and the power to work, but that God does not do the work, his children are to do that. The question could be asked, If God gives the will to work, and the power to work, is there anything that will or can hinder it? We like the scriptural expression, "For it is God which worketh in you both to will and the to do of his good pleasure."

There can be no confusing or mistaking what this means, because it is God which worketh the "to will and to do," and his work is always effectual, a perfect work. Jude is also called to the witness stand by some to try to prove there is more than one salvation. He said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The next verse explains this one: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Therefore it was necessary that he should put them in remembrance of the fact that they had been bought with a price, not with corruptible things, such as gold, silver and creature works, but with the precious blood of the Lamb of God, which not only put away the sins of the past, but for all future time, as well. This is clearly shown in the case of the good Samaritan. Jude addresses his letter "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," and to prove that he realized they could not keep themselves in the love of God, or from the influence of those ungodly men even, he sums up his epistle by commending

them unto him, that he is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy. This is the salvation, kept by the power of God, through faith, that is common to all who are sanctified (set apart from the world) by God the Father, and preserved in Jesus Christ, and called, in every age, nation, kindred and tongue. There cannot be one single exception to this, else God is not the full and complete Savior of his people. The doctrine, "Salvation is of the Lord," does not make the Bible a book of contradictions, as some assert, but rather harmonizes the Scriptures from cover to cover, as well as fitting in with the experience of God's people. It embraced Jonah's deliverance, in time, from the very belly of hell, and brought David up out of an horrible pit. It is the God-dishonoring doctrine of salvation by works that causes no end of trouble among Old Baptists. How an Old Baptist minister can preach a doctrine of conditions is beyond our comprehension. Paul, though at one time a Pharisee of the Pharisees, put all those things behind him, and spoke a pure language, saying, "By the grace of God I am." Such doctrine glorifies God and comforts the poor and needy. Paul had to fight, as it were, with beasts at Ephesus in earnestly contending for the faith and endeavoring to maintain the doctrine of the apostles and prophets, Jesus Christ himself being the chief corner-stone, just as

God's servants will have to do in every age. Men will ever deny the doctrine, but there will be living creatures who will maintain until the very last trumpet is blown that it is "by grace ye are saved." This was spoken to those who were already quickened, and by way of emphasizing the point he continued, "For by grace are ye saved through faith; and that not of yourself; 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." Does this not show clearly to whom all the credit is due for the salvation and good works of the christian? They who have the face of an ox, and upon whom the Lord hath placed his yoke, will have to bear the burden with patience, and endure to the end. There can be no compromise made with error; there is not middle ground between truth and that which is not truth. The feet of the likeness of the living creatures Ezekiel saw were straight feet, and they were as burnished brass, showing that the true ministers are to turn neither to the right nor to the left, and that they will meet with persecution, but let them rather remember that Christ also was persecuted and ever press toward the mark for the prize of the high calling of God in Christ Jesus, looking unto him who is the author and finisher of their faith. Jude's very expression, Earnestly contending for the faith once delivered unto the saints,

is to endure hardships as a good soldier, standing firm, and forsaking not his post to which God has called him.

“They four also had the face of an eagle. This seems not only to suggest discernment, but as the eagle soars aloft, far above and beyond the reach of all who would do her harm, so shall the Lord’s servants be lifted above all that is earthly, and be made to realize that God is at the helm, doing his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. They will see, as Ezekiel did, the wheel within a wheel, when it moved went only forward, proving that all things, however contrary they may seem to our finite minds to be to God’s will, nevertheless do work together for the good of them that love God, those who are the called according to his purpose, that he is glorified, and all his works do praise him. Regardless of what man may do or think, God’s undisturbed affairs do move on. Ye faithful servants, hold on your way. If you meet with a lion slay him with a “thus saith the Lord” and later on you will be brought back to find bees working in the carcass, and thus beholding the hand of God you will eat honey and give to those of your kindred in Christ of the sweetness of God’s doings, which are marvelous in our eyes. It will be a time of exalting the Lord, and of lifting the name of Jesus on high. Isaiah saw the Lord high and lifted up in his day, and his train filled the temple, and above it stood

the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, showing that when God’s servants go preaching salvation by grace man is hid, not in view; his steps are ordered of the Lord, and he goes in the strength of the Lord. “And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” There was no room there for the glory of man. On the other hand, Isaiah felt, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” John was seeing eye to eye with Ezekiel and Isaiah when he beheld a throne in heaven, and him that sat thereon was to look upon as a jasper and a sardine stone, and round about the throne sat four and twenty elders, and in the midst of the throne, and round about the throne were four beasts, evidently the four gospel writers, who were the four living creatures who actually recorded the things they saw Jesus do and heard him say. These all agreed, and John said, “*They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*” This seems to include all time, past, present and future. Let us not add to nor take from “the things which are written, but rather study to show ourselves approved unto God, workmen that need not to

be ashamed, rightly dividing the word of truth, that we may be found in accord with the prophet, apostles and him who spake as never man spake.

*“Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise.”*

Elder R. L. Dodson.

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#### PHILIPPIANS IV. 5.

*“LET your moderation be known to all men.”*

**F**irst. It seems to us that this brief attendance is inseparably connected with the preceding verse, and with the two following verses, and that this was so in the mind of the apostle. The Holy Ghost has placed these admonitions together so that each one could seem to grow out of that which immediately precedes it. The one central thought in all these four verses is, first, trust in the Lord, and then rejoice in him. The following expressions set this forth clearly: *“Rejoice in the Lord.”* *“The Lord is at hand.”* *“Let your requests be made known unto God.”* *“And the peace of God, which passeth all understanding, shall keep your hearts and minds.”* The apostle reminds his brethren that theirs is a high and holy calling, that they serve the King of kings, that in him there

is safety perfect and entire, and therefore there is for them no need of anxiety, nor care, nor restlessness, but, on the contrary, that they may rest in full assurance that all is well. Men of the world may run to and fro, and here and there, seeking to build for themselves secure hiding-places and settled foundations, but to them no such need existed, since God was himself their refuge and since he is always at hand. These are, as it seems to us, the general thoughts of this Scripture. These things all the people of God have need of, and of all these things it is good to be reminded, that our strife and restless seeking after that which we call good may cease, and that we may come to believe and rest in God. The things presented to the church at Philippi by the apostle, are also needful for all who believe.

Second. Let us trace briefly the connection between the six special clauses of these four verses. First, always rejoicing in the Lord is enjoined; this must include all that pertains to him in his holy, character and in his redemption. Believers rejoice because their Lord is their King, Lawgiver and Judge; because he is able to save to the uttermost all who come unto God by him; because he so loved them that he gave his only begotten Son to die for them, and to justify them freely by his finished work upon Calvary because he never leaves them nor forsakes them; because he is a defense

round about them, so that no enemy can set upon them to do them harm, and because he supplies all their need through riches of grace in Christ Jesus. They are, all of them, poor, weak and sinful, yet they have room to rejoice in him. Yea, just because they lack all things their rejoicing must be in him. All that can produce sorrow and shame is found in them, but though sorrowful they are always rejoicing in him, for in him are riches for their poverty, strength for their weakness, righteousness for their sinfulness and redemption for their lost estate. They are shut out of all room for rejoicing in self and shut up unto rejoicing in the Lord Jesus Christ. A sinner says, What have I to rejoice in I am empty, wretched, blind, miserable, naked and lost. Yes, all this is true, but sinners are not bidden to rejoice in themselves. Is there not enough in the blessed Lord to cause rejoicing in their hearts of all such sinners? Nay, more than this, none save a lost, condemned, perishing sinner ever can see anything in the blessed Lord to cause rejoicing. Jesus is the precious honeycomb. He that is full of self and of his own ways will loathe this precious honeycomb, according to the testimony, A full soul loathes the honeycomb. But if in our weakness we are persuaded of the riches of grace and glory in the blessed Jesus then indeed must we rejoice in the Lord. and rejoice always.

Third. Among the things connected with rejoicing in the Lord will

follow a spirit of moderation, according to the next verse. Rejoicing in the Lord and moderation before men, abide in the heart together. This word in moderation " has in it all these following shades of meaning: that which is suitable, or fair, or reasonable, or gentle, or mild, or patient, or upright. The word in the original Greek bears all these shades of meaning. In the text substitute either or all these words for the word in moderation " and we shall do no violence to the meaning of the apostle. When the apostle said, "*Let your moderation be known,*" he said all that the above named words convey. Now, is it not apparent that if one has come to trust in God, and to behold such excellence in him as to rejoice in his heart, there will follow the beginning and the growing up of all these graces of the Spirit: uprightness, patience, mildness, gentleness, reasonableness, fairness, with all suitability of life expressed by the word moderation? That which makes men unkind to each other, unfair in their dealings with each other, unreasonable in their judgment and language about each other, impatient either with their fellow-men, or with the circumstances that surround them, harsh and severe in their treatment of each other, and in short that which leads to that which is unsuitable to the profession of the religion of the meek and lowly Master, is want of trust in God, in the absence of which there can be no joy in the Lord. Rejoicing in God,

and moderation before men, therefore, spring out of the same fountain, and will be found flowing together in the stream of the believer's life.

Fourth. The apostle enforces all this upon the minds of his brethren by reminding them that their Lord is at hand. He is always at hand. Not only shall he come the second time without sin unto salvation, to which glorious hope the believer looks, and looking, is encouraged to endure to the end, as seeing him who is invisible, but even to-day, right in the midst of trials, sorrows, weaknesses and temptations, he is at hand with them one and all. Clouds may obscure our vision, thick clouds may be his chariot, but it is sure that he does ride upon the clouds even though our eyes are holden. I will never leave thee nor forsake thee, he has said for our consolation. This is one of the reasons for rejoicing in him. He is not a God afar off, but he is nigh. The Lord is at hand. Though it be winter or summer, night or day, cold or hot, dark or light, with us still, through every changing season, the Lord, our Lord is nigh, nigh to all them that call upon him in sorrow or gladness, loss or gain, sickness or health, temptation or deliverance conflict or victory, he is never far off. Always he is a very present help in time of trouble the apostle has not then laid upon his brethren an impossible task when he bids them always rejoice in the Lord. What more is needed than the assurance that the Lord is nigh? How true, to experience and to all the word of God, was

the testimony of Habakkuk: *“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my Revelation. The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places.”* And how appropriate the words that close this wonderful testimony: *“To the chief singer on my stringed instruments.”* Joy and singing go together.

Fifth. Now, from all this, how natural the admonition that follows: *“Be careful for nothing”* Could this assurance that the Lord is at hand be with us and reign within us we should indeed be careful for nothing. We should be found then bringing all our affairs to the Lord, and then there would be that peace which passes all understanding, which would keep our hearts and minds from all that disturbs us. Then worry and anxiety would cease, and we should not be troubled about the future of our lives here below. These brethren at Philippi were among all the various trials that any of us ever have had; they were subjected to deprivations, dangers and losses, which we know little of in this day, because of their faith in the Lord Jesus Christ. There was need for them to be reminded, as the apostle does remind them, that after all their Lord was at hand. Nothing could then



befall them without his presence, and nothing could possibly harm them, and nothing could beset them that he had not appointed for them. *“The cup which my Father hath given me, shall I not drink it?”* This is no less true of the children now than it was of their Elder Brother. It is our mind that the apostle here is speaking of the life of his brethren in this world, rather than of the inward conflicts between the flesh and the Spirit, or of the temptations of the world and the devil, which so often cause doubts and fears as to whether we have come to know the Lord in salvation or not. The blessed Savior said, *“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”* That is, all needed worldly provisions. And so here, as it appears to us, the apostle is presenting the truth that believers need not be anxious about temporal things when following the commandments of the Lord. *“Be careful for nothing,”* but bring all your desires before the Lord, and this they may do without delay, for he is at hand always.

Sixth. Returning to the words first quoted, *“Let your moderation be known unto all men,”* it seems clear to us that the apostle does not mean by this that his brethren shall go about publishing their moderation, their kindness, mildness, gentleness, &c., but simply live that way day by day. These things cannot be hid if they be indeed in our hearts and lives. It seems to us sure that if one loves the Lord he will not need to call to men

from the street corners, Come behold my zeal for Him. He who has the love of God reigning in him will most probably be the last to feel sure that it is so with him. Perhaps he may not even think that the love of God has been shed abroad in his heart, but, on the contrary, many times feel very anxious lest it be not so, though he will with great longing desire that love, but there will be a making that love appear to all those who know him, by the quiet, humble, steadfast adherence to the faith that has been revealed to him, and by his quiet walk of obedience to the commandments of his heavenly Father. The more he loves God the less will he feel satisfied with that love. Indeed, this is one of the infallible marks of love, that one bemoans his lack of love. So will it also be with showing forth moderation. In short, the apostle presents to the church the suitableness of all the things which belong, to moderation, in their daily life. Live before all men with equity, with gentleness and kindness, with mildness and patience. These are not loud-voiced virtues, they do not come before men with the sound of the trumpet heralding them, they belong to the humble walking before God of those who fear him and desire to live to his praise, but who yet so far fail that they never can be satisfied with what they have done, and (least of all) satisfied with their state before the all-seeing eye of God. A servant might boast when among his fellow-servants alone, but hardly any servant would be found doing so in the presence of the master of them

all. He who feels that he is the servant of the Lord first, and then the servant of his brethren for the Lord's sake, while he remembers this, will not find room for boasting, or calling attention to his work. It is sure the inspired apostles never have urged a vainglorious display upon the part of the children of God; it must be, then, that the words, "Let your moderation be known," simply signify that we are to live out that which the Lord has wrought within us. It is a wonderful thing when the spirit of all that this word "moderation" signifies has found a place in the heart, and out of the heart filled with these things it is good that there should flow forth in word and in deed the suitable fruit. This the apostle enjoined upon those to whom he was writing.

Seventh. In conclusion we will say that by these words we are taught that believers are to strive to show forth all godliness, not only in the house of God, but before all men. For instance, we are to show all honesty toward all men. One of the meanings of moderation, as said before, is reasonableness. This also is enjoined upon believers toward all men. We are to deal with them not only justly, but reasonably; that is, not even exacting what the law might give us, but using a justice beyond what any law can provide or demand, save the law of the love of God and the neighbor. The text means, so far as worldly affairs are concerned, that we are not to be exacting or grasping, but to deal with men kindly, mildly and gently. We

have hope, and we say that this world is not our home, but that we seek a city above. We say that earthly treasures all perish, but that heavenly treasures endure. The apostle here enjoins that we live as though we possessed the spirit of this truth. As we close these reflections it appears to us that after all the whole matter might as well be summed up and left in the one sentence, In all things let your moderation be known to all men.

Elder F.A. Chick

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### MEETINGS

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#### STAUNTON RIVER UNION

**T**he Staunton River Union will convene, the Lord willing, the 5th Sunday and Saturday before in November, at Malmaison Primitive Baptist Church. Song service beings at 10:00.

An invitation is extended to all our ministers, brethren and friends.

Peggy Wells, Clerk

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#### WEST COUNTRY LINE UNION

**T**he West Country Line Union will convene at Dan River Church on the fifth Sunday in November.

The church is located on highway #700 between Eden and Danville.

We welcome all lovers of the truth to be with us. We especially invite all ministers of our faith and order. Song service begins at 10:00 a.m.

Elder Kenneth R. Key, Moderator  
Brother Allen Carroll, Clerk

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### PROCEEDINGS OF A PRESBYTERY TO ORDAIN A DEACON

In response to a request by, The Boaz Chapel Church of Fulton Kentucky, a presbytery was called for the purpose of examining and, if found qualified, to ordain, Brother Charles Moon to the office of deacon, on this date, June 29, 2003. All ordained members present, in good standing, among us, were requested to form themselves into a presbytery.

Presbytery was called together by Elder Wayman Chapell, pastor of the Boaz Chapel church.

Presbytery elected Elder Richard Campbell as their moderator.

Moderator appointed Brother Gladsten Newman as clerk, to record the proceedings of the presbytery.

Elder Richard Campbell opened the presbytery with prayer.

Elder Wayman Chapell was appointed to question the candidate, regarding his understanding of the articles of faith of the church, and of his belief being in accordance with them.

Elder Richard Campbell questioned the spokesman for the can-

didate, regarding his qualification for the office of deacon, and his standing among the brethren. Upon satisfactorily responding, and answering any questions of the members of the presbytery, all were satisfied, and agreed to proceed with the ordination.

The laying on of hands was performed, by the presbytery, during the ordination prayer worded by Elder Wayman Chapell.

Elder Richard Campbell gave the charge to the candidate regarding the duties and responsibilities of the office and the trials and problems that he may be called on to moderate, in the position as a deacon, in the church that he will be serving.

The moderator asked the members of the presbytery if they were satisfied with the proceedings of the presbytery.

The right hand of fellowship was given to, Brother Charles Moon, by all members of the presbytery.

Moderator asked the spokesman for the church, and the members of the church, if they were satisfied with the work of the presbytery.

Upon being advised that all were in agreement, Brother Charles Moon, was turned back to the church as a fully ordained deacon, and recommended to all churches of our faith and order in good standing. All members of the churches were invited to give the right hand of fellowship to the newly ordained deacon.

The clerk was asked to read the minutes of the presbytery and ask the members for any changes or corrections necessary to the minutes.

The clerk was instructed to prepare copies of the minutes for distribution as follows, one to the newly ordained deacon, one to The Boaz Chapel Church and forward one to The Signs of The Times, for publication.

Elder Richard H. Campbell,  
Moderator

Brother Gladsten Newman,  
Clerk

*CONTRIBUTIONS*

FOR SEPTEMBER 2003

|                             |       |
|-----------------------------|-------|
| Lena Gray -VA .....         | 5.00  |
| Elder Alan Terry -VA .....  | 5.00  |
| Mrs Frank Pilgreen -LA..... | 5.00  |
| Glenford Sigmon -VA .....   | 5.00  |
| Elder James Howard -AL..... | 10.00 |
| Nancy Divers -VA .....      | 25.00 |
| Bob Champeau -OK .....      | 5.00  |
| Marcy Burgin -TX.....       | 5.00  |
| Eveleen Rutrough -VA .....  | 2.00  |

*OBITUARIES*

SIS. CLEORA IRELAND FOREMAN

**W**ith pen in hand and a heavy heart, I will attempt to write a few words about Sister Cleora. She passed from this life on June 29, 2003 at Pitt Memorial Hospital in

Greenville, North Carolina. Born September 28, 1923 to the late Grady R. Ireland and Maggie Lupton Ireland, making her stay here on earth just under 80 years.

On July 10, 1940 Sister Cleora married Elder Jesse Foreman and from this union were born four daughters, Sister Linda Lupton, Sandra Foreman-Rice, Sister Patsy Irsik and Sister Beverly Brouard. She had 14 grandchildren and 22 great-grandchildren. Sister Cleora was predeceased by two grandsons, Kevin Foreman and Jesse Carroll Banks plus one sister, Katie Gritz. Two brothers survive her, Grady Ireland, Jr and Jackie Ireland.

In February 1976 Sister Cleora asked for a home with the Goose Creek Island Primitive Baptist Church and was baptized on the fifth Sunday in February. A true believer of salvation by grace and grace alone. Since 1976, she and Elder Jesse traveled to many churches and associations to visit with brethren of like faith and order. Sometimes I had the pleasure to travel with them, timely good times for me.

Sister Cleora's funeral was held at the Goose Creek Island Primitive Baptist Church on July 1, 2003, officiated by Elders Cleo Robertson, Milton Lupton, Tom Thompson and Gene Lupton. She was laid to rest in the Lowland Community Cemetery to await the resurrection morn.

Submitted to the church by a sister who loved her in grace and hope, a daughter by nature.

Linda Lupton.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 171

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NO. 12

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

### GREAT WAS MY FEAR

*("When I was a child, I spake as a child, I understood as a child, I thought as a child.")  
Taught by a loved one whose word to me  
Was accepted as the only way to be —  
A Christian.*

*Hell-fire and brimstone each night, each morn;  
Don't do this, don't do that — Hell will be  
your home. No chance, not one.*

*I couldn't fight, I couldn't quell  
This mounting fear of self-righteous shell —  
No victory won.*

*My desire to be a perfect son  
Completely left this erring one —  
Tempest tossed.*

*I tried with all my wits to be  
A top-scoring one in devilry —  
Completely boss.*

*Nothing too daring, nothing too bold;  
Impudent rascal — my strength, behold  
No one dare cross.*

*Vile oaths did speak and God to dare  
My body with a witness ware —  
A mighty hand,*

*Did grasp my throat. I must say  
My life was ebbing fast away —  
A tragic man.*

*"Have mercy, Lord, I did not know  
That you would my spirit draw,  
A wandering one."*

*Amazing grace, how sweet the sound  
That saved a wretch like me;  
The Master's voice, my faith and guide —  
A work begun.*

*And how to perform or what to do  
My stammering tongue will be  
At His command, His word to speak —  
Thy will be done.*

*("But when I became a man, I put away  
childish things. For now we see through a  
glass darkly; but then face to face: now I  
know in part; but then shall I know even as  
also I am known." — 1 Cor. 13:11-12)*

*A loved one's experience — told by Margaret  
Baggett Lassiter, Fayetteville, N.C.*

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| Nummie Letcher Dickerson          |     |

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*EDITORIAL*


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ELDER R. H. CAMPBELL

the way of the tree of life.

**I**n the beginning, the day of formation that is, God planted a garden eastward in Eden, and in this garden God planted many trees which were pleasant to the sight and good for food and in the midst of the garden he planted the tree of life,

and the tree of the knowledge of good and evil, and he placed the man there to dress and keep the garden. The garden was the perfect environment which God had created for man to dwell; with all of the necessities for a perfect life in the presence of God. He walked, talked and communed with God in perfect peace and harmony with his surroundings.

This was the beginning of the world, as we know it; the days prior to this were the days of creation and substance when God saw everything that he had made and pronounced it very good, he was seeing it in his mind's eye as we would say. Then began the days of formation in which the things that were created, in the beginning, began to physically take shape and have an existence in this time world, fulfilling the purposes for which they were created.

The days of creation in time were made manifest, even so, all of the things predestinated or determined before the foundation of the world will, with the same certainty and surety be manifested in time, precisely as planned, as are all of the other works and attributes of God.

As was not included with the trees that were pleasant to the sight and good for food and was not included with the tree of life which was in the midst of the garden, but it was added after the tree of life, and in a manner of speaking, seemingly of

less honor in that it was the last one planted. It was, however, a very significant part of God's creation, but it was not included with the naming of the others because its purpose was not for the good of the man whom God had created, in the same manner as were the other trees and creations.

Man was created upright and innocent, a being in the image of God, with no guile nor deceit in his mouth, because God had pronounced all of his creation good, when he viewed it on the sixth day of creation and this included the man as he was created, so as formed he was perfect and well pleasing unto God. This tree of the knowledge of good and evil was, in a sense, foreign to the rest of God's creation, which was all for the good and the welfare of man, because this tree was for his downfall. This was all in the plan from the beginning, its purpose for being planted, if you please, and it served its purpose as did all of the other creation that God made and is also among those, "all things that work together for good to them that love God" in the final analysis, because it ultimately makes manifest a definite and eternal distinction between the elect and the non-elect.

This tree was in God's plan in like manner as Judas, the one who betrayed Jesus. Judas was numbered with the twelve, but his being was not for the same purpose as the other apostles; his work was evil, in fact you might say that Judas's

deeds were a typical example of the fruit of the tree of the knowledge of good and evil in Christ's day; for his presence manifested the results of the eating of the fruit of this tree which man partook in violation of God's command, causing all sin which occurs to enter the realm of nature. God told the man that he may freely eat of every tree of the garden, but he added, thou shalt not eat of the tree of the knowledge of good and evil, for in the day that thou eatest thereof thou shalt surely die. The command is worded in such a way that it precluded the possibility that they would not partake of it, for it says, for in the day that thou eatest thereof, not if thou eatest thereof, but in the day that thou eatest thereof thou shalt surely die.

All of these things, which resulted from man's partaking of the fruit of the tree of the knowledge of good and evil were just as necessary in the plan of God as all the rest of his creation; but for a different purpose. The purpose in the whole plan of salvation was that God's love for his chosen generation might be made manifest in his bestowing mercy and grace upon them and saving them from this state of sin and death that was placed upon them because of their partaking of the forbidden tree; this was shown in the fact that the remedy was prepared before the disease occurred. This he did by first creating the tree of life, an antidote for the malady that came upon all men who were

created in his image, but subject to vanity. This procedure separates the elect from the non elect, by revealing his love for the chosen vessels and makes manifest his just and utter condemnation of the wickedness of the serpent and his seed, and his hatred for all evil. This was all determined before time began, but is made manifest in time, and therefore cannot be changed by anything that occurs in time; as one writer said, (Psa. 90, vs. 9) "We spend our years as a tale that is told," already told.

Man did indeed eat, of the tree of the knowledge of good and evil, and did indeed die to that state of innocent purity into which he was created. By his partaking of the tree he was separated from God, no longer in his image, given coats of skin, the natural characteristic that he assumed when he died to the life that he had previously lived. He was now carnal, at enmity with God and all things spiritual and would forever have remained in that undone and depraved condition unless or until, he is regenerated and brought back to that image in which he was created, which was in the image of God.

Because of sin, judgement was pronounced upon this man, the ground was cursed for his sake and would not yield food unto him, as in the beginning, for God told him that because he had done this, (Gen Chap 4, vs 18-19) "Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field: In the sweat of thy face shalt

thou eat bread til thou return unto the ground: for out of it thou wast taken: for dust thou art and unto dust thou shalt return." And he did not say for a short time. God had originally placed man in the garden to dress it and to keep it, but regardless of being given the above command, regarding the eating of the fruit of the trees, the only tree of which it is recorded that man ate, was the forbidden tree of the knowledge of good and evil, the only one that he was commanded not to eat. Because of this act of flagrant disobedience, judgement was placed upon the serpent, Eve and Adam, and man were driven from the garden and placed in the earth under the dominion of the serpent, which was the world of nature, in which the man lives unto this day, an alien from God and the paradise in which he was originally created.

Carnality is the state of death to which God refers when he said, "For in the day that thou eatest thereof thou shalt surely die", death being the separation from God and the world into which he was created. Paul said, to be carnally minded is death, and is enmity with God: for it is not subject to the law of God, neither indeed can be. This is all men in nature because this was the judgement that was placed upon them.

Man, as he was now, in nature clothed in those coats of skin, could not partake of the tree of life and therefore God drove him from the



garden and placed a Cherubim and a flaming sword at the east in Eden to keep the way of the tree of life, lest he should put forth his hand and partake of the tree of life and live forever. The tree of life is still in existence today, in Christ, but it is not available to all men, it is reserved for those who were created in the image of God, in the beginning, before the serpent beguiled the woman and before sin entered into the world. It's existence has been demonstrated down through the ages, time and time again, as God raised up servants to lead his children in times of adversity, delivering them from the power and devices of Satan, and through faith subdued kingdoms, wrought righteousness, delivered them from the fiery furnace, stopped the mouth of lions and overcome odds that the man could never overcome. This he did to demonstrate the eternal presence of the tree of life, under the watchcare of the Cheruba and the Flaming Sword, and made manifest his everlasting love and sovereignty among his people.

The tree of life was formed for the good of those who were created in the image of God, in the days of creation; those who were commanded to go forth and replenish the earth, have dominion over it and subdue it. In the transgression, judgement was pronounced upon the man and he was driven out of the garden into the natural world and the curse changed the chain of com-

mand insofar as man is concerned. He is now, in the flesh, under the dominion of the serpent, the prince of the power of the air, the spirit that works in the children of disobedience, which includes all men in the flesh and are without God and without hope in the world. Although they transgressed, this did not annul the first commandment of God, that they should go forth and multiply and replenish the earth, because, this all was in the plan, from the beginning.

It is in the same manner as the law, which was four hundred and thirty years after the promise to Abram, did not make the promise of none effect, so it is now. God's decrees and commandments stand fast, and must be obeyed, regardless of what may occur in the process of their being executed. To man, it may seem, that the plans are changed by what happens, but this is not so. God speaks and it is done, he commands, and it stands fast regardless of the devices or efforts of man, principalities, powers or any other creature, and he is of the same mind yesterday, today and forever. The tree of life was the assurance that all of the elect would be kept by the power of God although they were under the dominion of the serpent in the flesh.

Isaiah spoke of the way of the tree of life, in this manner, (Isa Chap 35, vs 8-10) "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it

shall be for those: the wayfaring man, 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: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This highway, even as the way of the tree of life, is not something that is visible to the eye of the man in nature, yet it is as present with the elect as the things that are visible to him. It is a highway that has no places to enter or exit, the redeemed are placed there and the only destination is the gate of heaven. It is even as is recorded in (Job Chap 28, vs 7-8) "*There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lions whelp hath not trodden it, nor the fierce lion passed by it.*" The creatures of this world, including man, have no right or claim to the way of the tree of life, nor the way of holiness, nor this path which is unknown to the vultures eye and the beasts of the earth; but by the mercy and grace of God the ransomed of the Lord shall walk there and shall finally come to Zion with songs and everlasting joy upon their heads. This is in spite of the pitfalls and afflictions that may abide them in their journey here in time. The way of the tree of life, or way of holiness, are but dif-

ferent descriptions of the way in which God displays his sovereignty over all of his creation, by his caring for Israel, under the law and in the gospel day in spite of their carnal nature and the enmity that the natural man has toward him and all of his ways.

God chose a man, Abram, of all the men who were upon the face of the earth at that time, told him to leave his home, his kindred and go into a country that he would show him, and he would be a great nation and that all nations of the earth would be blessed in him, and he would be with him in all that he did. Thus began the nation of Israel, God's chosen people, the Lord's portion, those spoken of by Moses in the song that he taught the children of Israel to sing just before his death, (Deut. Chap 32, vs 8-90) "*When the Most High divided unto the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance.*" A people, chosen of God and reserved unto himself, those whom he formed for himself, whom he loved with an everlasting love and whom he draws unto him with loving-kindness. These are the ones for whom the way of the tree of life and the highway of holiness is reserved and it is just as sure and certain to be their heritage as the

fact that there is a God; for the integrity of the Godhead is behind the promise.

God was making manifest the way of the tree of life, in the salvation of Israel, when he called Moses to lead the children out of Egyptian bondage, representative of the bond of flesh which he must dwell in this world, into the land of Canaan, a land flowing with milk and honey, an earthly type of the garden of Eden, a paradise on earth where God would dwell with them and would be their God and they would be his people. Just as in the garden, the people rebelled and would turn back from following in his ways, but he never left them nor forsook them completely, he would punish them, for their sins, and bring them back into their land again. You would think that they would learn to obey, but man is a stiff necked and rebellious creature, in nature, and will insist on going his own way as long as he can. It is only because of the longsuffering of God that they were not destroyed in the garden, and only because of his abounding love, grace and mercy that they are continuing unto this day. The way of the tree of life is their assurance that God's plan of salvation from the beginning will be sure and certain to every child of grace chosen in Christ before the world began. This is all according to the promise made to Abraham that his spiritual lineage all down through time would be blessed in him. Peter referred to

them as the chosen generation, the royal priesthood, the holy nation, and peculiar people: that they should show forth the praises of him who hath called them out of natures' darkness into his marvelous light, which is the way of the tree of life.

Saul of Tarsus was a living example of God's bringing of the man in nature into the spiritual realm and he said that his experience was a pattern to them that should thereafter believe on Jesus unto eternal life. They do not direct their own steps, cannot explain the reasons for their being called, other than as Paul said, "it is by the grace of God that I am what I am." Saul would have bound the disciples in Damascus, instead of preaching the gospel to them, but by the power of God, utilizing the way of the tree of life, the apostle Paul arrived in Damascus a preacher of righteousness, no longer a persecuter and injurious to the cause. None will ever fail to be brought into the fold, and none so brought in, shall ever fall away and lose that goodly heritage of which David spoke, because it has been reserved for them in heaven from before the foundation of the world.

Jesus Christ the immaculate son of God is the tree of life incarnate, he was the way, the truth and the life and said that "no man cometh unto the Father but by me." This is the way that the tree of life is manifested in this day; for man to see the kingdom of heaven, he must be born again, and for man to be born again Jesus

must have died and taken away the law of sin and death, which was imposed upon man because of sin, that they may have boldness to enter into the holiest by his blood. Jesus told his disciples, when he was with them after the Passover feast and just before he was delivered unto the mob, (John Chap 14, vs. 16-18) *“And I will pray the Father and he shall give you another comforter, that he may abide with you forever; even the word of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”* This promise was fulfilled on the day of Pentecost when the Spirit came down and sat upon them and they were filled with the Holy Ghost; they began to speak with other tongues as the spirit gave them utterance. This was when the tree of life again became available to the household of faith directly, fulfilling the promise of Jesus which he made unto his disciples when he said, (Matt. Chap 17, vs 19) *“I give unto you the keys of the kingdom of heaven and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”* This was not a gift to the apostles, but rather a gift to the church by the power of the Holy Ghost, which was given unto them on the day of Pentecost and they went forth declaring these wonderful works of God, binding those who were given ears to

hear.

Oh, the beauty and the glory of these wonderful promises that have been left on record for those who have been given eyes to see, ears to hear and hearts to understand and believe these beautiful truths. These are the ones to whom the entire word of God is addressed and they stand in awe that such a wretch, as they feel themselves to be, could be heirs to such a grand and glorious legacy. May the riches of God's grace be with all of the heirs of promise constantly reminding them of the earnest of the inheritance which is laid up in heaven for them awaiting the completion of God's work in their lives.

In bonds of love,  
Elder Richard H. Campbell

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### CORRESPONDENCE

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Dear Elder Terry,

**E**nclosed find my renewal for the Signs with a little extra for whatever needs there may be.

God has blessed me so much that I could never sufficiently thank Him. How inadequate are my efforts but oh how pleasant are the thoughts and reflections of His mercy shown me if not deceived.

In Precious Hope,  
Carrie Jo Williams

## HETTY SWINDALL SUTHERLAND

**M**y sister, Hetty Swindall Sutherland, is now 101 years old and still looks forward to reading her Signs of the Times each month.

I am her younger sister, now living with her so that she may remain in her own home as long as possible.

Thank you  
Anita Swindall Hibbits

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Pentedon, B.C.  
Can. V2A7H1  
July 28, 2003

Dear Elder Terry,

**T**hank you for the reminder that I was neglectful in sending my renewal for the Signs.

The Signs is an oasis in the desert land we find ourselves in these days. When error and lies abound on every hand and the truth is not found in this part of North America. We were blessed with the fellowship of the church at Glead Wash and the preaching of Elder Ben Preston until his passing. All my times are in His hand. All events at His command. Being thankful for these mercies.

Donald E. Ferguson

## A DREAM AND A VISION

112 Bunard Court,  
Danville, Va.

Dear Brother and Sister Spangler :

**A**s I enjoyed the good preaching so much this Thanksgiving night, it gave me a mind to write you a few lines. Since I started coming up there to church, and especially since I united, I have repeated it so many times: It has just seemed like an old fashioned Thanksgiving day ever since.

My daughter was born on Thanksgiving day twenty-one years ago this week; she was born with a "V" in her forehead that remained there for a good while. I believe the Lord through her has brought victory to my life in many ways. I feel the Lord has blessed her with a good husband, who has brought much sunshine into our home; because we love him. Only the good Lord knows what we are in need of.

Brother Spangler, I have wanted to tell you the vision I had on the 4th Sunday in April after I joined the church the night before. There were a lot of people there that day; and we had had such good preaching. It was after the services were over, and just about everybody had gone out of the church ahead of me. As I was going down the front steps, I glanced towards all those people there on the front, and, as I saw you shaking hands with them, suddenly they appeared to

me as sheep in a beautiful pasture; and I could see you as a good shepherd over them. I could see you tending and caring for them, and keeping them in place with a staff in your right hand. It was made as plain to me as if a voice had spoken and said, This is the voice his sheep follow, because he has known all of their problems, and what they were in need of just as he has known what you were in need of.

For weeks later I continued to see a staff in your hand caring for those sheep. I have wanted to tell you this ever since, but I didn't know how. I felt like everybody there had seen just what I had: it was all so plain.

I want to tell you a dream again that I had when I was about eighteen years old, because I have felt it come to pass in Dan River Church. I dreamed I was walking alone at night on a country road; and finally I came to an opening and could see this little white church on the side of the road. It was lighted up inside and out; and I could see all those people going in ahead of me. It seemed that I was the last one to get to the doorway; and just as I stood in the doorway, my eyes went towards the pulpit, and Christ was standing there with his eyes on me. I started walking on down the aisle, and there was only one seat left on the right hand side; and as I sat down Christ was still watching me, and gave me a look of satisfaction, as if to say, All are here; and he was

ready to start his sermon.

In the past year Christ has become so alive to me that I don't believe the glory of it could ever be told especially the day I was baptized. And that afternoon when I partook of the Lord's Supper, it couldn't have been any different to me if Christ had been sitting there in the midst. It just makes my heart rejoice so, to know that all this has actually come to pass after so many years. I know that if salvation came by works, I could have never been numbered among the saints; because for many years I felt to be the black-sheep of my family because of the terrible sinner I felt to be. Only the goodness and mercy of God could have kept me through it all.

I hope that I haven't been too much of a burden to you good people; I often feel that I am. I would like for you to continue to remember my family in prayer.

Love from above,  
Annie Barber

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PSALM 115:13-16.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord which made heaven and earth.

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

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*ARTICLES*

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**2003 CIRCULAR LETTER**

Greetings to the messengers, elders, correspondents and friends that may compose this the one hundred seventy-eighth annual session of the Pigg River District Primitive Baptist Association.

It is with a great sense of weakness and unworthiness, I endeavor to write what is known as a circular letter. My prayer is that the Lord will direct my mind and hand, that what I might write will be to the praise of God and to the comfort of his dear people, whom He has saved with His own precious blood.

Dear Brethren,

I would like to call your attention to Jude, third and fourth verses, Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

This scripture was written many

hundred years ago, but is just as true today as it was then, time has revealed this to be true. The history of the church will tell us many years ago, there were men that came among the Lord's people, preaching unsound doctrine, this causes trouble and confusion in the churches. It divided the members, one against the other. God is not the author of such confusion, although they were before of old ordained to this condemnation.

Men with their inventions and enticing words of men's wisdom has never fed the flock or gave them comfort. The teachings of men and the Amenian and conditional doctrines is some of the things that brought much trouble among the churches in times past and will continue as long as the Lord will permit. Sometime I think these things are to try our faith, that faith that was once delivered unto the saints. I believe it will make us stronger when we have to take a stand against such ungodly men, for if we are the called of the Lord, our standing is in Him. If our standing is in the Lord, we cannot fall because it is in Him we live, move and have our being.

May the Lord bless all our elders and those of our correspondents to preach the truth as it is in our Lord Jesus Christ, not turning to the right or to the left, to please any man, but earnestly contending for that faith granted of God.

Now unto Him that is able to keep you from falling and to present

you faultless, before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Submitted in love and hope,  
Junior L. Conner

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### EXPERIENCE OF JOE SAWYER

I hope the Lord willing, I can tell some of the things that brought me to the Old Baptist Church and what I say may be to the praise and honor of God, who has paid the price for His people. I was born in Pitt County, North Carolina, the oldest of four children. I had three sisters. We were raised on a tobacco farm. We didn't have a lot of the natural things of this world, but we lived well in that day. I didn't go to church when I was young. I remember going once with my grandfather, Elder Tillman Sawyer. My parents and oldest sister were members of the Primitive Baptist Church. One sister loved our doctrine and the other two loved the doctrine of salvation by works. Two of my sisters and my parents are now deceased. While living on the farm, the Lord blessed us to have the things we needed.

My experience of being brought to the Primitive Baptist Church would take a long time to tell. Many things have taken place in my life. I stayed home and played when I was a little boy and didn't go to church. After

Doris and I got married, I became concerned about what was going to happen to me. Things just caved in more or less, and I went and joined an Armenian Church. I didn't go there long because I felt it wasn't right. I continued to fight against the Old Baptists and read the scriptures to condemn what they believed. I just couldn't believe that God loved one and hated the other. God made me know along the way that I didn't choose to go among the Old Baptists and I certainly didn't choose to become a preacher. I hope God is the One who brought me to the Old Baptist Church. I tried a long time to prove to my daddy that salvation is by works, not grace. I left the church I first joined and went to Greenville. Experience has been a great part of my life. I couldn't talk before a crowd. I was shy and wouldn't say anything. I wanted to farm with my mama and daddy more than anything else, but things didn't work out. I had to leave the farm and go to the city and get a job as a salesman. I had a wife and three children to support, so I learned to talk to make a living. I didn't know this was working for my good. I thought it was the worst thing to happen in my life, but I had it to do. I learned how to talk and to meet people. It was a great experience. I was still down on the Old Baptists. I didn't think they were right, but my daddy did. He always believed it, but I thought they were Wrong. On the fifth Sunday in March 1958, my parents and my wife's parents invited us to go to Hancocks Church to a



union meeting. I had been in a world of trouble and didn't know I was wrong. I had been taught I was a sinner. I knew I had to stand before God's people. I begged Him not to choose me for I was not qualified. I was nothing. I couldn't speak to the Lord's people who I felt were the wisest people in the world. I felt to be a poor sinner and could not speak to His children. I had taught Sunday school that morning, but I told my wife I would go. I continued to criticize that they had the ugliest singing and they thought they were the only people in the world who were saved and everyone else is wrong. When we got to the church, preaching was over and they were singing hymn 322 in the Lloyd's Hymn Book, "Glorious things of thee are spoken". As I sat on the back seat, A voice spoke to me and said, "This is My church, this is My people". I want to tell you something brethren, when that voice spoke it brought tears to my eyes. I thought they were the prettiest people I had ever seen in my life and I wanted to be a part of them. I had thought they were wrong, I had fought so hard not to be a part of it. God opened my eyes and he showed me this was his people. He didn't tell me I was a part of his people, but He told me that this is My church and My people. When God shows you something, you will never forget it. It is just as plain to me today as it was that day. I assure you the things God brings about in your life you won't need encouragement from man, He will make you willing. God will bring His

people in His way and time, not ours. God brought me in this way to show me just what I was by nature and what I must be by the Grace of God. I was blind and couldn't see until He opened my eyes. I fought as hard as I could not to be a part of the Primitive Baptists, but when He showed me that they were a beautiful people; I wanted to be a part of them, if they would have me. I thought, above everything else, that these people must be right. They believed salvation is by the grace of God, it is free and something man can't give you. This comes only from God. You can't get any help for it. None of my children, nor my wife, belongs to the Primitive Baptist Church. I've never encouraged any of them, although some of them believe it. I never told my wife she should join, although I feel she believes this truth. God must persuade them, not me.

In my experiences over the years, if I have had any, the Lord has showed me just how helpless I am. I don't know if I'm a preacher or not, but I sure fought not to become one. I'm not sure if I have ever said anything to praise God, but when it's my time to stand before the church, I always try to beg Him to put something in my mouth to praise Him and if not, to just sit me down. We didn't have a car when we first got married and we didn't have a whole lot when I joined the church, but there was a great change in my life from that day forward. I went back to the church I had been a member of and told them to take my name off for I had joined another church. They wanted to

know where I had joined and I told them I had joined a Primitive Baptist Church. They said that was the nearest nothing they had ever heard of. I told them I would tell them some of my experience why I went to the Old Baptists, but I didn't feel they would understand.

I asked my name be removed and I never went back. I believe the Lord's people are a separate people and I don't believe they uphold the things that are not right. If we do, we are going to have to pay for it down the road.

All things work together for good to them who are the called according to His purpose. We think sometimes it is working against us, but it is working for our good. I was a route salesman for Frito-Lay for about 15 years. On one occasion I was asked to be a district manager. This position would allow me to have better benefits and my retirement would be better also. I didn't know what to do. I went to Greensboro to talk with the regional manager and the sales manager. I walked into the office that day and told them I hoped to be a Primitive Baptist minister and would that have any effect on me having the job. I asked if either one knew anything about the Primitive Baptists and Tommy Thompson the regional manager from around Goldsboro said, "that I do Joe. All my family belong to the Primitive Baptist Church, except me, and I belong to the Presbyterian Church." The sales manager said he didn't think much of "jack leg" preachers, they won't

work. Tommy told him, "Yes they will work. Old Baptists do what they say they are going to do." So the Lord took care of me there. He has taken care of me all the days of my life. He has watched over me and kept me. I have had some beautiful dreams and experiences and I believe God will continue to give His people more experiences as they live here in this life. Without those Bethel spots in my life, I wouldn't even have a hope. Sometimes I get down low, real low, and I'm like David when he said, "is his mercy clear gone forever?"

Having to leave the farm and getting a public job was all working for my good and I didn't even know it. I dreaded the change. I would read the bible to prove to Daddy that he was wrong. I felt the letter would prove him wrong. I would read the bible until two or three o'clock in the morning and learned to quote the scriptures. I thought I could prove the Primitive Baptists to be wrong, but instead I was showed they are the right people. That's why I'm in the Old Baptist Church today, because I trust He brought me. I told God to get anybody to preach but me, I wasn't qualified. God can make you willing to do anything. This is something between you and your God. As far as preaching in the church of the living God, that's the most sacred thing in the world. To walk among God's people, a people that He has loved and separated and made different is most sacred. We are different by His grace and by His goodness.

My daddy and I were baptized together. I joined at Farmville Church and he joined at the water. It was a rejoicing day. Elder A. P. Mewborn baptized both of us. Elder Mewborn never said anything to me about becoming a preacher. I'm a lot like that. I don't think you should encourage people to be anything in the church. If they are not believers, you will just have a world of trouble. Daddy was a deacon at Hancocks Church and my grandfather was an elder. This is not the reason I became a minister. It has been said that some people only join the Primitive Baptists because their parents did, but I don't believe that. We believe the doctrine because God has given us the faith to believe it and that's why we love it. One of the first experiences I ever had before joining the church was in a vision or dream. I thought the Lord or someone had placed me on the straightest highway I had ever seen in my life. I was in a cart like you used to hitch a mule to and I couldn't get out. I had no control of where I was going. On the dirt walked a black man; he didn't walk on the highway. All of a sudden I was carried into this deep pit of water. I fought with all the energy I had to keep from dying. I finally gave up and said that I'm going to die and there is no way I can get out of this place. There were high walls and I couldn't get out. I was trying to cling to little pieces of driftwood to hold me up, but that wasn't helping. That was my works and works won't hold

you up. An arm and hand reached down and lifted me out of the water and dried me off. I believe it was the arm of Jesus that lifted me out. I was doomed to die and there was nothing I could do about it. I was helpless and we do become helpless when we become God's children and He reveals the truth to us. We have always been His children; we just didn't know it. I asked someone what the dream meant and they couldn't tell me. Over the years I believe the Lord has showed me what it meant. I was depending upon my own works and I was going to die. God lifted me out and gave me the faith to believe that His works would stand and mine would never stand in that world to come.

All the things that have taken place in my life has been a great mystery to me. God has blessed me beyond measure in so many ways. He has left many little purposes along the way for me. There has been some of joy, some of happiness and some of heartache. There have been a lot of trials and tribulations. I think about what the apostle said, "Woe to them that are at ease in Zion." Pharaoh will always try to destroy the Lord's people if he can. He is still trying to destroy them today, but God will protect His children. I often think about the scripture, "If God be for you, who can be against you?" I didn't volunteer to become a minister. I used to fall down on my knees in the cornfield and beg the Lord not to choose me.

I wasn't qualified to be anything, but I didn't have a choice. The apostle said, "Woe unto me, if I preach not the gospel." I want to tell you, He brings you down and makes you willing to be anything in His church.

I asked a home with the church at Hancocks, the second Sunday in May 1958. In August of 1959, I began to speak on the floor at my home church for about a year. I was liberated and spoke among the associations for about 3 years. In August of 1963, I was ordained as a minister. Back then we had a lot of ministers. I never thought I would see it as it is today. We don't know what the future holds. God is able to fill up all the Old Baptist Churches again. It has to come from Him, for anything we bring into the church wouldn't be anything in the first place. I believe all the persuasion we ever need, will come from God. In my experience and calling as an elder if I am one, was by the grace of God. He had spoken to me on many occasions. I can't tell you all that has taken place with me since He first spoke to me at Hancocks Church that day. I know that voice. It will make you afraid and to fear Him. The one I seek to please is God, not man.

That is vanity and altogether nothing. If He has called me to be an elder, I'm just a servant to Him and to the churches in which I've been chosen as pastor. I didn't choose to be a pastor, He did the choosing. He gives the church a mind to elect whom He has chosen

to be there. I believe the pastor will be given something to say and it will be to praise and glorify God.

This is a little bit of the experiences I have had. I've had a lot more, but it would take too long to tell everything that has taken place with me over the years. I want to say hope I love the Lord, love His people and love the things He has put into the hearts of His people. He has written His laws into their hearts and printed them in their minds and they don't need anybody to tell them what to do, but God. He is the leader and teacher. He is everything and He does His own choosing. If I had a choice, I wouldn't have united with the Primitive Baptist Church; would have gone somewhere else, certainly wouldn't have chosen to become a minister. Flesh likes to be someone, to be looked up to, and the Lord's people are just plain and simple. I hope by the grace of God, I have been made to love the church and to love the things It stands for. I believe these things will stand in that world to come. So may God bless you and I hope He will take me one day to a better place. I don't deserve it by anything I've done. I've done all the sinning and He has done all the saving, but just hope He loves me.

Joe Sawyer  
3186 Speight Seed Farm Road  
Winterville, North Carolina 28590  
June 24, 2003

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*VOICES OF THE PAST*

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Copied from Zions Landmark of  
May 15, 1928.

**THE DEALINGS OF THE LORD**

Mr. John Gold  
Dear Friend,

I have had a mind and desire ever since I united with the Primitive Baptist Church to write what I hope has been the dealings of the Lord with me, if not deceived. I have always attended the Baptist Church from a small child, and always thought they were the kindest, humblest people I ever saw, and it seemed I loved them different from any other people, but I didn't want them to know it, But could not understand their preaching. I do not remember the date, But some 16 or 17 years ago, One Saturday afternoon I came in from work, and my mother said to my brother, I wish for you to hire me a conveyance for tomorrow evening, I asked her where she was going, and she said she was going to the pond, which was at the park. I didn't say anymore to her as I knew she had already been to church that day, Of course I was happy to learn that she was to be baptized, and went with her to church on Sunday morning, and also followed her to the water in the afternoon. I was standing on the

bank to kiss her when she came out of the water, for I thought she had the sweetest expression on her face I ever saw on any one's. That night I went to bed thinking of what a gulf between me and mother, and all my sins rolled up before me like mountains. And I felt the bed sinking beneath. I felt like I was sinking to the bottomless pits of torment. Oh that awful feeling I shall never forget. My prayer was Lord save or I perish. Don't remember how long I stayed in this condition, but it was a long time. My burden was so heavy I prayed both day and night. Would walk the floor at my work asking the Lord if it could be His will to remove my burden and show me the right church. I had dreamed one night that I was down under a rugged mountain, and my mother and grandmother were on top of the mountain and I wished to go up where they were. I tried in every way I knew how to get up there. I went to each end of the mountain and it seemed like it would be so easy to go up but could not do it I went back to the middle of the mountain, the very steepest place. And I heard a voice say you will have to go like your mother and grandmother have gone, and in a moment I was on the mountain with them. I didn't know how I got there but knew that it was nothing that I did as I already did all I could to get up there and every effort had failed. When I got up there mother and grandmother were walking

around in the prettiest green grass I ever saw, and they were so happy. There were apple trees blooming and an old fashioned house among the trees. It seemed something came to me and said you see how powerless you are, and this green grass represents heaven, and that old house is the Old Baptist Church. That dream seemed to relieve me for quite awhile. But doubt seemed to arise, is this all a delusion or is it of the Lord. I prayed that the Lord show me just once more so I might not be deceived. I had another dream that I was at the judgement bar, and Christ was there judging the people for their sins, It was in a great large building, and he had a woman before Him and her face was red as coals of fire, And she belonged to a well known organization. I was standing biting my fingernails and waiting and dreading for my time to come, And while waiting I looked back over the building, And I said there is not an old Baptist here. It then came my turn to go to the Bar and everything seemed to vanish. I also had another dream that the world was on fire and I was standing in a field and saw the waves of fire coming to me as large as the waves on the sea. I thought my time had come, no where to go and no where to hide, I saw a chair sitting beside me, I stooped down beside the chair and the fire passed over me leaving me unharmed. And my love for the Old Baptist people became greater, and I never was sat-

isfied unless I was in their company or under the sound of their voice. And was made to say I may be wrong but the Baptists are right. I was taken sick Christmas 1915, the month I was 25 years old. Continued sick for five long months. Could not tell anyone what was the matter with me. Doctors pronounce it kidney trouble. I didn't want to be with anyone or go any place except to church. Each night when I would go to bed I would think I would never see the sun rise any more. So on May 23, 1916 I went to a hospital at Stuart Va; called Mother's Home, which was run by Dr. Richard Martin, best known as Dick. I was then examined by five different doctors, all said I would have to have an operation did not mind the operation so much my only thought was if I was only prepared to meet Jesus all would be well. I still was bearing my heavy burden praying all the while that Jesus would heal my sin sick soul. I would read the Bible to find comfort but none could I find, Each patient had a Bible by their bed and could read when they wished to. On Monday evening June the 5th I took my Bible and hid it in the folds of my dresser as I did not want anyone to know I was reading it and went out on the porch and tried to read the bible once more, In a few minutes the doctor came out and I tried to hide the bible from him, But he spied it, and he said Miss Eales it is time for you to read and pray, for you will be operated on June the

7th, I said to him it is too late now,  
The bad man has done got me now.

I closed my bible and went to my room I laid down in such agony no words can express. The next day it was dark and rainy outdoors and it was also dark with me. Not one ray of light could I see, I was restless throughout the day, The nurses put out the lights and all prepared to sleep. I then prayed again for the Lord to forgive my many sins, I said Oh Lord I am in your hands do what thou wilt with me. I then went to sleep and slept a sweet sleep.

Woke the next morning June the 7th the day of my operation. The sun was shining brightly and everything seemed to be praising God, even the little birds in the trees. And I was so happy that all my troubles were gone, and at that moment I was as willing to die as live. I remember the doctor asked me after I got on the operating table how I felt and I told him I am feeling good, He said he was glad to hear that, and he was there to do everything he could for me. And I felt the good Lord was there too. On July 3, I returned home, leaving the most sacred spot in my memory, as I felt the Lord had lifted my heavy burden. I then wanted to be baptized. I asked the Lord if it was right for me to be baptized to show me in some way, I then dreamed that I was baptized by Elder Jacob Spangler at sunrise, I tried in every way to remove this burden thinking it all a delusion. I was married on August 18, 1918 to T. J. Bar-

ber of the same belief as I, And thought all my troubles had ended, But not for long, that Great desire came on me to be baptized. It was so great I was made to say as the poet. In all my Lords appointed ways my journey I'll persue. Hinder me not ye much loved saints, for I must go with you. So I went before the church at Spray, N.C. on the first Sunday in September 1925, and related a part of what I have written and was received, Baptized on the Third Sunday in September by Elder Jacob Spangler, The brother of my dreams, If this doesn't do for publication, cast it in the waste basket, If you do publish it, would you please mail me a copy, as I would love for my children to have it when I am gone.

Mrs. T. J. Barber  
Box 85  
Ruffin, N.C.

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**ECCLESIASTES 8:1-3.**

*Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.*

*I counsel thee to keep the king's commandment, and that in regard of the oath of God.*

*Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.*

ELD. GRIFFIN TO ELD. McGOUGH

Covin, Alabama

Elder and Mrs. W. G. McGough,

Nauvoo, Alabama

Dearly Beloved Brother and Sister:

I am mailing you the minutes of the church conference and the work of the presbytery on the day of your ordination. I will, as I am blessed of the Lord, get your credentials to you as soon as I can get them signed by all members of the presbytery.

I am still rejoicing that the dear Lord has called you into the work of the ministry. I feel to know that many trials and afflictions await you. But be of good cheer, my brother, for they awaited your Saviour, as well as the eminent apostle Paul (Mat.; 16:21; 20:18, 19; Acts 20:22, 23). There is no calling on earth that is worthy of comparison to this calling of God. Every calling and vocation of the earth has to do with the handling of perishing objects, things which are seen, things which do not have anything at all to do with the kingdom of heaven. But your new work is taking from the hand of Christ the things of his, and giving it to the sheep. May the Lord bless you to remember that your preaching must all come from him before

it will prove comforting and profitable to the household of faith.

While I am glad that God has verified his promise to his people of sending them servants, I have a tender feeling for you as you go into the work. Many times you will come in home with a heart broken by unthinking people.

The very people that you are striving to serve with the ability God has given you. The word of thoughtless brethren and sisters will often pierce your heart to the quick. I feel to exhort you carefully to bear hardness as a good soldier (2 Tim. 2 :3). I do not mean to tell you that it will not hurt; I do not mean to hint that it will not make any difference. It will hurt; and sometimes you will feel that your misery is more than you can bear. But if the Lord gives you this grace to think, always remember that it is the greatest of blessings to be counted worthy in the Lord Jesus Christ to bear persecutions and to suffer for his sake.

The minister finds himself in a quandary many times. The flesh will rise up for sympathy and for the mastery, It is deceiving — slipping up unawares and making sly suggestions to you. Watch this, dear brother, and should you get up on Sunday morning and something suggest to you that but few will come today, and perhaps it will be alright for you to go to this singing or to that picnic, may God give you



grace to say, Get behind, Satan. Be alert for these thoughts, for I assure you that they will arise, but never give them place. Just here is another deadly suggestion that will come your way: often somebody is going to praise some elder in your presence. Sometimes it will be done with a seductive intention, but whether thoughtlessly or intentional, never let it upset you. Always remember that if your brethren think more of themselves than they ought; that if the Old Baptists are knowing some men after the flesh, that God will take care of the matter and sift out all ungodliness and fleshly works; and remember, if the Lord has been pleased to grace your yoke fellows to preach to the satisfaction of the flock more acceptably than yourself, that they, as well as you, are in his hands to do with as seemeth good to him.

I do not hesitate to tell you to avoid arguments. They have never settled anything. But here is another place that calls for extreme carefulness and watching. Always be ready to give a reason of your hope, but let it be in the right place. You do not want to be found in a saloon or like places defending the doctrine of God our Saviour; you do not want to be heard crying on the street corners; you do not want to try to mix your religion and your call to the ministry with your daily business life. No, none of that at all. But if you are accosted at your work; if you are

run down by men; if any inquirer comes asking of you; if, in any way, as long as you have a right to be where you are, always step right up and give a reason for your hope. I do not believe in debates that Old Baptists seek out, and where they accost other people and hurl challenges in their face, but neither do I believe that the Apostles would have run from any assailant of the doctrine of God our Saviour. I would admonish you to be careful about this.

You have a fine trio of children. It is wonderful that the Lord has given them to you. Carry them to church with you, but do not be a despotic about it. Remember that you are still in the world, and that an Old Baptist should be a good citizen. Your children must go to school, and they need to be a part of that school to get all the benefit. Do not try to force Old Baptist doctrine on your children, but do teach them obedience and good morals. Never, dear kindred, advocate in the presence of your children, nor of anyone else, that indifference to right standards of living as a part of Old Baptist doctrine. It is not the truth. And by all means, cultivate the friendship of the young, teaching them good behavior always, and admonishing them carefully in clean habits and moral and upright thinking. Urge Old Baptist parents to carry their children to church and admonish the children to honor their father and

mother by going.

My brother and sister, remember that you will have false brethren to contend with. The church of Jesus Christ has always had some deadweight or deadwood in it. This is an inert load that must be carried along, and I warn you that it always has a tendency to pull down the balance of the church. Watch this, and be aware of its slippery attention to you. Oftimes it will pay you little notice until it sees an opportunity to use you. Do not be a tool of anybody; do not carry a torch for another; do not take up with a brother's hobby and support it for him. Be as careful as you can; but when you are mistaken take steps to correct your behavior, but do not go around trying to prop yourself up before brethren. If you are guilty of a wrong, quit it at once; if you are not guilty, live in a way that the old Baptists will know that you are not guilty. Never go around with a pocket full of letters trying to bolster up your position or to establish your faithfulness.

I feel again like telling You to not be sorry for yourself before your congregations. Do not run yourself down before them, telling them that you are a wild desperado. An humble confession of your sins is commendable anywhere, but belittling yourself is not preaching the gospel of peace; And above everything else, do not boast of your ignorance, nor slyly hint at the learning of an educated brother, I have

always felt that I would like to know more about the grace of God, and about good language and good manners. I would admonish you, sister McGough, to watch your husband's manners in the pulpit, and if he develops a bad way of expression or an ungraceful gesture to tell him so.

If you go to church anywhere, other than to one of your own appointments, you must wait the pleasure of them about going into the house to start the song service. Then wait their pleasure about when preaching service starts, but when you are asked into the pulpit, get up and go forward in an orderly manner. Do not use too much of the pastor's time, especially while you are young in the work of the ministry, I do not mean by this that you must be forward, but I mean to tell you that it is not becoming in a minister to be slothful about his Master's call to this work.

In conclusion, I do not tell you these things because I know how to preach. I am just as helpless as you are in the matter. I tell you these things because I love you. I know by bitter experience what you will face time and again. When I began to exercise in public. I got very little notice from the older brethren. I have noticed this all along that the older ones seemed to resent the presence of a boy in the ministry. I have felt to encourage, rather than to discourage. I do not feel that God will ever call a man to preach, and then call

me to help qualify him by ignoring him, or by indifferent treatment. Rather, I feel like that you are my yokefellow, and the load will be heavy to both of us, and that it is easier pulling together than it is working at cross-purposes.

May the God of all grace be your daysman, working in you that which is well pleasing in his sight.

Lois joins me in love to you both.

Yours in a precious hope,  
William D. Griffin

Sent to the Signs by  
Sister Edrie R. Clifton

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### *MEETINGS*

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#### MACEDONIA PRIMITIVE BAPTIST CHURCH

**M**acedonia Primitive Baptist Church while in conference on October 19, 2003 organized a Presbytery for the purpose of ordaining Brother Ronald Pitts to the office of Deacon. Elder Richard Campbell was elected moderator and Elder James Pugh clerk. Brother Lamar Pitts was appointed spokesman for Brother Ronald Pitts. Elder

C.C. Wilbanks was appointed to question the spokesman of the church as to the candidate's qualifications. Elder Brumfield was appointed to question the candidate as to his beliefs of the Doctrine. Elder Graydon Smith was appointed to pray the ordination with the laying on of hands. Elder C.C. Morris was appointed to deliver the charge to the candidate. The Right Hand of Fellowship was then extended to the newly ordained Deacon. The Presbytery was closed with prayer by Elder James Howard.

#### ELDERS

James Pugh  
Richard H. Campbell  
G. R. Smith  
Clifford Wilbanks  
C.C. Morris  
Marvin Brumfield  
James T. Howard

#### DEACONS

Wayne Bains  
Troy Morris  
Dwight T. Aldridge  
Dan Anders  
Robert E. Moore  
George Hyslip  
Roy Havant  
Gladston Newman

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**CONTRIBUTIONS**


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FOR OCTOBER 2003

|                               |       |
|-------------------------------|-------|
| Wanda Brown - NC .....        | 5.00  |
| Jennye Osborne - MD .....     | 5.00  |
| Catherine Moseley - WI.....   | 5.00  |
| Chlonetia Thompson - VA ..... | 2.00  |
| Eld. W. C. Chapell - TN ..... | 25.00 |
| S. N. Broach - N.C. ....      | 5.00  |
| Eld. Jimmy Gray - N.C. ....   | 5.00  |
| J. C. Carroll - N.C. ....     | 15.00 |
| Flay Mordecai - MS.....       | 5.00  |
| Wilton Sutphin - VA.....      | 3.00  |
| George Blalock - N.C. ....    | 2.00  |
| Lowell Hopkins - VA.....      | 5.00  |

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**OBITUARIES**


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Nummie Letcher Dickerson

**B**rother Nummie Dickerson departed this life on May 10, 2003. He was born on June 11, 1911, making his stay on earth 92 years.

Brother Nummie was born in Rockingham County to the late Louis and Mattie Alma Dickerson. He worked as a farmer in Rockingham County most of his life

and also retired from the American Furniture Factory.

He was preceded in death by his beloved wife, Ruth Stump Dickerson, sons Eldridge, Eugene and Hennan "Link" Dickerson. Survivors include son, James Elmer Dickerson and wife Evelyn of Ruffin, sister Ola Mae Stump and husband Henry of Ruffin, 12 grandchildren, 19 great-grandchildren, and 3 great-great grandchildren. Brother Nummie Joined Dan River Primitive Baptist Church on March 27, 1994 and was baptized by his pastor, Elder Kenneth Key.

Funeral services were held at Wilkerson Funeral Home at 2:00 p.m. on May 13, 2003 by the Reverend Kenneth Hall. Interment followed the service in Dan River Primitive Baptist Church cemetery, there to await the coming of our Lord and Savior when God's people will awake in His likeness where there will be no more heartache, pain or sorrow, to forevermore be with the Lord.

We shall sleep, but not forever,  
There will be a glorious dawn. We shall meet to part, no never, On the resurrection morn.

Written by request of Dan River  
Primitive Baptist Church

Gradie Strader